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THE

# CHRISTIAN SPECTATOR,

CONDUCTED BY AN

ASSOCIATION OF GENTLEMEN.

FOR THE YEAR

1827.

New Series.—Volume I.

PUBLISHED FOR THE EDITOR,
BY HEZEKIAH HOWE, NEW-HAVEN; AND J. P. HAVEN, NEW-YORK.

NEW-HAVEN:
PRINTED BY TREADWAY AND ADAMS.

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WHEN an attempt was made, eight years since, to establish a religious work which should so far unite the feelings of the Christian community as to secure its permanency, it was regarded by many as but the repetition of an experiment which had uniformly failed. The Christian Spectator has however held on its way. It has gradually widened its circulation and increased its influence, till it has obtained such a hold on the public estimation as promises, with the divine blessing, to perpetuate its usefulness.

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It was thought necessary, at the commencement of the Christian Spectator, that the principles on which it was to be conducted should be stated with great distinctness. In the original prospectus its friends pledged themselves that it should be the advocate of that system of doctrines which has generally prevailed in the Congregational and Presbyterian churches; and that, while in consistency with the true spirit of Protestantism, a proper latitude of discussion should be allowed, the work should not be suffered to inculcate essential error. To these principles they will still adhere.

That the Christian Spectator may long continue to be identified with the progress of truth and righteousness in our land, and its establishment long be remembered with gratitude in the churches, is the earnest prayer of its conductors.

THE
CHRISTIAN SPECTATOR.
New Series.

Vol. I.] JANUARY, 1827. [No. I.

# RELIGIOUS COMMUNICATIONS.

## THE IMPORTANCE OF THE DOCTRINES OF THE BIBLE AS CONNECTED WITH ITS PRECEPTS.

The doctrines of the Bible are statements of facts. For example, the doctrine of the trinity is the statement of a fact respecting the mode of the divine existence. The doctrine of God's eternal purposes is the statement of a fact respecting the divine administration. The doctrine of human depravity is the statement of a fact respecting the character of man.

The statement of any historical fact may be called, in the technical language of theology, a doctrine. Theologians have selected some of the most important and peculiar facts stated in the Bible, and given them, by way of eminence, the appellation of *doctrines:* thus the facts stated in the Bible respecting the lost condition of man, and the gospel method of saving him, are appropriately denominated, the *Evangelical Doctrines.*

These doctrines of the Bible are a divinely authorized statement of facts; and, in many instances, of facts of which we could not be certified in any other way than by revelation. As a mere subject of knowledge, therefore, these facts are most worthy of our attention. But, in addition to this circumstance, these facts, or doctrines, lay the foundation for all the precepts of the Bible,—making the precepts intelligible and obligatory. Unless, for instance, the doctrines respecting the being and attributes of God are true, the precepts to fear, and love, and obey him, are not only not obligatory, but they are without meaning. So if the doctrines of human sinfulness, and of an atonement for sin by the death of Christ, are not true, there is no ground on which to enjoin the precepts, to repent, and believe, and hope for pardon. In this way we might enumerate all the leading doctrines of the Bible, and find that there are corresponding precepts, which, without these doctrines, are, in every respect, nugatory; and we may safely say, that if the doctrines of the Bible, considered as a statement of facts, are not true, then the precepts of the Bible, considered as a system of rules for regulating the conduct of men, are neither obligatory, nor even intelligible.

But the doctrines of the Bible are not important on this ground merely, that they make the precepts intelligible and obligatory;—these doctrines give the precepts all their *efficiency.* On the ground before taken, the precepts of the Bible, if the doctrines are not true, appear like the enactments of a legislative assembly, made on the hypothesis that a certain class of beings and facts exist, when, in reality, no such beings and facts ever did exist, or were supposed to exist, or expected ever to exist. There evidently would be no real or conceivable reason for such enactments. On the ground which I now take, the precepts of the Bible, if the doctrines are not true, appear like the laws of such an assembly promulgated without being accompanied by a penalty, or any other suitable inducement to obedience. In the former view, the precept enjoining repentance, for example, might be the subject of contemplation; but if it was not preceded by the doctrines that God exists as a lawgiver, and that man has transgressed the divine law;—or, if there was not previously a knowledge of these two facts,—the precept would be unintelligible:—and if the natural claims of God to the love and obedience of man were not previously seen, the precept would appear unreasonable. Now, in any case, to secure obedience to a precept, something more is necessary than merely that the precept have a meaning; and in a case where the person to whom the precept is given is so averse to the duties enjoined by it, as man is to the duties enjoined by the precepts of the Bible, something more is necessary for the purpose of securing this obedience, than merely that the precepts be reasonable. The appeal to man's understanding is unsucessful: You must, therefore, present something which shall operate as a motive by appealing to his feelings. This power of operating on the feelings of man is that in which the great importance of the doctrines of the Bible is most clearly manifest. It arises from the adaptation of these doctrines to the nature of man, and to the particular precepts which they are designed to enforce.

Man has a susceptibility of being affected by goodness, exhibited in acts of kindness done to himself, and by sufferings endured for his sake. This susceptibility is appealed to by the doctrines of the Gospel in such language as this; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—"God commendeth his love towards us, in that while we were yet sinners Christ died for us." Now this fact that God first loved him, and has manifested his love in so affecting a manner, cannot but be a powerful motive to induce man to obey the precept which enjoins love to God. Man may also be powerfully affected by objects which are placed in prospect before him, and which he naturally desires. This susceptibility is appealed to in the doctrines of the gospel. The happiness of heaven is represented as beyond what eye hath seen, or ear heard, or heart conceived. The nature of this happiness is summarily described by saying, that when Christ shall appear the Christian shall be like him, for he shall see him as he is. Such a hope leads a man, in the language of the Bible, to purify himself,—both by the nature of the objects on which it fixes his mind, and by making him strive to avoid every thing which would prevent his attaining to this blessedness. But the doctrine which is adapted most directly to enforce all the precepts of the Bible, and to operate as the most solemn penalty for all transgression, is the doctrine of a future punishment.

These doctrines of a future state of reward and punishment cannot fail to give efficiency to the precepts which are to regulate the conduct of men. They make a twofold appeal to his interest, and thus, by awakening his hope and fear, they dissuade and deter him from sin.—The doctrine which teaches the love of Christ in suffering for sinners, is no less efficient in producing a hatred of sin. It is an apprehension of the goodness of God, and a familiarity with it, in all its aspects, which leads men to repentance.

But in order to make the doctrines of the Bible produce their proper effect, *they must not be viewed as matters of mere speculation.*

God does not reveal facts to men which he designed should be merely *known*, as a gratification to curiosity; and of which it is of little consequence whether we have a correct notion or not. God doubtless designed that all which he has revealed should have an important influence on the character and conduct of men. And surely, if there is any one part of the Bible farther removed from being a matter of mere speculation than another, that part is the evangelical doctrines. The very object and tendency of them is to give man correct and practical views of certain great facts which are of the nearest personal concern to him. They are to give him a proper knowledge of his relations and destinies; to give him such knowledge, and create in him such a state of feeling, that the precepts shall seem intelligible, and proper, and obligatory; and to put his mind, in every respect, in such a state, as to understand, and joyfully obey them. The essence of all religion in man lies in the exercise of proper affections; but what is to produce these affections? The precepts cannot do it. The precept to love God, though issued with ever so much authority, has no tendency to excite love to him. This love can be excited by some doctrine only, that is, some statement of facts respecting what God is, or what he has done. If, then, men would be instructed in the truths of religion, they must study and understand the doctrines:—if they would have the proper religious affections, they must study and become familiar with the doctrines:—if they would render any thing more than outward and formal obedience, they must prepare their minds for a hearty and spiritual service, by bringing the great and affecting doctrines of the Bible to bear on their own feelings.

The reason why men do not like to meditate on the doctrines, and to have them pressed on their view, probably is, that they do not like to feel the binding force of the precepts. The precepts of the Bible, viewed aside from the doctrines, may appear a very pleasant matter of speculation, because the man feels under no special obligation to obey them, farther than is convenient and agreeable, and fears no serious consequences from disobedience: but if a man is told by the doctrines of the Bible that all his moral affections are unholy, that all his conduct springs from wrong principles; that for this he is so guilty, that God judges him deserving of eternal punishment, and cannot pardon him without the atonement effected by the death of his well beloved Son,—the whole matter assumes the aspect of something else than speculation. His case becomes critical; and the precepts to repent and believe, involving an increased amount of meaning, gather importance, and bear with weight on his conscience; and he sees that he cannot disobey them but at his utmost peril. He therefore excludes them from his view; and calls them speculative, just as if this neglect, and the application of this epithet, would change their nature, or their eternal importance to him.

In order that the doctrines may produce their proper effects, *they should be viewed just as they are stated in the Bible.* They should be thoroughly understood, in all their practical meaning, and personal bearing: for just in proportion as the notion entertained of a particular doctrine is defective in any of its parts, or is different in any of its parts from what it should be, in the same proportion will the reasonableness and urgency of the precepts which that doctrine was designed to enforce, be diminished. Different modifications of the same general doctrine may produce different degrees of that which the precepts enjoin: for instance, representations that man is, to a certain extent, a sinner, may correspond to a precept which enjoins a certain amount of repentance, and may produce it, while nothing but the doctrine which represents a total unholiness of the affections, will correspond to the precept, make yourselves a new heart, and be created anew in Christ Jesus. If, then, the doctrines of the Bible are so modified as to become of less efficiency, the precepts of the Bible must be so modified as to become less strict: otherwise the doctrines will be found inadequate to secure obedience. Hence the softening or concealing the affecting doctrines of the Bible is always followed by a lowering of the standard of morals; and we find that all those classes of Christians who do not bring fully and prominently into view the great distinguishing doctrines of Christianity—as well as all pagan moralists—have always failed to make their systems take strong hold of the human mind, or to do much towards reforming men. The doctrines and precepts of the Bible have so exact an adaptation to each other, as to prove the divine authority of them both. The power of these doctrines to excite moral emotion corresponds to the resistance to be overcome in the human mind before men will obey the precepts.

A conclusion to which I think this view legitimately leads, is, that *the doctrines of the Bible ought to be preached.* They ought to be preached with *great care,*—lest a wrong notion be given to the character and government of God,—respecting the character and condition of man, and the way of his being saved. They ought to be preached *fully and plainly.* God, who directed the doctrines of the Bible to be stated there, knew what was the character of man on whom they were designed to operate;—he knew also what sort and amount of influence these doctrines were adapted to exert; and he undoubtedly stated just so many doctrines, and doctrines of just such a moral power, as would secure obedience to the precepts of the Bible, and effect the proper change in the character of man. If, therefore, these doctrines are indispensable, and there is no superfluity of moral power in them, then if all of them are not preached, and in all their strength, the proper change will not be effected in the human character, and men may not be saved, and their blood will be required at the preacher's hand.

The doctrines, when preached, ought to be presented in such a light, and to be so connected with the precepts, as to produce the greatest possible effect in securing obedience. The truths of the Bible do not possess such superfluous power over the minds of men, that we can well afford to have it diminished by presenting these truths in an unimpressive attitude. The object of preaching is not to fill the mind with insulated conceptions of doctrinal facts—broken off from each other, and from the precepts which are to regulate human conduct; neither is it, on the other hand, to proclaim precepts which contain, in themselves, nothing to show their propriety, or to enforce them. Both these courses lead to error. The former tends to make men suppose that all religion consists in having certain intellectual conceptions, which may have no more influence on the moral character of man than has a conception of the relations and movements of the solar system. The latter, by leaving out the doctrines, on the ground of which the precepts are issued, tends to make men think that the precepts of the Bible are arbitrary; or at least, that there is no special propriety in them, and no very momentous consequences depending on obeying, or disobeying them, and leaves men therefore to do either, as convenience, or inclination, may dictate.

We not unfrequently hear some important doctrine of the Bible, and see it when it is finished, standing alone and bare. The doctrine is neither held up as the reason for any precept, nor as the sanction to it. It neither excites feeling, nor secures obedience. It is perfectly uninviting in its aspect, and barren of results. Again we hear a sermon on some important Christian duty. The precepts enjoining that duty are arrayed before the mind with proper explanation and method; but we find them uninteresting and powerless, because the doctrines which make those precepts reasonable and enforce them, are left out of view. Perhaps the doctrine of the former sermon was the very one which, by being introduced in connexion with the precept of the latter, would have made it appear most reasonable, clothed it with the highest interest, and secured a delightful obedience. Or perhaps that doctrine was the very one which constituted the most appalling sanction to that precept, so that if the doctrines and precepts of these two sermons could have been brought together, and made to take hold of each other by some obvious and connecting link, they would have been full of reason and energy; but as they were, they stood apart and unrelated, so that the well built logic which explained and defended the one, and the didactic and passionate oratory which enforced the other, were worse than in vain, —because they left that appearing distant and unimportant, which ought to affect man most, and that appearing in no way obligatory, which ought to be his chosen and constant guide.

The doctrines of human sinfulness and of the divine purposes are often so exhibited that the spirit of the one seems misanthropy, and that of the other, fatalism. The former does not make man humble, nor make him feel his need of divine influences, or of the atonement; the latter does not make him feel his dependence, nor lead him to resignation, nor encourage him to work out his salvation with fear and trembling.

It would be an interesting and profitable task, to trace out, somewhat at large, the manner in which Paul interweaves the doctrines and precepts with each other. I will present a few instances. It is worthy of notice that throughout his epistles the great and almost uniform doctrinal motive by which he enforces his precepts and exhortations, is, the death of Christ to save men from sin. This he calls "the wisdom of God and the power of God." One instance of his skill in using this doctrine is in his epistle to the Romans. After having, in the first eleven chapters, exhibited the guilty and wretched condition of man, as a sinner, and the great love of God manifested in giving up his Son to suffering and death to make a propitiation for sin, he begins the twelfth chapter with an appeal which is absolutely irresistible;—"I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." So in his first epistle to the Corinthians, vi. 20. "Ye are not your own, for ye are bought with a price, therefore, glorify God in your body and in your spirit, which are God's."

Another instance where Paul interweaves the doctrines of the gospel with the precepts he is inculcating, is found at the close of the fourth and beginning of the fifth chapter to the Ephesians, where in one of his unrivalled strains of tender Christian pathos, he enjoins a forgiving temper. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from among you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor."

He exhibits a similar skill in connecting the doctrines with the precepts, when, after urging the Corinthian Christians, in his eighth and ninth chapters to them, to contribute liberally to the relief of the distressed churches of Judea, and commending them for what they had done, and telling them what was expected of them, he closes his appeal to their pious generosity with a stroke of Christian policy which shows well that he had felt the power of the gospel doctrines on his own heart, and witnessed their power on others, and says, "Thanks be unto God for his unspeakable gift." (2. Cor. ix. 15.) Again, (2. Cor. viii. 9,) in the same connexion and for the same purpose, he says,—"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

## ON THE PROPER ANSWER TO BE GIVEN TO THE INQUIRY, "WHAT MUST I DO TO BE SAVED?"

IN answering an inquiry of such momentous import, we can have on other safe guide than the word of God. The suggestions of theoretical speculation may be fatal to the inquirer, and bring guilt upon him who, in reliance on his own wisdom, undertakes to point the way to heaven. "Son of man," says God to Ezekiel, "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word from my mouth, and warn them from *me*."*

I shall endeavour, then, to obtain directly from the scriptures, the proper answer to be given to the inquiry proposed. There is no one form of words, in which the directions are uniformly given. The answer to the jailor is very simple; "Believe on the Lord Jesus Christ, and thou shalt be saved." Here, the only duty mentioned is *faith in Christ.* But in other passages, various Christian graces are enjoined, in giving directions to sinners.—When on the day of pentecost multitudes "were pricked in their heart, and said to the apostles, Men and brethren what shall we do? Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Here faith is not mentioned; though it may be considered as implied.† When Peter perceived, that Simon the sorcerer was in the gall of bitterness, he said to him, Repent of this thy wickedness, and pray God; if perhaps the thought of thy heart may be forgiven thee.‡ Here *repentance* and *prayer* only are mentioned. When Peter had healed the lame man at the gate of the temple, and charged the Jews who had assembled on the occasion, with having denied the Holy One, and killed the Prince of life; he said to them, *Repent* and be *converted*, that your sins may be blotted out.§

In several instances, particular *practical* duties are enjoined.—When John said to the multitude which came to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? he added, Bring forth therefore, *fruits* worthy of repentance. And the people asked him, What shall we *do* then? He answered, He that hath two coats let him impart to him that hath none. Then the *publicans* said to him, What shall *we* do? He said unto them, Exact no more than that which is appointed you. The *soldiers* likewise demanded of him, saying, And what shall *we* do? He said unto them, Do violence to no man, neither accuse any falsely.*

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* Ezek. iii. 17 & xxxiii. 7. † Acts ii. 37. ‡ Acts viii. 21. § Acts iii. 19.

Sometimes obedience is required in more *general* terms. Let the wicked *forsake his way*, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him.† Cleanse your *hands* ye sinners, and purify your *hearts* ye double minded. Humble yourselves in the sight of the Lord, and he shall lift you up.‡ Put away the evil of your doings; Cease to do evil; learn to do well; Relieve the oppressed; judge the fatherless; plead for the widow. Ask for the old paths, where is the good way, and *walk* therein, and ye shall find rest to your souls.

When the rich young man came to Christ, saying, What good thing shall I do, that I may have eternal life? He said unto him, If thou wilt enter into life, *keep the commandments.*§ If it be supposed, that this answer was given merely to open his eyes to the sinfulness of his past life, we are to observe, that Jesus said also to him, Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.

When a certain *lawyer* said to Christ, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? When he answered, Thou shalt love the Lord thy God, with all thy heart, and thy neighbour as thyself. Jesus said to him, This do, and thou shalt live.

If I were called upon, to express in a summary manner, the spirit and substance of these several directions, I should say to the sinner, "*In the exercise of* FAITH *and* REPENTANCE, *enter* IMMEDIATELY *upon a life of* HOLY OBEDIENCE. Do this, and you will be saved." Immediate belief, immediate repentance, and immediate obedience are commanded. By holy obedience, I would be understood to mean, not only the affections of the heart, but the practical duties of life; not only internal feelings, but external actions.

But, it may be asked, should not the sinner first see to it, that his *heart* is right, that his *affections* and *purposes* are holy, before he enters upon the performance of *practical* duties? I answer, he is required immediately to *have* a new heart, immediately to *exercise* holy affections. But he is not told, in the scriptures, to wait till he *knows* or *believes* that his heart is changed, before he ventures upon any external duty. John does not say to those whom he calls a generation of vipers, First repent, then ascertain that you *have* repented, and *then* reform; but he tells them at once, to bring forth *fruits* meet for repentance. Our Lord does not say to the young man, First learn that you have a new heart, and *then* obey; but, if thou wilt enter into life, keep the commandments,—sell all that thou hast. He does, indeed, say to the Pharisees, Cleanse *first* that which is *within* the cup and the platter.* But what is the defilement which he represents as within? "Extortion and excess;" not mere abstract feelings, as distinguished from practical purposes and actions. And in what way, according to his directions, is the inward cleansing to be made? "Give alms of such things as ye have, and all things are clean unto you."† The prophets say directly, Cleanse your *hands*, ye sinners; Cease to do evil; learn to do well; Relieve the oppressed, &c. How is a man to know, that his heart, his *affections* are right, if they excite to no holy purposes? And how can he know that his *purposes* are holy, if they all relate to the future, and have no reference to the *present* performance of duty? He that *doeth* righteousness is righteous; not he who merely *intends* to do his duty, at some future period.

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* Matt. iii. 8. Luke iii. 8—14. † Isa. lv. 7. ‡ James iv. 8. § Matt. xix. 16.

* Matt. xxiii. 26. Luke xi. 39. † Luke xi. 41.

Is the sinner to be called upon to do any thing *preparatory* to faith and repentance? To *begin* to repent, no preparation is necessary, except that he know that he is a sinner. And to *begin* to *believe*, no preparation is necessary, except that he have the proper *object* of faith in view. This may fairly be supposed to be the case, in some degree at least, with every one in a Christian land, whose attention is excited to the concerns of the soul. But it is proper to call upon him to do that which is preparatory to *deeper* repentance, and *higher* degrees of faith: that is, to obtain more adequate views of his own guilt, and more exalted apprehensions of the grace of the Saviour. It is the duty of the Christian to be in the exercise of increasing repentance and faith, *during life;* and therefore to be in the diligent use of the means calculated to bring the *objects* of these graces more fully before the mind. He can repent, only so far as he knows what he is to repent *of;* and he can believe, only so far as he learns *what* he is to believe.

Is the sinner to be directed to do any thing *before* he repents and believes? He is neither to *delay* repentance and faith till he has done something else; nor is he to delay the performance of practical duties on the ground that he has not yet repented and believed. I would not be understood as intending to decide the question, whether, in the order of nature, certain exercises of the renewed mind must not *precede* others; whether conversion begins always with repentance, or faith, or love. If there is any invariable order in these exercises, they may succeed one another so *rapidly*, that the necessity of this order can furnish no excuse for any perceptible delay, with respect to either of them, or with respect to the commencement of practical godliness.

But how, it may be asked, is the including of Christian *practice* among the duties required of the sinner, consistent with the orthodox doctrine, that the *first* duty to be pressed upon every sinner, is immediate *repentance?* "God commandeth *all* men—*now* to repent." I answer, that according to the statement which I have made, immediate repentance *is* required.—But if repentance be understood in the limited sense, as consisting in sorrow for sin, this is not the *only* duty immediately required, as is manifest from the texts which have been quoted. It ought to be observed, however, that according to scriptural usage, the word repentance has commonly a much more *extensive* signification; especially when the Greek is *μετανοια.* It *includes* Christian practice. It is turning from sin to holiness. It is reformation of heart and life. It is ceasing to do evil and learning to do well. In the scriptural sense, therefore, to call upon a man to repent, is to call upon him to enter immediately upon a life of holy obedience. When the wicked man turneth away from his wickedness, and *doeth* that which is lawful and right, he shall save his soul alive.*

It may be farther objected, that a man must first have *faith*, before you set him upon the performance of *external* duties. Without faith, it is impossible to please God.—But what is the *nature* of the faith which is spoken of in this passage? It is undoubtedly saving faith: for the apostle says the just shall *live* by faith; and adds, We are of them—that believe *to the saving of the soul;* and then immediately enters upon that description of faith which is continued through the 11th chapter of Hebrews; and which is by far the most particular account of this grace, any where to be found in the scriptures. And what is the representation here given of the faith without which it is impossible to please God? Is it described as a faith which is exercised solely or principally in *contemplation*, or acts of devotion; which is confined to abstract *feelings*, unconnected with conduct; which *precedes* all attempts at practical godliness? Is it not rather spoken of as chiefly expressed in the *life;* as *accompanying* external duties? By faith, Noah prepared an ark. By faith, Abraham *obeyed*, and sojourned in the land of promise. By faith, he offered up Isaac. As James expresses it, faith wrought *with* his works. By faith, Moses forsook Egypt. By faith, others subdued kingdoms, wrought righteousness, wandered in deserts and mountains, &c.

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* Ezek. xviii. 27.

But by exhorting impenitent sinners to practical duties, shall we not be in danger of leading them to rely on mere external *morality*, as a *substitute* for inward piety? We shall, undoubtedly, if we *confine* our exhortations to external conduct; if we do not insist upon the necessity of love, and faith, and penitence, to render *any* action acceptable to God. But enjoining upon sinners the immediate performance of *every* duty, both internal and external, is not encouraging them to believe, that the latter class *alone* will entitle them to salvation.—They may *pervert* the truth, in this case, as well as in others. Yet the proper way to guard against this perversion, is to exhibit the truth to them, not in any mutilated and distorted representations, but in the full and fair proportions in which it is presented in the scriptures.

It may be said again, if the sinner should *not* mistake external morality for *real holiness;* yet he will be in danger of relying upon his works, as *recommending* him to the mercy of God, and *preparing* him to receive renewing grace. This is very possible, and I fear very common. Yet the proper way to counteract the destructive influence of error, is not to *conceal* the truth; but to bring it forward in such a manner, as to *correct* the error.

Again it may be asked, is it not expedient to chain down the attention of the awakened sinner to the single point of his guilt and danger? Is not this the way to give the deepest tone to his feelings; to bring his distress and convictions to a crisis? Is it not best to omit, for the present, any mention of external duties, lest this should *divert his attention* from the immediate and pressing demands of conscience? The most direct answer to this is, that so far as the plan of address here proposed varies from that which is presented to us in the scriptures, it is a scheme of *human* invention; and therefore we ought not to expect, that it will be more efficacious than that which has come to us from heaven. No mode of addressing the conscience, no process of conviction, will be of any avail, without the renewing influence of the Spirit. And which have we reason to believe he will most readily bless, the plan of instruction and exhortation pointed out in his word, or that which is substituted by the ingenuity of man? The Christian minister who is really in earnest, in seeking the salvation of his impenitent hearers, will not be satisfied with merely *stating* to them the terms, which, if complied with, will ensure their salvation. He must be unfaithful indeed, if he does *less* than this. But he is bound to do *more;* to give such a scriptural exhibition of the truth, as is best calculated, in connexion with the influence of the Spirit, to *obtain* the compliance of his hearers.

Is it true, that external conduct is not included under the immediate demands of conscience? And will *he* have a juster sense of his guilt, whose mind is turned to a *part* only of the duties which he fails to perform, than he upon whom *every* violation and omission is distinctly pressed?

It may be very proper, for a preacher, on particular occasions, for the sake of exciting emotion, to confine himself to a single topic. The practice of the apostles was not inconsistent with this. They vary their mode of address, to adapt it to persons and circumstances. It may be proper to confine the attention of an awakened sinner, for days, perhaps, to one simple view of his case. But if this does not produce the desired effect, you will in vain hope to deepen his emotions, by repeating the same thoughts in nearly the same forms of expression, after the influence of novelty has ceased. If you would still reach his heart, you must change the nature, or the manner, of your address; without yielding, however, any one point, in the demands of the law or the gospel. The Christian preacher has no reason to complain, that he has not an ample field for the exercise of his powers, in dealing with sinners; that he has nothing to say to them, but simply "Repent and believe." He may spend a life, in explaining and enforcing even *these* duties; and that, without treading always in the same beaten track. He may dwell upon every sin which his hearers are required to forsake; upon every duty which they are bound to perform; upon every truth which they are commanded to believe.

One other objection may be made to exhorting sinners to the immediate performance of practical duties; That it is exposing them to the danger of indulging a *false hope*; of resting upon *external morality*, as *evidence* of Christian character. To guard against this, it may be said, that they ought *first* to be satisfied that their *hearts* are right, by looking in upon the affections, without reference to practice. If we take the *scriptures* for our guide, however, we shall find that the danger lies *the other way*; in coming to a decision respecting our character, from the *affections alone*, before there is sufficient *opportunity* for the trial by practice. We ought to judge of our piety, not by *feelings alone*, nor by *external conduct* alone, but by *both together*. On this point, I have taken the liberty to quote largely from President Edwards's Treatise on the Affections. I place great reliance on his authority, as he not only has written this laboured and profound work, on the evidences of Christian character, but had great experience in powerful and extensive revivals of religion. The Treatise on the Affections was published ten or twelve years after the great revival in his own congregation at Northampton; and in the interval, the writer had the advantage of great experience of the results of that remarkable work of grace; and also, of a more general revival in 1740, extending over most parts of New-England. That which he so much insists upon, as being especially *scriptural* evidence of Christian character, and of vastly greater importance than every thing else, is Christian *practice*, consisting in external obedience, together with those holy purposes which he terms *imperative* acts of the mind, in distinction from the views and feelings which are principally experienced in contemplation. Having enumerated various traits of Christian character, as they appear in the life, he adds, "Such a manifestation as has been described, of a Christian spirit in *practice*, is vastly beyond the fairest and brightest story of particular steps, and passages of experience, that was ever told."* "Christian practice, in the sense that has been explained, is the chief of all the evidences of a saving sincerity in religion, to the consciences of the professors of it; much to be preferred to the method of the first convictions, enlightenings, and comforts in conversion; or any immanent discoveries or exercises of grace whatsoever, that begin and end in contemplation."† "True grace is not an *inactive* thing. There is nothing in heaven or earth, of a more active nature. It is the very nature or notion of grace, that it is a principle of holy action or practice. *Regeneration* has a direct relation to practice. We are created unto good works."‡ Again, "holy practice is ten times more insisted on, as a note of true piety, throughout the scripture, from the beginning of Genesis to the end of Revelation, than any thing else. And in the New Testament, where Christ and his apostles do expressly, and of declared purpose, lay down the signs of true godliness, this is almost *wholly* insisted on."§ "Christ no where says, ye shall know the tree by its *leaves* or *flowers*, or ye shall know men by their talk, or ye shall know them by the good story they tell of their experiences;—but by their *fruits* shall ye know them."‖ So men's practice is the *only* evidence, that Christ represents the future *judgment* as regulated by, in that most particular description of the day, Matthew xxv. The Judge will not go about to examine men, as to the method of their *experiences*, or set every man to tell his story of the manner of his conversion; but his *works* will be brought forth as evidence of what he is."*

Once more, "I think it to be abundantly manifest, that Christian practice is the most proper evidence of the gracious sincerity of professors, to *themselves* and *others*; and the chief of all the works of grace, the sign of signs, the evidence of evidences, that which seals and crowns all other signs. I had rather have the testimony of my conscience, that I have such a saying of my supreme Judge on my side, as that John xiv. 21. He that hath my commandments and keepeth them, he it is that loveth me; than the judgment and fullest approbation of all the wise, sound, and experienced divines, that have lived this thousand years, on the most exact and critical examination of my experiences, as to the manner of my conversion."†

If the views of Edwards on this subject are correct, is it not evident that the danger of deception is far greater, when self-examination is confined to the state of the affections, at the commencement of a religious course, than when the practical duties of life are taken into the account, in connection with the feelings of the heart? And have we not reason to believe, that many fail of finding *peace* in religion, by seeking it in the *affections* only, while they live in the neglect of outward acts of obedience. Can we be justified in leading any to suppose that a well grounded evidence of their own Christian character, can be obtained, while they are living in the omission of those practical duties, from which scriptural evidence is principally to be derived?

"It is greatly to the hurt of religion," says President Edwards, "for persons to make light of, and insist little on those things which the scripture insists most upon, as of most importance in the evidence of our interest in Christ;—depending on our ability to make nice distinctions in these matters, and a faculty of accurate discerning in them, from philosophy or experience. It is in vain to seek for any better or any further signs than those that the scriptures have most expressly mentioned, and most frequently insisted on, as signs of godliness. They who pretend to a greater accuracy in giving signs, are but subtil to darken their own minds and the minds of others; their refinings and nice discernings are, in God's sight, but refined foolishness and a sagacious delusion."* "Unless we suppose, that when Christ and his apostles, on design, set themselves about this business of giving signs, by which professing Christians in all ages might determine their state, they did not know how to choose signs, so well as we could have chosen for them."† "It is strange how hardly men are brought to be contented with the rules and directions which Christ has given them, but they must needs go by other rules of their own inventing, that seem to them wiser and better. I know of no directions or counsels which Christ ever delivered more plainly than the rules he has given us, to guide us in our judging of others' sincerity, viz. that we should judge of the tree chiefly by the fruit. But yet this will not do; but other ways are found out, which are imagined to be more distinguishing and certain. And woful have been the mischievous consequences of this arrogant setting up men's wisdom above the wisdom of Christ.‡"

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* Works, vol. iv. 368—9. † Same vol. p. 376. ‡ p. 346. § p. 386. ‖ p. 354.

* Vol. iv. 393. † p. 394.

But if a *life* of godliness is the grand evidence of grace in the heart, are we to tell the sinner he must first ascertain that he is a Christian, before we can give him any directions concerning practical duties? that he must first learn that his heart is changed; that he must show us his faith without his works; and then we will put him in the way of deciding by the *scriptural* rule, what has been previously decided *without* this rule? Is there no danger in thus hurrying him to settle this most momentous point, before he has even an *opportunity* of applying the test of character given in the Bible? Is he to be called upon, not only to *repent* immediately, but immediately to *entertain a hope* that he is converted? As on the one hand, the salvation of the soul is hazarded by a moment's delay of repentance; may it not, on the other hand, be hazarded by *want* of delay, in coming to the conclusion, that heaven is already secured? If we may not direct a man to the performance of practical duties till we are convinced that he is a Christian; we must either judge of his state by other rules than those of scripture; or we must wait till he has found his way to a godly life, *without* our directions. Are we not getting too much into the way of looking, for evidences of grace, principally to the *commencement* and the *close* of a religious life; to the first comforts of the supposed convert, and the last broken expressions of his dying bed?

In the application of the *promises* and the *threatenings* of the Bible, a wide difference is to be made between saints and sinners. "Say ye to the righteous, it shall be *well* with him. Woe to the wicked, for it shall be *ill* with him." But in prescribing *duties* to be performed, it is not always necessary that the preacher should know, whether those whom he addresses are pious or not. Immediate repentance, obedience, and faith, are to be enjoined upon both saints and sinners.

NATHAN.

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* Vol. iv. 414. † p. 338. ‡ pp. 113, 114.

*To the Editor of the Christian Spectator.*

A REVIEW of "Two Discourses on the Nature of Sin," which appeared in the Churchman's Magazine for November; and the communication of a correspondent in the number just issued, for January, who has remarked upon those Discourses; have, each, attracted my notice, and, perhaps, the notice of many of your readers. I have felt that the duty devolved upon me, peculiarly, as the author of those discourses, to examine the remarks of others made upon them; and to avail myself of every means which these might furnish for illustrating the real truth on the subjects of which they treat: for to no sect or teacher on earth am I so much bound as to my Master in Heaven, and the truth is that which, as his servant, it becomes me to seek for myself, and to inculcate upon others. Perhaps your readers will not take it amiss, if I present to them a few thoughts which have occurred to my own mind on reading the abovenamed articles.

A word only respecting the correspondent. Not alluding to the artificial terrors with which he playfully surrounds me as the official and uncontradictable dictator to my brethren, it is sufficient to examine the judgment which, he declares, has passed from my lips, and by which he diverts attention from a charge made against the Bishop of New-York: 'Your depravity is not your crime, but your misfortune.' He who derives, from discourses which were intended to resolve human depravity simply into the sinful acting of men, an inference so directly contrary to their purport, must, it would seem, have been either very inattentive to the discourses, or else much blinded by his own unthinking familiarity with the strange position. "Certainly, in the judgment of the learned professor, it [man's depravity] is not morally or metaphysically, in the abstract or by consequence, his crime"!—Where has "the learned professor" passed this judgment? In what he says of the nature of sin? But that he resolves into acts of free agency. In what he says of total depravity? But that he resolves into a continued train of such acting. In what he says of the ground of certainty that each descendant of Adam will sustain this character of total depravity? But that, so far as he represents it not to be the crime of the individual, he distinguishes from his depravity itself to which it gives rise. Where then has the professor given such judgment?

I pass to the reviewer. He begins with remarks on the arguments used in the Discourses. To contend about the strength of an argument would be folly; but to relieve it from misapprehension is an act of justice to him who uses it and to the truth. In commenting on the two first proofs, the reviewer evidently proceeds upon an erroneous view of their nature. Had I reasoned from these proofs, viz. the operations of conscience, and the universal sentiments of men, in the manner in which he supposes me to have done; that is, that conscience is a sufficient and infallible guide to truth, and that the sentiments of men are the model after which God forms his own sentiments; I should, indeed, have been an extremely weak reasoner, and deserved far severer animadversions than those gentle ones bestowed upon me. For, why should I ask a revelation from God, if, on all matters of truth and duty, I already had a sufficient and infallible one within me? or, why should I receive a revelation when presented to me, if I could receive one from no being but such as had already looked to man for the formation of his sentiments?

The obscurity which he finds in

the discourses, (and for which he accuses me of taxing my readers with a labour and perplexity overbalancing the profit,) may be the reason why he has misapprehended the nature of these arguments. The two I have virtually resolved into one; and the manner in which I suppose they yield us a probable evidence respecting the moral government of God, I have stated explicitly under the first of the two. In the Elements of Euclid, in the Principia of Newton, and indeed in every species of reasoning it is sufficient for the completeness of the proof, to state explicitly each step of the process once. Would it affect the real force of the reasoning to state it over twice, or to repeat it thrice? A very condensed view of the argument was given by me once, and I thought it sufficient for those who were willing to weigh and carefully consider. No others, from the very nature of the subject, could I invite to enter with me upon the investigation.

The proposition was essentially this—that for which God blames and punishes men in his moral government over the world is, invariably, *conduct in distinction from that which is not conduct.* For sources of proof, I adverted to two facts: one, that conscience does always, invariably, and necessarily, under whatever external means of education and influence men are placed, confine her decisions to *conduct in distinction from that which is not conduct,* the other, that men in their intercourse with one another and in the execution of laws, do always and invariably, pass the sentence of ill desert on others for *conduct in distinction from that which is not conduct.* My sole object was to separate the voluntary action of moral agents from all involuntary states, or properties, or relations of such agents, and in this broad separation of conduct from other things, I thought myself, and still think myself justified, in stating the facts to be uniform, unchanging, and unalterable, implanted in the very constitution of man. Nor had I a word to say here, (nor should I think it relevant had it been said) respecting the changes which it is possible should occur, or which have actually occurred, in classing the various species of conduct into the moral varieties of the approved and the disapproved, the right and the wrong. Let all the fluctuation which the reviewer has asserted may arise from the adoption of different religious opinions be conceded to him; yet what shall decisions which are conversant wholly with different species of conduct, make against the assertion, that these decisions always respect conduct? and conduct only?

Now these are the facts on which the two first arguments are founded; and they are applied to support the proposition, on this one principle that in these invariable and necessary convictions of mankind, convictions necessarily springing from their original constitution as moral agents—God has indicated (to a degree which to say the least is highly probable) that in his moral government over the world, He Himself confines the obligations of his subjects to their voluntary conduct. He would not so constitute a race of moral and accountable agents, as that by their very constitution they should be irresistibly led to the conviction of a fundamental error concerning his government. The argument is one of moral probability, it is true; yet to one who is disposed to believe, that God indicates his designs in his works, or that he will act in accordance with the constitution he originally gives to his subjects; it will appear to be an applicable argument and one that carries with it some weight and conclusiveness.

Whether the presentation of such arguments be "*entirely* creditable to my power of reasoning," or not, must be left with others to say:

and the reviewer is one among others. Yet while put on so delicate a question, I would fain look around me to discern in what company I have placed myself by this mode of reasoning; and inquire, who there are, among contemporaries or predecessors, to give it the weight of their authority. I have reasoned from the constitution of the creature to the design of the Creator: from the fact that we are so constituted by the Creator as to be incapable of emotions of remorse, or a feeling of ill desert for any thing beside our own voluntary acts, that his moral government over us is founded upon such a principle. Am I alone in this reasoning? Among recent authors I find the acute reasoner, Dr. Brown, late Professor of Moral Philosophy in the University of Edinburgh, my firm associate. He has certainly analyzed our moral emotions into susceptibilities with which we have been endowed by the Creator, and placed the very basis of the moral government of God on this part of our constitution, that is, our perceptions of obligation in regard to an agent acting. Even in the somewhat varying systems of Paley, Clarke, and Wollaston, who ground moral distinctions severally on utility, on fitness, and on truth, the fundamental position respects conduct, and the acquiescence of the human mind in some ultimate obligation. The most enlightened of heathen moralists, Cicero, asserts of the law of nature, "It requires no commentator to render it distinctly intelligible, nor is it different at Rome, at Athens, now, and in the ages before and after, but in all ages and in all nations, it is, and has been, and will be, one and everlasting—one as that God its great author and promulgator, who is the common sovereign of mankind, is one." The enlightened, and devout Doddrige, refers specifically to the operations of conscience and the execution of laws among men, as evincing that natural liberty, or the power of choosing, is the foundation of divine government. That distinguished prelate and profound reasoner, Bishop Butler, in his Analogy and other works, has, most distinctly, reasoned in the manner I have done; and some of his remarks are so strikingly pertinent, that I cannot forbear quoting them to your readers. In his dissertation on the nature of virtue, after alleging many considerations which prove that we have a "moral approving and disapproving faculty," he goes on to observe that "the object of this faculty is actions," premising that will and design constitute the nature of actions as distinguished from events. "Acting, conduct, behaviour, abstracted from all regard to what is, in fact and event, the consequence of it is itself the natural object of the moral discernment as speculative truth and falsehood is of speculative reason." "We never in the moral way applaud or blame either ourselves or others for what we enjoy or what we suffer, or for having impressions made upon us which we consider as altogether out of our power; but only for what we do, or would have done had it been in our power, or for what we leave undone which we might have done." The conclusion to which he comes respecting the moral government of God is this: "now if human creatures are endued with such a moral nature as we have been explaining, or with a moral faculty, the natural object of which is actions, moral government must consist in rewarding and punishing them for so doing"—that is, following or neglecting the rule of action suggested by this moral faculty. In his Analogy likewise, he reasons in the same manner. "His having annexed to some actions an inseparable sense of good desert, and to others of ill, this surely amounts to declaring upon whom his punishments shall be inflicted, and his rewards be bestowed. For he must have given us this discernment and sense of things, as a presentiment of what is to be hereafter; that is, by way of information beforehand what we are finally to expect in his world." But I find one of greater authority than all philosophers, moralists, theologians, and prelates, ancient or modern, who is associated with me in this reasoning—the apostle Paul. In his epistle to the Romans, ii. 15, he appeals to this very manifestation of the sentiments of men in their accusing and excusing, as showing the work of the law written in their hearts: evincing a sentiment of nature within them—a feeling implanted within their breasts by their Creator, which of itself indicates the nature of his moral government. Am I then alone as a reasoner? or have I placed myself in creditable society?

Were it courteous now to retort, might I not call upon the reviewer to inform me whether it be creditable in him to state in his first paragraph that the proposition which is asserted in the Discourses is one which "the *common sense of mankind will uphold* and the whole spirit of the gospel will defend?" What has common sense to do with proving its truth, unless he resolves common sense into those plain and uneradicable dictates of conscience of which the discourses speak? And how, after taking such a position, will he defend such a bald assertion, as he makes in the direct face of it, on the following leaf: "there may be a thousand reasons, for any thing we can know, why God should reckon as sinful in any being, many other things, than his own personal violations of law?" Is not this to declare with one breath that common sense and the spirit of the gospel will uphold a truth, and yet there may be a thousand reasons for aught we know that it should not be true? But I forbear: it is not my object to have recourse to uncourteous retorts; but barely to set my meaning clearly before your readers.

The reviewer next rejoices to see me coming forth to the light of "a purer theology" "than that which has long prevailed among Congregationalists, and still continues, not only in that order of Christians, but also among our own divines." The reviewer pours forth this joy over my denial of the literal imputation of the sin of Adam. How far that tenet is held among Episcopal divines at this day, I pretend not to know; but that it is not held to any extent by the Congregationalists of this State, and that my public denial of that tenet is not emerging forth to any clearer light than that which has blessed my brethren, I do know.

There is but one subject more touched upon by the reviewer, of which I wish to say any thing. I allude to that which he calls "strange language for an intelligent divine, the pastor of an intelligent flock like that at Yale College;" and which he characterizes as conveying the doctrine of fatalism, viz.: the certainty of which I speak, that the descendants of Adam will be sinners. If he call this language strange with reference to Yale College, as being unprecedented there, he may take from his shelf the volumes of Dr. Dwight, and read his discourses on the decrees of God, and on the depravity of men, and gain a better information. If he call it strange for any man of intelligence to assert, then may he call those who framed the articles of his own church and all who have maintained those articles, destitute of intelligence. If he think it conveys a dangerous fatalism, which is destructive of free and responsible agency, his opinion is unwarranted by the language. His own language "irresistibly propels" "irresistible influence," "without the possibility of resistance," refers to a cause of sin which is irresistible in its nature, a cause which with physical necessity produces its results. I have asserted no such thing. I maintain no such thing. I selected my language with the very intention of distinguishing moral causes from physical, and the certainty of free actions from a blind necessity. For, who that holds that moral agents are themselves the immediate authors, the immediate antecedents of their own actions, can allow other things to hold any other relevance to their actions as causes, than as grounds of certainty, or influential causes,—I mean other things within the range and system of created things?

In regard to the certainty of human conduct itself, have I asserted any thing more than even the reviewer himself will acknowledge to be true? He allows, I presume, that God at least foresees how men will conduct themselves: and the foreknowledge of their conduct involves its certainty. Or is the certainty of sinning which I have attributed to men, a certainty which he will not acknowledge to exist? But I have applied the certainty no further than I apprehend it to exist, from the facts which are exhibited to me in the history of the world and the infallible record of divine knowledge; not as a certainty which at all excludes the concomitant ability of obedience; which excludes the power of breaking off from iniquity by returning to God; or which excludes the certainty of "multitudes whom no man can number" actually returning to the Lord on earth, through the influences of his Spirit, and praising Him with the celestial hosts before his throne in heaven. In the bosom of the church catholic, before her altars of devotion, and out of the records of her faith, have I learned the truth that man is exceeding corrupt and "very far gone from original righteousness." I take it for an undoubted certainty, that each descendant of Adam will partake in this character—the very certainty in view of which the Lord, the messenger of the covenant, has visited his temple, with the annunciation of recovering grace to the Jew and the Gentile; and with the threatening to the despisers of this grace of irrevocable plagues beyond this life. This certainty I have endeavoured to trace up to a cause, (so far as an influential cause might be found in the system of created things,) existing in the very constitution which as moral beings we inherit from our original and sinning ancestor. Whether this be among opinions which the reviewer would characterize as "old fashioned and profitless," or not, I see no reason for discarding it from the articles of my belief. Old fashioned it may be; for truth herself is old, the attendant on all time, the daughter of eternity, the eldest on her embassy from the throne of God. Profitless it cannot be if truth proclaims it: for on her embassy of light she is sent to vindicate the conduct of her God to the world, and invite the erring and the lost to a place in his family of love.

E. T. F.

## ADDRESS AT THE GRAVE OF M. VINCENT DE ST. LAURENT.*

Address delivered on Saturday, May 7, 1825, in the Cemetery of l'Est, over the grave of M. Vincent de Saint Laurent, one of the Vice-Presidents of the Protestant Bible Society of Paris, in the name of the Committee of said Society, by J. J.

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* M. Jacques Vincent Saint Laurent was born at Nismes in the department of Gard, January 9, 1758, and died at Paris, May 6, 1825. He was a member of the consistory of the reformed church of Paris, honorary member of the committee of its schools, member of the Royal Society of Agriculture, and correspondent of the Institute of France, and of the Royal Academy of Inscriptions and Belles Lettres.

Goepp, Pastor of the Christian Church of the Augsburg Confession at Paris, one of the Vice-Presidents of the Bible Society. *Translated for the Christian Spectator, from the Thirty-seventh Bulletin of the Protestant Bible Society of Paris, May, 1825,* by JACOB PORTER.

"WHY, my brethren, at a ceremony like that which now calls us together in this solemn place, over the grave of so worthy a citizen as him whom we deplore, in the midst of so many more capable than myself, of honouring his memory,—why should it be that my feeble voice must be heard on so melancholy an occasion? Why did the committee of the Bible Society of Paris, in whose name I now address you, choose so feeble an organ to express its regret on occasion of the death of one of its most distinguished members, of one who was so dear to us all?

Alas! brethren, were there any one that is not painfully affected with every thing that a beloved church, with which we love to mingle our interests, deplores in the person of M. Vincent de Saint Laurent; any one, that is not feelingly alive to every thing that our society owes to this respectable man, to all the services that he has successively rendered it in quality of one of its founders, of one of its secretaries and vice-presidents; to every thing that it loses in finding itself henceforth deprived of his intelligence and his zealous concurrence; such an one doubtless would acquit himself no better than I. But how much soever I am touched with the merits of this worthy member of our pious association, and how little soever I may be able to avail myself of them at this time of mourning, happily those among us, who were witnesses, have preserved and will always preserve, as well as myself, the grateful remembrance; to others I will say that the exalted wisdom, the ardent love of virtue, and the enlightened piety, that they have seen him display in all the relations of life, and of which my respected brother, M. Juillerat Chasseur, has drawn a touching picture, these he has likewise displayed, in a most distinguishing manner, in the sacred work of disseminating our divine books.

Being perfectly acquainted with the spiritual wants of the Protestants in France, and bearing towards them a lively and tender affection, M. Vincent de Saint Laurent was among the first who desired the establishment, in the capital, of one of those societies by which the gospel of the Saviour of the world, with its heavenly light and cheering consolations, is spread, not only in the palaces of the rich, but above all in the cottages of those that bear the fatigue and heat of the day; among the first who laboured for it; and when his wishes were crowned with success, when the government, convinced of the utility of such a society, had authorized its formation, with what zeal did he assist in all its labours, in its progressive developement, in its ever beneficial operations? During the six years of its existence, a great part of the time of our venerable colleague was consecrated to its benevolent concerns. The greater part of its duties, and those precisely that required constant labour, devolved on him, and found him invariably devoted in his indefatigable co-operation. When, above all, his health—become more and more feeble,—should have diverted him from its affairs, it was not possible for him to give himself that repose which his situation seemed to require,—that of being no more employed on an object, to which he attached the highest importance, so that, even to the time of his last sickness, which has brought us to this scene of mourning, we had the happiness of seeing him seated in the midst of us, of profiting by his counsels and the wisdom of his directions. After the example of the Saviour, whose footsteps he loved to follow, "I must," said he, "do the works of him that sent me, while it is day; the night is coming when no one can work."

Alas! brethren, it is come, that night, which has brought to a close the terrestrial activity of our beloved friend, it is come, too soon for his family and his friends, too soon for us, his colleagues in the Biblical work, too soon for all those who had opportunity to appreciate his noble character, his elevated sentiments, his constantly liberal efforts. An excellent life was extinct; a mind rich in rare and most precious qualities, a mind endowed with eminent faculties left this world when our brother closed his dying eyes to the light of day. We cannot but be penetrated with the keenest sorrow at such a death. In our deliberations, over which his upright spirit, his various knowledge, his powerful eloquence, exercised so happy an influence, his absence will be deeply felt, as well as in his church, in the circle of his friends, and in the bosom of his family.

But, brethren, in regretting the good, that has escaped us, having the delightful persuasion that qualities such as we have admired in our dear brother, cannot become the prey of the sepulchre; that, in a new and better world his noble faculties will be unfolded in a nobler manner, and take a more brilliant and rapid flight, we moderate our grief; we accompany with our blessings, before the throne of Jehovah, the righteous man, from whom death has separated us for a moment, we preserve the remembrance of him, we preserve it as a precious heritage, that he bequeathed us on quitting this earthly scene, and by which we may still profit; and over his grave we form the resolution to follow his excellent example, to imitate his ardent zeal, by doing good without weariness, so that, in due time, if we do not grow remiss, we may reap the fruit."

# MISCELLANEOUS COMMUNICATIONS.

## SPECIMENS OF CHINESE LITERATURE.

In looking over, a few years since, some Numbers of the "Indo-Chinese Gleaner," published by the missionaries at Malacca, some translations from the most celebrated Specimens of Chinese Literature, struck my mind so forcibly that I was induced to make a few extracts. Within a few days, these extracts, after having slumbered among a mass of old papers, have met my eye once more. It occurred to me that they might make a "page for the idler" in the Christian Spectator.

Professor Norton says of Mrs. Hemans, that she is "eminently a female writer." I trust therefore it will seem neither solecistical nor unintelligible for me to say of these extracts that they are *eminently Chinese*. There is about them, generally, the same incongruity and bad taste which we see in the pictures on Chinese porcelain. Some sentences are at once instructive and truly beautiful. Others, designed to be equally beautiful and equally instructive, only divert us by their oddity.

In a few instances the coincidence in thought and illustration with some passages of the Bible is worthy of notice.

FROM "MING SIN PAOU KEEN," (Indo Chinese Gleaner, Aug. 1818.)

"Sit in your secret chamber, as if passing through the public street; take care of the inch-large heart, as if driving six horses." Compare Prov. iv. 23. "Keep thy heart with all diligence."

"Man's temper is like water. Water overturned cannot be gathered up again. The temper let loose cannot be brought again under restraint." Prov. xvii. 14. "The beginning of strife is as when one letteth out water."

"The living man who does not learn is dark, dark, like one walking in the night." Ecclesiastes ii. 13, 14. "Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head, but the fool walketh in darkness."

"The mouth is the door of human misery; and the tongue, the axe which exterminates the body." James, iii. 6. "The tongue is a fire, a world of iniquity: so is the tongue among the members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

"There are four things in women which deserve praise: a woman's virtue, her countenance, her words, her labours. A woman's virtue requires no extraordinary talent, above that possessed by others. Her countenance requires not the exquisite charms of superlative beauty. Her words require not fluent lips, or the talent of discussion. Her labours require not a higher degree of skill and dexterity, than that commonly possessed by others. Let her be chaste, innocent, sober, and economical; mind her duty; be neat; in walking and resting, preserve modesty; in all her actions, observe a rule;—these constitute female virtue. Let her wash and dust well, keep her clothes neat and clean; bathe at proper times; and preserve her person cleanly; these constitute female beauty. Let her choose her words; avoid unbecoming conversation; speak at proper times; thus she will not displease others;—these constitute female conversation. Let her diligently spin and make cloth; let her not indulge her appetite, in regard to savory food and liquors; let her prepare good things to set before the guests;—these constitute female labour. These four combine the essential virtues and duties of women. They are exceedingly easy, and she who practices them is a virtuous woman."

The writer in the Gleaner remarks, "this sentiment of disrespect to the female character pervades the Chinese books, manners and hearts." More of it will be seen in the extracts which are to follow.

"Brothers are like hands and feet. A wife is like one's clothes. When clothes are worn out, we can substitute those that are new. When hands and feet are cut off, it is difficult to obtain substitutes for them."

FROM THE "SHOO-KING."

"The fish dwell in the bottom of the waters, and the eagles in the sides of heaven—the one though high, may be reached by the arrow; and the other though deep, may be angled—but the heart of man, at only a cubit's distance, cannot be known: heaven can be spanned, earth can be fathomed—but the heart of man cannot be measured —Prov. xxv. 3. "The heaven for height, and the earth for depth, and the heart of Kings is unsearchable."

The following description of "the Paradise of Fuh," from some work the title of which I have not retained, is found in the Gleaner for Oct. 1818. The uncommon magnificence and splendor of some of the images, and the frequent use of the number *seven*, remind us of some passages in the Apocalypse. This difference however is striking: The material images made use of in the Bible are seen to be only the dim representation, the imperfect embodying of "things unutterable"—vast and glorious spiritual conceptions. But in the Chinese description these material images—the gold, and gems, and pearl—the palaces, and groves, and streams—are evidently the substance, not the shadow, and when these are given the picture is complete.

"The land of this kingdom is yellow gold. Its gardens, groves, houses, and palaces, are all elegantly adorned with seven orders of gems. It is encircled with seven rows of trees, seven borders of elegant network, and seven fences of palisades. In the midst there are the seven turrets and towers of gems, the seven flights of pearl stairs, the seven bridges of pearl, the seven pools of pearl, the eight kinds of virtue-producing water, and the nine classes of the lotus. There are also lovely doves, peacocks, parrots, birds, of sparkling plumage, and of exquisite notes. The great and unmeasured god O-LO-HAN, the famous disciples of Fuh, the relatives of the demi-gods, the goddess KWAN-YIN, the most powerful deliverer, the most pure gods of the vast ocean, the unnumbered renovating Fuhs, the unnumbered deliverers, all the demigods of past, present, and future ages, and all the sages, whether produced in heaven or among men, —all will be assembled on the sacred spot. But in that kingdom there are no women: the women who will live in that country are first changed into men. The inhabitants have the lotus for their father and mother, from whom their persons are produced. [There are three general classes, each of which is subdivided into three.] There are born of the superior, middle, and lower orders of the first class; of the superior, middle, and lower orders of the second class; and of the superior, middle, and lower orders of the third class; these differences among the multitude of animated beings are the consequences of the various degrees of depth or shallowness, diligence and sluggishness, in the active energies. The bodies of the persons produced by the lotus, are pure and fragrant; their countenances, fair and well formed; their hearts full of wisdom and without vexation. They dress not, and yet are not cold; they dress and yet are not made hot. They eat not, and yet are not hungry; they eat, and yet are not filled. They are without pain, without itching, without sickness, and they become not old. Enjoying themselves at ease, they follow Fuh, gaily frisk about, and are without trouble. After every meal, they walk about with demi-gods, as their companions, on the stairs and walks of that palace. Their noses inhale the most delightful fragrance; their ears are filled with the most harmonious music; the birds of Paradise singing all around. They behold the lotus flowers, and trees of gems delightfully waving, like the motion of a vast sheet of embroidered silk. On looking upwards, they see the firmament full of the To-lo flowers, falling in beautiful confusion like the rain. The felicity of that kingdom may be justly called superlative; and the age of its inhabitants is without measure. This is the place called the Paradise (or joyful world) of the West. Alas! the riches and honours of men, after an hundred years, all revert to emptiness. The elegance and glory of heaven itself after a thousand years will cease."

How different from the Paradise of God—the heaven to which the Christian aspires, and where his hopes have built their home. They have no need of the sun by day or of the moon by night; for God is their EVERLASTING LIGHT, and the Lord their glory. The Christian can say, under the overwhelming flood of earthly disappointment, "We faint not,"—for our light affliction which is but for a moment worketh for us a far more exceeding and ETERNAL weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are ETERNAL. "We faint not,"—for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not make with hands, ETERNAL in the heavens. But when calamity and bereavement beset the disciple of Fuh, his only consolation is, Alas! the elegance and glory of heaven itself, after a thousand years will cease.

The reader may be gratified with one more extract, which shows us what is the Chinese idea of a paradise on earth. The national pride of the Chinese is well known. Their country is the celestial empire. It is the centre of the universe. All other nations are hordes of miserable wretches whose highest blessedness is, by trading with the happy inhabitants of their celestial empire, to obtain a few of their superabundant good things. The following piece of self-gratulation, is taken from the Gleaner for Oct. 1818. It is from the lips of Teen-ke-shih.

"I felicitate myself that I was born in China. I constantly think, what if I had been born beyond the seas, in some remote part of the earth, where the cold freezes, or the heat scorches; where the people are clothed with the leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth; are far removed from the converting maxims of the ancient kings, and are ignorant of the domestic relations. Though born into this world, I should not have been different from a beast.

"But now, happily, I have been born in China! I have a house to live in; have drink, and food, and elegant furniture. I have clothing, and caps, and infinite blessings. Truly the highest felicity is mine."

Such is national prejudice. The Frenchman surrounded by *gendarmerie*, and trembling with the fear of the police, thinks that every other country is frightful compared with his beautiful France, his glorious France. The Englishman enveloped in everlasting fogs, and blackened with the smoke of sea-coal, thinks that every country but old England is the abode of wretchedness and starvation. The Georgian in his pine forest or on his sultry plantation, shuddering at every thought of negro insurrection, glories in the "moral strength" which exalts him above the plodding, scheming yankees. The citizen of the west, riding through woods and swamps to visit his next neighbour, is proud that he has elbow room, and thinks it would be imprisonment to live in the "old settlements." The New-Englander looks round on his bleak hills, and calls the rough landscape "the glory of all lands." And the "China man" exults that *he*, of all the world, has a house to live in; has drink, and food, and elegant furniture; has clothing, and caps, and infinite blessings. DRON.

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## LINES

*Suggested by attending worship (for the first time after crossing the Atlantic) at the Chapel of the Rev. Lewis Way, on the* CHAMPS ELYSEES, *Paris.*

THAT sacred dome, which meekly smiles,
O'er scenes where Pleasure revels wide:
And calls from Earth's seducing wiles,
The souls where Faith and Hope reside;—

That sacred dome was open thrown,
Wide as its owner's heart, once more;
And round the hallowed precincts shone,
The radiance of a brighter shore.

There, while from loftier structures rose,
The pomp of Power and pride of Art,
That modest temple only knows,
The breathing incense of the heart.

And there to join the happy few,
A stranger came; who long did mourn,
Far on the Atlantic wave, anew,
Each lonely Sabbath's slow return.

Long had he felt the withering power
Of stern disease—the keener smart,
That waits the solitary hour—
The desolation of the heart.

Then Oh! what joy was his to kneel
Once more, amid the adoring throng;
And hear the anthem's solemn peal,
Sound sweetly in his native tongue;

To weep for sin where others weep;
To pour his prayer while others prayed,
Again, with gratitude too deep
For utterance, view THE BROKEN BREAD.

No face he knew—no eye was turned,
No hand of greeting stretched to him;
And yet his inmost bosom burned,
With all a brother's love for them.

And though no more on earth we meet,
No more our prayers in concert rise,
We still shall hold communion sweet,
The high communion of the skies.

And blest be he whose care gives birth,
To joys like these in souls prepared;
Who made these halls of giddy mirth,
The Temple of his dying Lord.[*]

And, where the wanton dance had been,
And Pleasure spread her fairy ground;
Has made the consecrated scene,
A spot where Angels linger round.

Blest be his care, and o'er his path
Be thrown the approving smile of Heaven!
How mean the pride and pomp of Earth,
To SOULS RENEWED, AND SINS FORGIVEN!

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[*] The building converted into a place of worship by Mr. Way, was formerly a saloon for dancing, attached to the estate which he purchased on the *Champs Elysees.*

# THEOLOGICAL COLLECTIONS.

## EXTRACT FROM MUENSCHER'S MANUAL OF DOGMATIC HISTORY.

(*Translated for the Christian Spectator.*)

THAT part of Ecclesiastical History which relates to the doctrines which were held or taught in different ages of the church, the translator has ventured to denominate *Dogmatic History,* in imitation of the German phrase *Dogmengeschichte.* Among the most learned and candid writers on this subject, was the late Doctor William Muenscher, Professor of Theology at Marburg in Germany. His Handbuch der Christlichen Dogmengeschichte, in four volumes 8vo. was first published about twenty years ago, and embraces the history of the six first centuries. The extract here given, is taken from the Introduction, which is divided into six parts, and fills about one hundred pages. The first part prescribes the boundaries and the laws of dogmatic history; the second treats of the causes which have produced changes in the doctrinal views of Christians; the third is what is here translated, and relates to the utility of dogmatic history. The remaining parts relate to the sources, the literature, and the form of this species of history.

"In this age, when so many limit their studies as much as possible, and regard every thing as superfluous, that is not immediately necessary in their calling,—a disposition which is very common among young theologians, but not to be commended,—the question perhaps may be asked, What is the use of dogmatic history? Is it not enough, that we understand the doctrines received by our church as sound and salutary? Why then waste time and labour to acquire knowledge of opinions long forgotten or exploded? As such questions are likely to be asked, and indeed, often are asked, it will not be unsuitable to state some of the advantages to be derived from the study of dogmatic history.

I. To trace the efforts which the human mind has made for enlarging, correcting, and confirming its knowledge, must undoubtedly be an interesting and instructive employment. The mind of man is ever reaching forward, searching after new truths, rejecting once received opinions, and striving to obtain more consistent and more perfect views; but it often meets insurmountable obstacles, is thrown back by adverse circumstances, and perhaps falls into error at the very time it supposes itself to be grasping truth. Proofs in point are afforded by the history of human knowledge in general, but especially by the history of Christian doctrines. This exhibits, in the most important of all concerns, both the direct and the retrograde movements of the human mind. It shows how at one time, blinded by ignorance and misguided by superstition, it has mistaken alike the design and the importance of religion; and at another, has thrown off the fetters of superstition and advanced directly towards a purer religious knowledge and worship. Can a reflecting man feel no interest in learning how Christians, for whom Jesus has marked out the path of true religion, have walked in it, often falling into devious paths, and then fetching a compass, again coming nearer to their mark? No one that takes an interest in the progress of human improvement, can look with indifference on the changes which Christianity has undergone,—on the contests between light and darkness, in which they have alternately triumphed,—in short, on dogmatic history, which acquaints him with the advance and declension of religious knowledge among that large and most respectable portion of mankind who have professed Christianity.

II. But dogmatic history is especially important to Christians themselves, and doubly so to theologians. Whoever professes himself a Christian, and much more if he aspires to be an intelligent teacher of this religion, can scarcely avoid such questions as the following: Whence came the religion which I profess, or which I preach? Was it, from the first, what it now is; or by what series of changes was it brought into its present state and form? What has been its fate among men; and how has human ingenuity improved or perverted it? To answer these questions is the province of dogmatic history; for this, it is, shows us how the doctrines of Jesus were held from the beginning onward, how they were variously modified, loaded with pernicious additions, or purged from them; it enables us to see what the Christian religion originally was, and what it afterwards became, as well as the manner and the means of effecting the change. Now should not a teacher of this religion blush to be ignorant of all this?

And as it is expected, and very justly too, that every preacher should have a learned and systematic acquaintance with the religion which he presumes to teach, a knowledge of dogmatic history is especially important, as subservient to forming right conceptions and right judgments of our systematic theology. For our system of theology was perfected gradually, each period shaping it so as to meet the necessities of the age; and many of its positions were framed merely to oppose certain existing errors, or to prevent some prevailing abuses. How then is it possible for us to understand the system of theology and all its several positions, without knowing the occasions and the causes of forming the individual parts, and the many alterations and changes by which the system finally became what it is? It is not in our power, for example, to comprehend perfectly the doctrinal views of the reformers, without comparing them with the tenets of those from whom they separated, and with the dogmas of the scholastics whom they opposed. Thus dogmatic history shows us how and wherefore the several articles came to occupy their respective places in our creed; and in this way, it leads us to view them in a proper attitude. Nor is this all; it teaches us to appreciate correctly the merits of the ancient, as well as of the modern theologians. It is a common fault of this age, to undervalue the ancient writers, and to express astonishment at their supposed weakness and blunders.—For instance, many a man now ridicules the subtilty of the scholastic doctors, who, had he lived in their age would scarcely have been employed by them as a transcriber. From such rash decisions dogmatic history is a preservative. It shows us just how far the ancient theologians proceeded, and why they, from the circumstances of the times and various impediments, could not effect what our age, mounted on the shoulders of preceding ages, is able to accomplish. The materials were first to be collected and severally wrought, then out of them system after system must be built up and pulled down, till finally the proper pieces were duly united in a firm and abiding system. Dogmatic history does justice to the old theologians, by showing that much of what is advanced in modern times as new, is not new. At the same time it makes the superiority of modern dogmatics to be clearly seen. It shows incontestibly, how much the moderns excel the ancients in clearness of definition, and strength of reasoning, in a juster separation of the important from the unimportant, and of the certain from the problematical, as well as in lucidness of method, and in the practical bearing of their discussions. Thus while dogmatic history enables us to compare more accurately and impartially the ancient divines with the modern, it teaches us to appreciate the superiority of the latter, without doing injustice to the former.

III. Important as this use of dogmatic history is, it is surpassed by another. For, by means of this history, we are able, more easily, to separate genuine Christianity from its spurious appendages. By the professed followers of Jesus, his doctrines have been variously obscured, disfigured, and adulterated with foreign mixtures. The reformation in the sixteenth century by the protestants purged away indeed, many of the corruptions introduced by ignorance and superstition, and sanctified by spiritual despotism; and yet I dare to affirm, that since this beneficial reformation in theology, much still remains that needs amendment. Now the way to prosecute successfully further reformation, is pointed out by dogmatic history. For this discovers to us the sources and origin of many innovations in theology, and the means by which they obtained currency; and thus it enables us to judge better what to hold fast as belonging to genuine Christianity, and what to reject as useless and prejudicial.

Yet, not to overrate the value of dogmatic history, I must say, that historical investigation is rather a preparation for distinguishing between the doctrines of Jesus and foreign principles, than the full accomplishment of the object.—

Against the Catholic church indeed, it is of peculiar service; for a church which boasts of the harmony of its opinions with all Christian antiquity, which asserts that it has preserved unchanged through all ages the primitive Christian faith, can be confuted in no better way, than by showing from history that precisely the distinguishing doctrines of this church were unknown to the early Christians, and that they were first invented and became current in times of ignorance and superstition. The reformers therefore, and the polemic writers generally, could justly employ such reasoning against the Catholics. Yet dogmatic history cannot alone prove decisively that any doctrine is, or is not, a part of genuine Christianity. For, if you regard a doctrine as belonging to Christianity because it was embraced and taught by the Christians of the first centuries, you must forget that the first Christians who received their instruction from Jesus Christ and his apostles, were converts from either Judaism or paganism, and that they retained many of their former conceptions, which became blended with their new faith, and which were afterwards propagated in the Christian church as parts of its faith; in short, you must hold to a traditional creed, the entire purity of which it will be difficult to make out. On the other hand, I cannot maintain that a doctrine is always forthwith to be expunged from the list of Christ's doctrines, if it should appear that it was not known or not embraced in the first centuries after Christ. For the writers of the first centuries, whose works have reached us, do not merit the praise of being competent and happy expositors; and it is therefore not impossible, nor indeed improbable, that some declarations of Christ and his apostles were misapprehended, perhaps for centuries, till at length their true import was discovered in a subsequent age. But, granting all this to be true, if we cannot regard dogmatic history as the infallible touchstone of what is and what is not genuine Christianity, still it is a valuable help to come at this object. For if any particular doctrine can be shown to have first made its appearance in later times, if the suspicious source from which it flowed can be pointed out, and also the cause which gave it currency as a Christian doctrine, there is good ground to suspect that it was originally no part of the religion of Christ. I grant that this amounts only to a suspicion. For a doctrine of real Christianity may have been long buried in obscurity, and at length have come to light;—it may have been brought forward too in a very unsatisfactory manner, and have been maintained by very unlawful means; and after all, upon an impartial examination, be found to be true and useful. How often does a person or an age, by mere chance, stumble upon a discovery, which could not have been expected! Still, such a suspicion should admonish us to be cautious, to go into a more full examination, and it can be set at rest only by exegetical and critical investigations.

IV. But were all the advantages now mentioned of less importance than they truly are, yet dogmatic history would be valuable, because it is suited to bring a theologian into precisely that state of mind which he most needs, in order to success in his vocation. From what source has theology hitherto received greater injury than from the bigotry and enthusiasm which have caused men to engage in controversy with unbending obstinacy, and to attack or defend an opinion with the fury of a warrior determined to conquer or die in the battle? This has ever been followed by the never-failing consequence, that the contested points were discussed on one side only, and all opposing arguments were disregarded. The calm and unbiased state of mind so necessary to the careful weighing of arguments and objections, and which alone can secure a man from precipitate and rash judgment, is wholly lost. Now the best preservative against this bigotry and blind zeal, is the study of dogmatic history. Whoever has there traced the revolutions in opinion, which were often as sudden as those in the fashion of garments,—whoever has there learned, that what one age held for incontrovertible truth, a following age rejected as error, will begin modestly to distrust the judgments of men, and of course his own also. He will not suffer himself, without examination, to be borne along the current of an age whose faith is bigotry. The authority of venerated names will not fetter him, for he has learned from history how little value to attach even to the decrees of vast synods of bishops. Nor will the brilliancy of novelty dazzle him; for he has often noticed, that what was brought forward as new, was not so; and that what pleased all, while new, soon became discarded.

A recent occurrence in the theological world may confirm these observations. When the great philosopher of Konigsberg subjected to a more rigorous criticism the prevailing systems of philosophy, and began to lay the foundation for a new one, as soon as application was made of his principles to theology, that enthusiasm of which I have spoken, was strikingly manifest. Some, transported with admiration at the critical philosophy and its founder, could discover Kantian ideas all through the New Testament; and they looked upon no public discourses as solid and sound, unless the new terminology glittered along its periods; and whoever doubted any principle of the new philosophy, was regarded with contempt, as if he lacked common sense. Others were equally zealous against this philosophy, which they found to be dangerous to religion, and leading evidently to scepticism, or to some worse evil. Now a person conversant with history will see nothing strange in these occurrences. For he well knows that men have ever mingled philosophy with religion; and that every attempt at a new combination produced at first a great ferment. He also knows, that as well the patrons of the new systems, as the adherents of the old ones, have always gone to extremes, in the beginning of their conflict; but when the heat of the battle subsided a little, both parties began slowly to come nearer to each other. And in the present instance, as an impartial looker on, he will cherish the single wish, that theologians would be grateful for the important hints and illustrations which Kant has given them; but without allowing their respect for a great man to shackle their minds and make them blind copyists, without marring their interpretations by philosophical subtilties, and without burdening their public discourses with unintelligible words; for the history of the Wolfian philosophy proves that such things will not meet the applause, but the censure of succeeding ages. I would therefore recommend dogmatic history to the young theologian, for the purpose of guarding him against a bigoted zeal for any opinions or sects, and of making him capable of enlightened and just views in theology. For it will be one of the best preservatives against that shortsighted bigotry which infallibly attends a theorizing divine, who, ignorant of what has been said and done by others, thinks he can accomplish every thing merely by his own sagacity, or—what is still worse—by following out the system of his master.

With the last mentioned advantage of dogmatic history, the following is closely connected, namely, that it reproves a contentious spirit, and disposes us to be tolerant towards those who differ from us. Whoever has carefully studied the ever varying conceptions of men, and their causes, is sensible how much men's judgments and opinions depend on particular circumstances, and on the attitude in which objects are presented to their minds. It will be clear to him, from abundant experience, that it is next to impossible that men differing in talents, degrees of education, and rank in society, should have precisely the same views; and that it is unreasonable to require of others, that they should see with our eyes, and exchange their own modes of thinking for ours. Thus dogmatic history leads to amicable feelings and a discreet forbearance towards others, even though their opinions, according to our conceptions, are very ill founded. The examples it affords, of the melancholy effects resulting from a dominion over men's faith, and from attempts to dictate to men what they must believe, inculcate more forcibly than any precepts can, the apostolic exhortation, αληϑευειν εν αγαπη, ***to hold the truth in love.***

Without fear that he will be disappointed, therefore, we can assure the young theologian, that the study of dogmatic history will well reward his toil; and that it will enable him to come much nearer to his object, if he wishes to obtain not a superficial, but a thorough knowledge of his profession.

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*For the Christian Spectator.*

## MINSTERIAL PARITY.

It is worthy of note that the earlier Episcopal divines, in their strenuous reasonings against the pope's supremacy, frequently take ground which is equally conclusive against lower degrees of prelacy. Take for example the following passages from Barrow;—others which have a similar bearing might be added from the same author.

S. R.

"As to a primacy, importing superiority in power, command, or jurisdiction; this by the ***Roman*** party is asserted to St. Peter, but we have great reason to deny it, upon the following considerations.

For such a power (being of so great importance) it was needful that a commission from God, its Founder, should be granted in downright and perspicuous terms; that no man concerned in duty grounded thereon, might have any doubt of it, or excuse for boggling at it; it was necessary not only for the apostles, to bind and warrant their obedience, but also for us, because it is made the sole foundation of a like duty incumbent on us, which we cannot heartily discharge without being assured of our obligation thereto, by clear revelation, or promulgation of God's will in the Holy Scripture; for it was of old a current, and ever will be a true rule, which St. Austin in one case thus expresseth, "I do believe that also on this side there would be most clear authority of the divine oracles, if a man could not be ignorant of it without damage of his salvation;" and Lactantius thus, "Those things can have no foundation or firmness, which are not sustained by any oracle of God's word."

But apparently no such commission is extant in scripture; the allegations for it being as we shall hereafter show, nowise clear, nor probably expressive of any such authority granted by God;

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Our Lord himself at several times, declared against this kind of primacy, instituting equality among his apostles, prohibiting them to affect, to seek, to assume, or admit a superiority of power, one above another.

There was (saith St. Luke, among the twelve, at the participation of the holy supper) "a strife among them who of them should be accompted the greatest," or who had the best pretence to superiority; this strife our Lord presently did check and quash; but how? not by telling them, that he already had decided the case in appointing them a superior, but rather by assuring them, that he did intend none such to be; that he would have no monarchy, no exercise of any dominion or authority by one among them over the rest; but that notwithstanding any advantages one might have before the other, (as greater in gifts, or as preceding in any respect,) they should be one as another, all humbly condescending to one another, each being ready to yield help and service to one another; "The Kings" said he, "of the Gentiles exercise Lordship over them; and they that exercise authority over them, are called benefactors, but ye shall not be so; but he that is greater among you let him be as the younger; and he that is leader, as he that doth minister;" that is, whatever privilege any of you obtaineth, let it not be employed in way of command, but rather of compliance and subserviency, as occasion shall require; let him not pretend to be a superior, but rather behave himself as an inferior; thus our Lord did smother the debate, by removing from among them, whatever greatness any of them did affect or pretend to; forbidding that any of them should, *κυριεύειν*, or *ἐξουσιάζειν*, exercise any dominion or authority over the rest, as worldly princes did over their subjects.

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It was indeed (as our Lord intimateth) incongruous for those, who had forsaken all things for Christ, who had embraced a condition of disgrace, who were designed by self denial, humility, neglect of temporal grandeur, wealth, and honour, by undergoing persecution, and undertaking conformity to our Lord (being baptized with the baptism, with which he was baptized) to propagate the faith of a crucified Master; to seek, or take on them authoritative dignity; for among them there could not well be any need of commanding or being commanded; it was more fit, that all of them should conspire to help and serve one another, in promoting the common design and service of their Lord, with mutual condescension and compliance; which was the best way of recommending themselves to his acceptance, and obtaining from him an answerable reward. Such was the drift of our Lord's discourse; whereunto (as in the other case) he did annex the prohibition of exercising dominion: "Ye know," saith he, "that the Princes of nations exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be first among you, let him be your servant; Ὃς *ἐὰν θέλῃ*, whoever among you hath a mind to special grandeur and pre-eminence, let him understand that there is none other to be attained, beside that which resulteth from the humble performance of charitable offices to his brethren; the which whoever shall best discharge, he alone will become greatest and highest in the eye of God.

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Again, as to the power, which is now ascribed to St. Peter by the party of his pretended successors, we may argue from another place; where our Saviour prohibiting his disciples to resemble the Jewish scribes and pharisees in their ambitious desires and practices, their affectations of pre-eminence, their assuming places and titles importing difference of rank and authority, he saith, "But be ye not called Rabbi, for there is one Master" (one guide or governor) "of you, even Christ, but ye are brethren." How more pregnantly could he have declared the nature of his constitution, and the relation of Christians one to another established therein, to exclude such differences of power? whereby one doth in way of domination impose his opinion or his will on others.

Ye are all fellow-scholars, fellow servants, and fellow-children of God; it therefore doth not become you to be any wise imperious over one another; but all of you humbly and lovingly to conspire in learning and observing the precepts of your common Lord; the doing which is backed with a promise and a threat suitable to the purpose; "He that exalteth himself shall be abased, and he that will abase himself shall be exalted;"

## REVIEWS.

*Elements of Biblical Theology, translated from the work of Storr and Flatt, with Additions;* by S. S. Schmucker. 2 vols. 8vo.—Andover: 1826.

German theologians and philologists we have never idolized; we have never thought that they were the only men, and that wisdom would die with them. We have known, and been ready ever to state, that whatever might be true or false as to the talents and erudition, and facilities for research, and fundamental methods of study, which have distinguished the Biblical scholars of Germany, the great body of them have come to results which make the Word of God a dead and useless book, while many of them have interpreted its most interesting passages in a manner a hundredfold more inconsistent with common sense than any of the mysticisms of the Platonists, or the absurdities of the schoolmen.

On the other hand, we have never been filled with alarm, as we know some excellent Christians have been, to notice a growing fondness among our theological students for German authors. We apprehend no important dangers from the greatest familiarity with their philological and theological writings. Such a melancholy departure from truth and godliness as has been exhibited in the history of the Lutheran church of Germany, is not to be feared in the orthodox church of the United States. A grand reason is, that a very plausible heresy already exists in the country, under the banners of which all classes of unbelievers can most easily and most honourably rank themselves. That this heresy will extend farther than it has we think not improbable, when we consider how fond the depraved heart is of error in religion. But it will be extended, as it has been hitherto, chiefly by its gathering under the mantle of a very broad and indefinite name, all who dislike and reject the truth, and who are hereby induced to break away from the doctrines and discipline of a pure and holy church. The effect of this will be, not in reality to diminish the true church, but only to exalt its character, to raise its standard of piety, and increase its living energies. In this view we think the orthodox church has before her the brightest and most cheering prospects. Her lifeless members, her fruitless branches, are cut off; and of the support of her life and strength, she has assurance, under God's blessing, from those peculiar means of grace, which the piety of the past and present generation has brought into use in this country. The great movements of benevolence which give a character to the age are the security of the true church. In fact they are exerting a mighty influence to stop the progress of every great error, and to reclaim and purify even the churches which have given heed to lying vanities..

If then there were danger that some of our theological students would imbibe the errors of the writers in question, there would, in the present condition and prospects of the American church, be little to fear.

But Christians need not apprehend many apostasies from the true faith among our theological students in consequence of reading the German writers, even if there were no guard against it in the circumstances of the church. The errors of the authors are well understood in the general, before their writings are consulted, and there is a distinct and fixed object in view, which is to take the benefit of their attainments in all the branches of knowledge auxiliary to the grand business of interpreting the Bible, while there is not the least regard to their philosophical dogmas, which it must be remembered are the great source of all the loose and erroneous doctrines they advance. The student goes to their works knowing that he will have the task of separating the precious from the vile, of sifting the wheat from the chaff.

Were the danger, however, much greater, it would probably on the whole be expedient to hazard it. Such is the present state of theological discussion in our country, and such is the nature of the arguments and objections by which the defender of the truth is now assailed, that he must arm himself at all points, and he will be able to draw from these writers important assistance. He will ever find among them a few strong supporters of orthodoxy, whose writings are peculiarly valuable, especially those of the later authors who have written in view of all the doctrines of the modern rationalists and liberalists. Such was Dr. Storr, chief author of the work of which Professor Schmucker has given us a translation.

Storr lived while the Liberalists were in their greatest glory, and may justly be considered as the chief restorer and supporter of the orthodox faith in Germany. His name has long been familiar to the Biblical student. One of his minor pieces, the *Essay on the Historical Sense of the New Testament*, was several years ago put into an English dress, and somewhat extensively circulated. His *Doctrina Christiana* had found a place in the libraries of almost all our recent theologians, and when Mr. Schmucker's intention to translate it was announced, it was received with great pleasure by many, who have waited with some impatience for the completion of the work.

Before proceeding to a particular notice of this work, it may be suitable to glance very slightly at the state of theological and biblical opinions in Germany when the work was composed, and the steps which had led to their adoption.

The original creed of the Lutheran church was substantially orthodox, as is shown by her symbolical books. Subscription to these was required of all candidates for the ministry or for a degree in theology, and of all laymen on accepting any official situation, and in a few of the States they were guarded by severe pains and penalties. Some of the German writers consider that the symbolical books had an influence in holding together the church down nearly to the middle of the last century. But in the middle of the seventeenth century a subscription or oath with some reservation began to be allowed, the person being required to assent to them only 'quatenus cum S. S. concordant.'

During the first century, (from the middle of the sixteenth, to the middle of the seventeenth,) the divines remained generally true to the faith of the reformers. The chief subjects of discussion and disputation were the points in controversy between the Protestants and the Catholics, and in the grand essentials of orthodoxy all were united. A spirit of controversy however had begun to burn between the Lutherans and Calvinists, which soon rose to such a height and produced such unhappy dissensions, that several excellent men made great efforts for a union of the two churches. One of the warmest advocates of union was Calixtus, a professor in the University of Helmstadt, whose zeal and writings in this cause occasioned what is called the *syncretistic* controversy, in which torrents of abusive scurrility were poured upon him, although in every respect one of the most eminent divines of the age. The bigotry displayed in this dispute by the Lutheran clergy created disgust in liberal and reflecting minds, especially as a melancholy number of the clergy, so far from manifesting the piety of Christians, actually indulged in immoral and vicious habits, for which the most rigid and punctilious adherence to the ancient symbols of their faith could make no atonement. Here we think it more than probable was the first germ of that poisonous plant, which has spread its roots and twined its tendrils so fatally among the foundations and around the columns of the Lutheran church. Many, weary of the strifes, and disgusted at the inconsistencies of the angry disputants, and beginning to despise their Aristotelian method of treating theological subjects, chose to retire from the field of controversy, and pursue, with a criminal indifference to the practical interests of religion, those liberal studies which had been growing in popularity from the commencement of the reformation. In opposition, on the one hand, to those who with so much indifference to religion gave themselves to the pursuit of learning and science, and on the other, to those who placed so much stress upon the thorough orthodoxy of their faith, arose the *Pietists*. It was the grand object of the good men of this school to render religion an efficacious principle, to exhibit it as designed to control the heart and the life. Hence their doctrine that the word of God is understood only when the heart is affected by a divine influence, and the inference which some of the disciples soon made, but which by no means follows, that all human attainments are useless. Had all to whom this name was applied been such men, or cherished only such principles as *Spener* of Berlin, or *Franck* of Halle, the Lutheran church would have had great occasion to be grateful for the rise of the sect. But the *colleges of piety*, as their private meetings were called, unfortunately were frequented by religionists of the most fanatical and disorganizing principles. The consequence was that both in Germany and abroad, the name of Pietism came at last to be associated with the wildest enthusiasm, and whenever presented brought to mind, in a woful train of recollections, the stubborn prejudices of Arnold, the acrimonious bile of Dippelius, the romantic follies of Petersen and his visionary wife, the mystic dreams of Jacob Behmen, the star-gazing reveries of Paul Nagel, and the ridiculous pretensions of Christopher Kotter and Anne Vetter, with the whole brotherhood and sisterhood of delirious prophets.

The only effect therefore, which

Pietism could produce as to the party which had begun to swerve from the strictness and spirituality of the primitive reformers, was to alienate them still more from every thing favouring the peculiarities of evangelical religion, and induce them to look abroad for principles more congenial to the cold speculations of reason and philosophy. They began accordingly, in the former part of the eighteenth century, to study the writings of the Polish Socinians, the English Deists, and the French Literati, and soon imbibed many of their pernicious notions.

This, co-operating with the natural effect of Pietism, led the more orthodox party to a higher cultivation of philosophy, and an attempt to build their system of faith upon principles more purely demonstrative. Leibnitz and Wolf were the founders of the *philosophical* school, and their system, although it was at first opposed, (Wolf being even expelled from his office in the university of Halle on account of his principles,) yet before long gained numerous and vehement admirers, who laboured with great assiduity and ardor in applying it to support the doctrines of religion. The disciples of this school produced metaphysical and even mathematical demonstrations of the Trinity, the nature of Christ, and the duration of future punishment. One of them commenced a new version of the Bible, prefixing to it a system of theology drawn up in geometrical order, which was to guide him in interpreting the sacred writers. It is impossible to say how much these efforts contributed to nourish the same mistaken views as to the power and province of human reason, which were fostered by the deistical studies of the other class of theologians just mentioned; but it certainly must appear probable that they tended in no small degree to introduce that disposition, which became so general about the middle of the century, to unite the doctrines of scripture with the discoveries of reason; to connect Christianity with natural religion; to give, in short, to the whole gospel a rational and philosophical dress.

Just at this juncture appeared the bold innovator, who has the undisputed honour of being the father of the *modern Liberalism*. Semler was brought up in the midst of the Pietists, and although he caught none of the ardour of their religious feelings, nor of their indifference to human learning, he imbibed a double portion of their contempt for formal creeds and symbols. Nature gave him a most powerful mind, and he stored it richly with the fruits of diligent, various, and extensive research; but both his talents and learning were most grossly abused in devising and defending the theories of a subtle and perverse ingenuity. His doctrines soon attracted universal attention, and obtained an astonishing degree of approbation and influence. He attacked the symbols of the church in a most violent manner, and from this period they ceased to have any power. He attacked the canon of scripture, and shortly had followers who stripped the whole Bible of its claims to divine authority. He started the doctrine of *accommodation*, and in the hands of his disciples it proved a most fearful engine in sweeping away every valuable principle of religion. The new light rapidly spread. Writers multiplied. Speculation grew in audacity. Ere long it was ascertained that miracles are an absolute impossibility, inspiration a downright absurdity, nearly all that Jesus ever did or said was in condescension and adaptation to the ignorance and prejudice of the Jews, most that was written by the apostles was little better than blunder or falsehood, the account of the creation was merely a philosophical fable, and the history of Christ a new mythology, like the incarnations of Vishnoo.

Such were the speculations of the school of Semler. No serious mind can think of them but with disgust. Yet more or less of this indecency and profaneness is found in nearly all the Commentaries, Biblical Antiquities, Introductions, and Hermeneutical or Dogmatical systems, which deluded Germany at the close of the last century. It deserves to be noticed too, that these pernicious doctrines were not confined to writings designed merely for scholars and divines. They were embodied and circulated in popular treatises, and in periodical publications, which carried the poison throughout the community. They were boldly and impiously avowed and proclaimed in the Lutheran pulpits. They were taught in the Gymnasia and Universities to every class of the youth. They were even infused into the elementary books of instruction, of which we will give one example in a work of Becker, called a 'Universal History *for the Young*.'—This contained a chapter on Christianity, in which the evangelists are styled the *wretched* biographers of Jesus. John the Baptist and Jesus are represented as artful *emissaries* of the sect of Essenes, who secretly supported them; the account of the crucifixion is pronounced a *mere tale*, and the miracles of the New Testament, termed in general *concerted fabrications*.

It was no wonder therefore that a great indifference to all religious subjects, and consequently a low tone of moral feeling, should soon pervade the country. It was no wonder that the lower classes, where there remained any seriousness and religion, should turn again to the writings and system of the Pietists for something to satisfy and sustain their feelings, or that those in the higher ranks should begin to look with favour upon the worship and ceremonies of the Catholic church as most congenial to religious emotion, and actually desert, as numbers did, the ranks of the Protestants. It was no wonder that some of the more reflecting should come forward with new systems of philosophy, supporting religion and morals not upon any grounds of reason or deductions of argument, but upon intuition and original feeling. These systems, although opposed for the most part to the scheme of rationalism, are by no means calculated to promote correct views of theology or practical religion. *Kant* often advocates the cause of the scriptures and the old orthodox faith, and is frequently quoted with respect by Storr, but his views tend too much to mysticism and Platonism to be followed with advantage or safety. *Schelling*, whose system is we believe, the latest in vogue in that land of systems and theories, is a violent opposer of the Rationalists, comparing them to the unhappy beings whom Dante places "in the foreground of the mansion of woe, rejected by heaven yet not received by hell;" but his philosophy, besides being exceedingly vague and mystical, is directly atheistic in its tendencies, teaching that the existence of man and of spirits is nothing real, except as it is identical with the existence of God, and that in fact, neither exists out of the Divine Being.

In such a state of things as resulted from the principles of Semler, nothing could be more desirable for the cause of religion, than that some man of piety, talents, and suitable Biblical attainments should be found to resist the flood of mischief swelling on every side. It was at this time that Storr came forward to overthrow the foundations of the liberal school, being every way qualified for his task. He was as thoroughly versed in criticism and antiquities as any of his adversaries, and had an important advantage over them in being much better acquainted with the Bible as a connected whole. He did not make the display, or attract the admiration, which attended the first efforts of Semler. But Liberalism received from his hand a salutary check. In his treatise on the historical sense, he demolished the whole scheme of *accommodation*, and compelled the party to resort to other grounds to defend their interpretations and doctrines. In other pieces he successfully and triumphantly attacked other errors of the Rationalists. His system of theology, which was purely Biblical, was the most solid and effectual contribution towards the support of the primitive faith of the Lutheran church, which she had received for more than a century. And the influence of his writings has not ceased; they are co-operating with the writings of living authors and with other causes, to purge out the abominations of that infidel philosophy, whose pernicious sway we have just exhibited. The modern orthodox school embraces some of the most respectable names, among which may be mentioned Reinhardt, Meyer, Flatt, De Wette, Winer, Wahl, and Tholuck. The system of Rationalism is unquestionably on the decline. Some of its advocates have openly renounced it. Others choose not to defend it. The appointments in the universities begin to be given to men of more serious views and feelings. A better day may soon be expected to shine upon the German churches.

But we must hasten to give some account of the work before us. The translation is made from the edition in German with notes and additions by Flatt, which is much more valuable to those for whom the translation was intended than any of the Latin editions. The work consists of five books; *the first* treating of the authority of the scriptures; *the second*, of God, his works and providence, and his existence as Father, Son, and Holy Ghost; *the third*, of angels, good and evil, and of man, his original state, his fall, the character of his posterity, the punishment to which they are exposed in the future world, the provision for their salvation through the atonement, their final separation to heaven and hell according to their use of the privileges of a probationary life; *the fourth*, of Christ as Redeemer, his person and different states of existence, his works on earth, (under which the nature and efficacy of his atonement are examined) and his works since the ascension, (under which is considered the whole subject of the church, its ministry and sacraments); *the fifth*, of justification and reformation by change of heart and life as connected with salvation. The manner of the author is to state in the briefest terms what he considers the exact testimony of the Bible on the several points, referring to the proof texts, and in his notes referring to the opinions and arguments of others. In the German, the notes of Flatt are built upon those of Storr. Mr. Schmucker has incorporated both together, and they follow the text in the form of illustrations, which greatly improves the perspicuity and the interest of the work.

We consider the first book, which contains the proof of the genuineness, integrity, authenticity, and inspiration, of the scriptures, as by far the most valuable part of the whole. It was necessary for Storr to give this subject a thorough investigation, as the divine authority of the Bible was rejected by the great body of the Liberalists of the age. Many of them freely admitted that the doctrines of orthodoxy were plainly taught in the sacred books, but openly declared that no reader was under obligation on that account to adopt them. We fully believe that the Unitarians of this country will be compelled to avow the same opinion; indeed we apprehend they do not now as a body feel bound to believe what is taught in *the Epistles;* they make a distinction between what was *spoken by Christ*, and what was *written by the early teachers;* and unless we have been greatly misled as to their views, by what we have read in their publications and heard from their pulpits, there are among them those who do not consider any of the writings even of the New Testament as in any proper sense *inspired:* they take them not as *being themselves a revelation from God*, but only as *a history of such a revelation*, a history written indeed with great candour and fairness, and by persons probably competent for the work, but still a history liable like every other history to contain mistakes or errors even as to grand points connected with its main subject. Now our expectation long has been that they would ultimately avow this, that they would change the ground of attack upon the opinions of the orthodox, and deny the claims of the writers of the New Testament to implicit belief on the points in dispute. And the sooner this ground is taken the better; better for the truth, for it will tend very directly to open the eyes of many who are now blinded by their professed regard for the Bible, and better in some respects for the advocates of the heresy too, for it will free them from the embarrassment under which they evidently now suffer in their controversial efforts, lest they should too incautiously betray to the mass of the people their real opinions as to the authority of the scriptures. But whenever they may gather their forces and marshal them for a contest on this ground, we think they will meet with their usual success, which (we are sorry for their sake and for the sake of their reputed learning and talents, although for the truth's sake and for righteousness sake most glad to say it,) has been defeat and disaster. The argument of Storr on this subject is conducted in a masterly manner and with irresistible evidence, and if our young theologians shall ever need to look around for the weapons of such a warfare they will find here a well stored armory.

Of the rest of the work the grand excellence, and we must add the only very important excellence, is its *Biblical character*. Every position and statement has its scriptural proof, and in adducing texts the author is most scrupulously attentive to their pertinency and authority. He even goes to the extreme of quoting for proof only from the *homologoumena*, introducing passages, from the *antilegomena* merely for illustration. The investigations are conducted throughout on strictly philological principles. It is chiefly because the work is thus *Biblical*, that it deserves so far as it is a system of theology, the attention of the student. The great defect of most popular theological systems is, that they contain too much of the author and too little of the Bible. The same has been true of theological controversies. They have too often been a trial of skill in metaphysics, rather than a simple appeal to the law and the testimony. And we doubt not, that he whose province it is to bring good out of evil, designed it as a chief good which should result from the controversy with the rationalists of modern times, that it should bring the advocates of truth to contend for it on the simple basis of the word of God. Such has been the effect of the Unitarian controversy in Germany. Such, eminently, has been its tendency in this country. It has agitated, mainly, not the question whether the scriptures be a revelation from God: that was discussed and settled with the infidels of a former age; and the discussion probably will not soon need to be repeated, at least in the English language. But the great question now has been, What is contained in the scriptures? The fact of a revelation being admitted, What are we taught by it? This is the fundamental question; and the progress of the discussion has created a growing attention to the Bible. It has greatly modified and improved our systems of theological education, and has had a beneficial influence on the thinking and writing habits of the age, in respect to theological subjects. It has, in a word, tended to give the Bible its proper eminence above the speculative systems of men. Abstracts and compends, creeds and catechisms, are indeed useful, yea necessary in their place; but we apprehend that too great a relative importance has been assigned to them in comparison with the simple word of God. We fear that many a confident polemic, both public and private, has been better versed in his tomes of theology than in the Holy Oracles, and that even in the schools of the prophets, instances have not been wanting in which some favorite Body or Marrow of Divinity has practically been made the text-book, instead of the Bible itself.

The reader will not understand us as objecting to a logical arrangement in stating theological truth. So far from this is the fact, that we think the work before us would have been better had there been more regard to such an arrangement. There is one point in particular which we think worthy of notice,—the place where, in a logical succession of topics, the proof of the divine benevolence should fall. It would seem clear upon thorough examination, that this attribute, involving the divine veracity, must be admitted before any arguments can be drawn from the scriptures. For grant that the scriptures are given by inspiration of God, and of course contain his testimony, still unless there is previous satisfaction that his testimony must be true, no argument can be logically founded upon it, and we see not how this satisfaction can arise but from a sufficient proof of the divine benevolence, which will necessarily involve veracity.

It would be unnecessary, if our time permitted, to notice particularly the doctrinal views which the work presents. The reader will be specially pleased with the passages on the Trinity, the nature and efficacy of the atonement, and the future punishment of the wicked. He must expect however to meet in different parts of the work with the Lutheran peculiarities, and he will probably regret that the translator has not only made sixteen pages out of his two authors, in proof of the *real presence*, but has added ten more of his own, to explain and defend the doctrine. He will regret this the more, as probably after the most diligent perusal of the whole, he will be constrained to pronounce it, as Mr. Schmucker himself declares many of the explanations of his brethren to be, "nebulous indeed."

Although we have spoken so highly of the work as exhibiting the divine authority of the scriptures, and as tending to give a more biblical character to theology, we should fail of doing justice if we should omit to mention another consideration, which goes to augment its value, namely, that on many of the controverted subjects it contains statements of the most important objections, and answers to them, with references to authors who may be consulted for farther satisfaction. Yet this part of the work might have been vastly improved by the translator, had he made greater effort to adapt it to the wants of his readers. In many cases the illustrations are protracted very tediously by the introduction of objections, which it was altogether unnecessary to present in a work adapted to American theologians. And in general the references are confined far too much to German writers. The student is directed to works in a dead or foreign language, and works, which will long, perhaps always, lie beyond his reach, while others in his native tongue, and easily procured, are not mentioned. For instance, on the internal evidences for the New Testament scriptures, (compare § 5. III. 4 and § 16. III. 4.) we are referred only to Morus, Less, Stæudlin, Tœllner, Werenfels, Bengel, Kleuker, Kœppen, and Paulus, while on the internal evidence of *credibility*, Lardner and Paley, stand unrivalled, and on that of *divineness* the little treatise of Erskine contains a clearer and more convincing argument than was ever written or conceived by a German. So in the illustrations of the sections on the existence of God (§§ 17—20.) we hear of Brastberger, and Fries, and Fichte, and Forberg, and Gabler, and Vogel, and we cannot say how many more, while there is not an allusion to one of those able, ample, sterling, English authors, who have given the argument for the divine existence every possible elucidation. Indeed we should suppose that the translator imagined himself all along to be at work as much for a German student as his original authors, for even where they refer to a German translation of an English book he has most scrupulously retained the reference to the translation instead of the original. And Mr. Schmucker must not complain of us as forgetting that he only undertook the business of translating, for his title page speaks of *additions*, which term is comprehensive enough to include something at least, of the improvement we have hinted at over and above his two appendixes, and his extracts from works so rare as the Letters of Stuart and Woods.

In conclusion we recommend the "Biblical Theology" to the use and study of all who wish to cultivate habits of sound investigation. To the readers who seek for the flow of eloquence, or the ornaments of taste, it will present a forbidding aspect, as there is throughout a rigid adherence to the driest style of didactic statement. It was not intended at all for hasty perusal; it must be carefully studied. The volumes will be altogether out of place in the hands of the superficial, declaiming, popular theologian; they belong to the patient, noiseless, diligent reader of the Bible. The student will find nothing in them to inspire his admiration, but he will consider them as a highly valuable addition to his theological treasures.

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### *The Doctrine of Incest stated, with an Examination of the Question, Whether a Man may Marry his deceased Wife's Sister: in a Letter to a Clergyman of the Presbyterian Church.* By Domesticus. Carlisle, Pa. 1826. pp. 47, 8vo.

"Is it lawful for a man to marry his deceased wife's sister?" An often agitated question, both in ecclesiastical and civil councils. Both have generally decided against it. Yet instances of transgression have been so numerous, and so plausibly vindicated by argument, that legislatures, in many, perhaps a majority of cases, have either repealed, at length, their enactments, or suffered them to sink into a dead letter, while ecclesiastical assemblies have ever and anon been engaged in a fresh discussion of the subject. Such is the fact at present in the Presbyterian Church. At the last session of the General Assembly an appeal was brought to that body by a Mr.

McCrimmon, who, having married a sister of his deceased wife, had been suspended from the communion of the church. Relief could not be granted without the erasure of a certain clause in the Confession of Faith. That clause declares that "the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." † The General Assembly, however, considering that "a diversity of opinion and practice obtains on this very important subject," resolved to refer it to the presbyteries; whose answers are to be sent up in writing to the next General Assembly, whether the prohibitory clause quoted above shall or shall not be erased from the Confession. The question is therefore to be made a matter of "serious consideration" throughout the Presbyterian Church. And the sense of that most respectable denomination, thus extensively collected, will not only have great weight with its sister Churches, but will materially affect the opinions of the community at large. The question itself, apart from the present interest which it thus derives from circumstances, is believed to be one of no fictitious or slight importance. A decision in the case is necessary. If the prohibited marriage be in itself right, no conventional act of men can make it wrong; and the innocent ought not to suffer the imputation of a crime which is merely imaginary. If, on the other hand, the marriage in question be wrong, ecclesiastical courts and legislatures should be cautious how they sanction a practice which, as many seriously regard it, is contrary to the dictates of nature, and opposed by a divine prohibition. And whether the practice be right or wrong, ministers and churches ought to be settled on an important and often recurring question of church discipline.

The doings of the General Assembly, above referred to, occasioned the pamphlet before us. Its author is understood to be a highly respectable clergyman of that denomination. It has been sent to us in the last of the month, with a request, from different quarters, that it might be noticed in our forthcoming number. Those who feel an interest in the subject, and in the author's manner of treating it, are desirous that his argument should be brought under the consideration of others, as far as may be, before the approaching decision of the General Assembly. We have therefore turned our hasty attention to it; and if the author shall think our abstract of his half a hundred pages very imperfect, our apology must be, that we are compelled to send it as it is written, in rapid and unrevised paragraphs, to the printers.

Those who found their objections to the marriage of a wife's sister upon the word of God, refer us to the 18th chapter of Leviticus. They find it there forbidden, at the 16th verse, to marry a brother's widow; and as the relation of the man to his brother's wife is the same as the relation of the woman to her sister's husband, they conceive that the prohibition plainly extends to the latter case. To this passage, thus understood, the Confession of Faith refers us, in support of the clause we have quoted. Our author however regards the argument from Scripture as entirely inconclusive. For, first, he does not find the supposed prohibition in the *words* of the Levitical law; the *constructive* reasoning from the 16th verse he considers too vague and indeterminate to set the matter at rest; and the 18th verse, he supposes, does not touch the question. And secondly, admitting that the alleged prohibition *were* contained in the law of Moses, in literal and express terms; or that it were incontestibly made out by inference from the chapter and verse referred to, it is denied to be decisive. For the Levitical code *as a system*, has ceased to be of force. It is obligatory on us, our author avers, so far only as it agrees with our circumstances. In other words, if the *reason* of a particular Mosaic precept exists at the present day, the precept itself is binding; otherwise, it is among the things that have passed away. And this is to be determined by common sense;—which is, in effect, to settle nothing by the authority of the Mosaic code, but to make that code itself subject to the decisions of human judgment.

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† Chap. xxiv. Sect. 4.

Our author, then, professes not to regard at all the Mosaic law of incest, be its decisions what they may, touching the Jews; but he looks "at the *reason* of that code, and of every law of incest that answers the design of its institution." Within certain degrees of affinity marriage is not permitted. Why? Because of the necessary *intimacy* of such relations, and the consequent danger to their morals, without the prohibition. If the male and female members of a family, dwelling together in the most familiar manner, were to regard each other in the light of future wedlock, *improprieties* would be the consequence; and the only way to guard against the evil is to make them sacred to each other. The very thought of crime must be shut out from their bosoms by making marriage itself, between them, an utter abomination. This then is the reason of the law of incest. It is designed to protect the purity of families; and it thus becomes the great safeguard of the institution of marriage, and the great preserver of general chastity. "It is an expedient for guarding against a species of criminality which would destroy society in its fountains." Without this expedient, the institution of marriage could not exist; families would become domestic brothels; and the world would hasten to antediluvian corruption. If we use strong language, our author's is still stronger; and what we are endeavouring to do is to give the substance of his argument.

Viewed in this light, the whole ground of the prohibition is resolved simply into a matter of *general expediency*: and the prohibition itself may be stated, as our author states it, in another form, thus; "You shall not marry those with whom you are destined to hold constant, tender, and familiar intercourse,"—whether they are related to you by blood or not. The objection arises solely from the degree of *intimacy* which, from the structure of human society, will necessarily subsist between the persons prohibited. Consanguinity is not the *ground* of the prohibition, and has nothing to do with the matter, except as it is the *occasion* of bringing the persons forbidden to marry, into that dangerous freedom of intercourse which renders the prohibition necessary. "It is not," says the author, "the consanguinity, but its *effects*,—the opportunities and temptations which flow from it, that the legislator has exclusively in his eye. Nothing therefore is more absurd than that minute comparison of degrees of proximity, that careful balancing and discrimination between the shades of blood relationship, by which many set about determining questions of this sort, as if there was a charm in *blood*, or other bodily secretions. I grant, consanguinity is a most useful guide to us, in framing our prohibitions; for this plain reason, that persons thus connected may be fairly presumed to live in a state of familiarity. It is a sign of *the presence of those evils* which we wish to guard against,—and ought to be consulted. But it is not the evil itself, and therefore if the form and habits of society give full reason to believe that the danger exists *without* the usual sign, the law, in all such cases, should be vigorously applied." Consequently, if the form of society were supposed to be changed, the law must undergo a corresponding modification. If for example, families were composed of persons unrelated by blood, living together from childhood, by a mutual arrangement of parents; or if they were so many domestic corporations, formed by a public distribution of the people according to a principle which should bring strangers together, and separate near relations,—then the law of incest would apply to the families thus artificially formed, while the separated children of the same parents might without impropriety, be united in wedlock. This is the principle of the author's reasoning; and "it is curious to observe," he remarks, "how the codes of different nations recognise this principle almost instinctively;"—of which he gives a number of examples. One is sufficient for the purpose of illustration.

Among the eastern nations the marriage of a sister by the mother's side was regarded as incestuous, while such a connexion with a sister by the father's side was not so regarded. This latter relation Sarah sustained to Abraham:—she was the daughter of his father, but not the daughter of his mother. The explanation given is the following. The women among those nations (as is still the case where polygamy prevails) had their separate apartments, each living with her own children. Between the son and daughter of the same mother, therefore, there was the intimacy of family intercourse, and hence they might not marry. If they were but half-brother and sister, that is, if either was the child of the former husband, it did not alter the case, since it did not remove them from the same domestic circle. But in the case of a half-sister by the father's side, circumstances were different. She lived in the retirement of a separate apartment, or a separate tent; and in respect to freedom of intercourse, she was no more to her half-brother by another woman than a cousin, or a common acquaintance. Therefore they might marry.

Apply now the principle to the particular case under consideration. A man may not marry his wife's sister. Why? Because, says one, I find such a connexion forbidden in the Bible, between those who sustain to each other a precisely similar relation, and hence I infer its unlawfulness in the present case. But this, says "Domesticus," is not the proper answer; for sameness of relation does not, fundamentally, concern the case. It is not a question of *blood*, but of *intercourse*. We are to look, then, at the degree of intimacy which, as society is constituted, is likely to subsist between the husband and sister-in-law. This is shown to be unrestrained. When a man enters into the marriage connexion he becomes identified with the family of his wife. He visits the home of her sisters with all the freedom of one belonging to the their own domestic circle. His house is equally familiar to them. They enter it at all times without restraint or ceremony, and for months and weeks together are its most familiar guests. But this is not all. In thousands of instances they actually become members of his family. Bereavement or adversity has deprived them of a parental home, and they have come to him for protection. They spend their days in quietness beneath his roof. They become identified with the wife herself in all the offices and interests of the domestic circle. They are her assistants in health, her attendants in sickness, the nursing-mothers of her children. And on all this scene of affection and com fidence the shadows of suspicion never fall. But why is it thus?

What is it in the first place, can persuade the wife to receive into the family, a stranger to her husband, of whose unconquerable virtue to say the least she has no proof, induces her to put this stranger at once on a footing of perfect familiarity, repose in her unlimited confidence, leave the house to her sole direction for weeks and months, while she is lying on her sick bed, confident that all is going well on each side of her,—the thought never crossing her imagination, that her husband (the man perhaps whom she suspects of weekly visiting a brothel) may seize the opportunity for executing an infamous design?—What is it in the next place, enables the sister-in-law to throw herself with confidence in this new circle,—to become domesticated in it,—to feel pure and happy and affectionate,—to love all, and to love more and more, till her very soul is melted into the souls of those around her?—What lastly, enables the husband, no matter how young and fair the object that is continually flitting before him, employed in offices of kindness,—to regard her with love indeed, but with the love of Plato's disembodied spirits,—as pure, as fervent, and as seraphic? Talk not to me of a natural sense of propriety. It is idle. The true Guardian Genius is the *Law of Incest*, which unknown to the parties themselves, is watching and casting its ample shield about them, in their sleeping and waking—in their eating and drinking,—in their public walks,—and in the darkest retreats of the family mansion. Abolish this law; expel this household god: Let it be publickly and distinctly understood that the body of a sister-in-law, is no more than *any other* female body, and to do this, you need only let the parties understand that after the death of the present wife *they may marry*; what will follow?—pp. 32–33.

We have now endeavoured to exhibit, correctly we hope, though very briefly, our author's theory of the law of incest, and its application to the case under consideration. In running hastily over his pamphlet, we have noted down queries and suggestions miscellaneously, as they occurred to us. Having no time to examine or digest them we shall let them stand as they are; since queries and suggestions may be safely made in haste, while theories and opinions demand maturity of reflection.

In the first place then, our queries have respect to the ground taken by the author in reference to the Bible. If the Bible be closed on the subject, argument, we apprehend, will be fruitless. The deductions of philosophy will not bind the consciences of men, nor control their practice. Every one will be his own judge in the case. Let us therefore look at the passage in Scripture which is denied to contain the alleged prohibition. In the xviii. chapter of Leviticus we find it forbidden a man to marry his grand-daughter, his aunt, his daughter-in-law, &c. But nothing is said concerning a woman's marrying her grand-son, her uncle, or her son-in-law. Were connexions of this latter class, then, lawful, according to the Jewish code? Our author answers, yes. At least, his principle leads to this conclusion. Indeed he says expressly (p. 23,) that a niece might marry her uncle, while such a connexion between a nephew and aunt was positively forbidden. And the philosophical reason which he gives, for this apparent inconsistency, is, that according to Jewish manners, there was not the same degree of intimacy to be guarded against in the one case as in the other.

But others are not prepared to go along with him in his exegetical conclusions respecting the Jewish code. For however correct his theory may be, abstractly considered, it does not properly enter into a critical examination of the code in question; because, though the theory may be just, in a philosophical view of the subject, it does not affect the reason which is actually assigned for the prohibitions specified in the Levitical law. The reason there assigned is *nearness* *of kindred.* There might be another reason back of this, but the lawgiver did not see fit to make it the guide in practice. If then, to take the case in debate, a certain degree of affinity existed between a man and his brother's widow, and this *affinity*—not *the degree of intimacy* which might pertain to such a relationship—was made the ground of the prohibition respecting them, the same affinity subsisting between the man and his wife's sister, created the same reason for extending the prohibition to them. So in regard to each of the other instances mentioned. A specific case was given and the reason assigned; its application to a parallel case was obvious, and it was inexpedient to encumber the code by needless repetitions. This we take to be a legitimate view of the subject. But admitting that the prohibition under consideration is fairly shown to be contained in the Jewish code, it is denied to be decisive, inasmuch as that code has become antiquated. The shortest answer we can frame to this objection, in our short time and space, is, that that code does at least contain such a *record* of the will of God on the subject as makes it applicable to all mankind. He enforces it on the Jews, by telling them that he abhorred the nations which practised what was here forbidden. And however the prohibition of such marriages may be averred to have been ceremonial in respect to the Jews, it cannot be so considered in its application to the gentiles.

Further, if *relationship* be in any sense the ground of the prohibitory law, the law is equally extensive as the ties of kindred. But from this our author dissents. He supposes, as we understand him, that there is no natural aversion in men to the kind of connexions forbidden. "The only horror felt is generated by the law." But this conclusion we think demands a query. As to the general reason which existed in the divine mind for instituting this class of prohibitions, the author's theory may, and probably does, involve the right one. But as to the motive which acts, and was designed to act, immediately upon the minds of men, it may be questioned whether the theory does not exclude it. The law under consideration was designed to perform a most important and difficult office. It must be of sufficient power to annihilate, within certain limits, one of the strongest propensities of human nature, and must exercise its control, unceasingly, universally, and over every description of moral character. Now is it probable that the Father of the human family would leave so important an interest to the efficiency of human reason? or even to the unaided authority of his own positive injunctions? Reason alone would teach a parent the duty of educating his offspring; but in how great a proportion of instances would reason secure obedience, even in view of a divine precept? It was necessary, therefore, to place within him a more efficient motive, in those instinctive feelings which bind him to his kindred. For it cannot be denied, we think, that what is termed *natural affection* is a part of our original nature. Is it not then a very probable hypothesis, that *with* those mysterious ties of kindred which exist in every human bosom, the author of our nature has closely associated certain *other* instinctive feelings in reference to the subject we have been considering. And how do facts corroborate this hypothesis. How rare is transgression of the kind alluded to. It is a monstrous anomaly in crime—abhorred even by the lowest, as a wrong done to nature! But it will be asked how this principle applies to brothers and sisters *in law*? There are no such ties of nature between them. The relationship is merely artificial. Our answer is, the instinctive feeling operates through the relative that *is* connected by birth, with one or the other of the parties. This feeling, thus operating, seems to have been regarded by the Jewish lawgiver; and the fact accounts perhaps for the peculiarity of his language. We regard this hypothesis as of great practical importance. For if men can once bring themselves to view the prohibited connexions as only the transgression of *a general law of expediency*, the crime will in a great measure lose it horribleness. But we cannot enlarge. Other suggestions we had in mind, but having beforehand limited ourselves to a given space, we are compelled to stop. We are already trenching on matter in type. Respecting the treatise of Domesticus we will say in a word, that it is novel, ingenious, and able; and that whoever reads it will be strengthened in the opinion that the marriage of a wife's sister is not lawful. We regret that the *language* of the pamphlet had not been more select and delicate.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE.

**PROFESSOR UPHAM**, of Bowdoin College, translator of Jahn's Archaeology, has in press a new work on Intellectual Philosophy, intended as a text book for colleges and academies.

Twenty-five thousand dollars have been obtained by subscription for the purpose of erecting a new college edifice, and endowing a Professorship at Williams College. The edifice is to include a chapel, and rooms for recitation, the library, cabinet, &c. Professor Porter, of the University of Vermont, is elected to the Professorship.

The Rev. James Marsh, late Professor at Hampden Sidney, has been inaugurated as President of Vermont University.

The Rev. Francis Wayland, Professor at Union College, has been elected to the Presidency of Brown University, and is expected to enter on the duties of that office in the Spring.

Mr. Madison, successor to Mr. Jefferson as Rector of the University of Virginia, in his Annual Report states, that since the Report last made, the acquisition of a Professor of Law has completed the number required for the existing arrangement, and the matriculated students have increased to 177; the state of the schools being,—In the school of Ancient Languages, 90; Mathematics, 98; Natural Philosophy, 43; Natural History, 45; Anatomy and Medicine, 16; Moral Philosophy, 28: Law, (opened in July) 26; The next session will commence Feb. 1st, and terminate July 4th. All future sessions will commence Aug. 20th, and terminate July 4th; with one recess from the 15th to the 31st of December.

Kenyon College, Ohio, founded by Bishop Chase, has commenced its course of literary and theological instruction with thirty students.

Washington Irving is said to have discovered some important documents relative to his life of Columbus, which after some discouragement, he is now prosecuting with fresh diligence. He is attached to the family of Mr. Everett, American minister at Madrid.

## LIST OF NEW PUBLICATIONS.

### RELIGIOUS.

A Sermon, delivered before the Vermont Colonization Society, at Montpelier, October 18, 1826. By John Hough, Professor of Languages in Middlebury College. Published by request of the Society. Montpelier.

A Sermon, preached before the Vermont Domestic Missionary Society, at the Annual Meeting, held at Castleton, September 14, 1826. By John Wheeler, Pastor of the First Congregational Church, Windsor. Windsor, Vt.

The Doctrine of Incest stated, with an Examination of the Question, whether a man may marry his deceased Wife's Sister: in a Letter to a clergyman of the Presbyterian Church. By Domesticus. Carlisle, Pa.

An Address to the flocks of the Reverend Approvers of Blanco White's Internal Evidences against Catholicism. Baltimore. Fielding Lucas & Co.

A Sermon on the Apostolic Mission and the Doctrine of Baptism. By the Rev. George Atkins. Knoxville, Tennessee.

A Sermon on the occasion of the Death of the Rev. Oliver Morris, preached in Christ's Church, Alexandria, on Sunday, 18th of September, 1825. By the Rev. William Meade.

Letters on the Religious Notions of A. Campbell and others, as exhibited in their Writings, Orations, &c. addressed particularly to the Baptists comprising the Mahoning Association. By a Regular Baptist. Ravenna, Ohio.

St. Chrysostom on the Priesthood. Translated from the original Greek, with Notes and a Life of the Fathers, by the Rev. Henry M. Mason, A. M. Rector of St. John's Church, Fayetteville, North Carolina. Philadelphia. E. Littell.

Immortality proved by the Testimony of Sense; in which is contemplated the Doctrine of Spectres, and the Existence of a particular Spectre. By Abraham Cumming, A. M. Price 40 cents. Bath, Me.

Letters on the Gospels. By Miss Hannah Adams. Second Edition. Cambridge. 18mo. pp. 160.

## MISCELLANEOUS.

An Epitome of Geography, with an Atlas. By J. E. Worcester. Boston: Hilliard, Gray, and others.

Memoirs of Ministers and other deceased Members of the Society of Friends, State of New-York.

Essays upon Popular Education; containing a Particular Examination of the Schools of Massachusetts, and an Outline of an Institution for the Education of Teachers. By James G. Carter. Boston. Bowles & Dearborn. 8vo. pp. 60.

The Class-Book of American Literature; consisting principally of Selections in the Departments of History, Biography, Prose, Fiction, Poetry, &c. from the Best Writers of our own Country. Designed to be used as a Reading-Book in American Schools. By John Frost. Boston. J. H. A. Frost. 12mo. pp. 288.

A Spanish Grammar, dedicated to the Youth of North America. By A. De Letamendi, late Consul of Spain for East Florida. Price $1,50. Charleston, S. C. W. Riley.

History of the United States, from their First Settlement as Colonies to the close of the war with Great Britain in 1815. New-York. Collins & Hannay. 12mo. pp. 281.

Collections of the New-York Historical Society for the year 1826. Vol. IV. New-York. J. Seymour. 8vo. pp. 308.

Elements of History, Ancient and Modern; with Historical Charts. By J. E. Worcester. Second Edition. Boston. Hilliard, Gray & Co. 12mo. pp. 324.

A Full Report of the Trial of Henry Eckford, Thomas Vermilyea, Joseph G. Swift, William P. Rathbone, and others, for Conspiracy to defraud, &c. Embracing the whole Evidence, and the Speeches of the Counsel on both sides. New-York. pp. 48.

An Elementary Treatise on Plane and Spherical Trigonometry and of the application of Algebra to Geometry; from the Mathematics of Lacroix and Bezout. Translated from the French, for the Use of the Students of the University, Cambridge, N. E. Cambridge, N. E. 8vo. pp. 161.

The Mother's Catechism; containing Common Things necessary to be known at an Early Age. A new Edition, carefully revised and enlarged. Charleston, S. C.

A Discourse on the Western Autumnal Disease; read before the Tenth District Medical Society of Ohio, at Chilicothe, May 30, 1826. By J. W. Vethuke, M. D.

A Narrative of the Material Facts in relation to the building of the two Greek Frigates. By Alexander Contostavlos. New-York. pp. 88.

Report of the Evidence and Reasons of the Award between Johannes Orlandos and Andreas Luriottis, Greek Deputies, on the one part; and LeRoy, Bayard & Co. and G. S. Howland on the other part. By the Arbitrators. New-York. W. E. Dean. pp. 72.

Refutations of the Reasons assigned by the Arbitrators, for their Award in the case of the two Greek Frigates. By H. D. Sedgwick. New-York. J. Seymour.

Address delivered before the Benevolent Society of Bowdoin College, Tuesday Evening, September 5, 1826. By Samuel P. Newman. Portland. Printed at the Mirror Office. 8vo. pp. 29.

Observations on the Sermons of Elias Hicks, in several Letters to him; with some Introductory Remarks, addressed to the Junior Members of the Society of Friends. By a Demi-Quaker.

A Short Inquiry into the Antiquity and Pretensions of Freemasonry, being an Examination of the Freemason's Monitor. Price 25 cents.

Yorktown; an Historical Romance. In Two Volumes. Boston. Wells & Lilly. 12mo. pp. 280 and 255.

Address on Church Music, delivered, by request, on the Evening of Saturday, Oct. 7, 1826, in the Vestry of Hanover-street Church, and on the evening of Monday following, in the Second Baptist Church, Boston. By Lowell Mason. Boston. Hilliard, Gray & Co. 8vo. pp. 42.

A Discourse delivered on the 24th of October, 1826, before the Society for the Commemoration of the Landing of William Penn. Philadelphia. H. C. Carey & I. Lea. 8vo.

Africa; a Poem. Second Edition. Andover. Flagg & Gould. 12mo.

The keys; a Vision of Samaritanus. Chilicothe, Ohio. 12mo. pp. 54.

The Friend to Health; being a Selection of valuable Truths relating to the Preservation of Health, from the works of Thacher, Franklin, Thompson, Salzmann, &c. Boston. Marsh & Capen. 12mo. pp. 107.

Elnathan; a Narrative illustrative of the Manners of the Ancient Israelites. Philadelphia. 18mo. pp. 136.

Review of Bishop Hobart's Sermon, entitled "The United States of America compared with some European Countries, particularly England," contained in the London Quarterly Theological Review for June, 1826; with two Answers to the same, one in the New-York Christian Journal for October, 1826, and the other in the London Christian Remembrancer for September, 1826. New-York. T. & J. Swords.

# MONTHLY RECORD.

## RELIGIOUS.

REVIVALS, we rejoice to say, are becoming too numerous in our country to admit of being generally mentioned in our Record; yet such as possess a peculiar interest from the places where they exist, or from other causes, we shall occasionally notice.

A late letter from a clergyman in Georgia, who attended a meeting of the Synod of South Carolina and Georgia, at Washington, in the latter state, contains some interesting statements, from which we select the following:

"A good work of grace has already commenced in several places in the state.

During Synod, intelligence came from Milledgeville, that a work of grace had commenced among the members of the Legislature. At an anxious meeting, fifteen of them were inquirers, and five or six indulged a hope that they had found the Messiah.

Intelligence was received from Barnwell, S. C. One of the missionaries in the employ of the South Carolina Domestic Missionary Society, discouraged by the small success of a year's labour, had preached his parting sermon. After the meeting, sixteen persons came in great distress of mind, telling him their feelings, and entreating his prayers and instructions.

The revival in Athens College, Geo. continued until the middle of November, when vacation commenced. At that time thirty students were hopeful subjects of the work. Before they separated, fifty signed a written resolution that they would stedfastly seek for saving faith in Jesus Christ. In the town the work is still progressing.

In Washington, two days before the meeting of Synod, twenty inquirers were present at the first anxious meeting. These meetings were continued every day, and at the sixth meeting between sixty and seventy were present. Sermons were delivered daily to crowded audiences, who by their fixed attention and silent tears, discovered a deep and inceasing solemnity.

*The Lexington Missionary Society*, Ky., were able the last year to procure the labours of but one missionary, and that only for a small portion of time.

*Conference of Churches.*—Sixteen churches, lately convened, by pastors and delegates, at Newport, N. H., formed themselves into a circular conference, agreeably to the recommendation of the General Association of the state. The conference recommended to all the churches within its limits, the observance of the first day of January as a season of united and special prayer for the Holy Spirit on their churches and congregations.

*Sixty-five thousand copies* of the Christian Almanac (which ought to be the universal almanac) have been issued by the American Tract Society, for 1827. The types are kept standing for further use. We have seen it stated that *ninety thousand* copies of the Farmer's Almanac, have been published (at Boston) the present year.

"*Israel's Advocate*" is to be discontinued, by a vote of the American Jew's Society.

*The Roman Catholic Bishops in England*, have lately published a Declaration of the doctrines of their church, and an appeal to their Protestant fellow-countrymen, respecting the misrepresentations and disabilities to which they are subjected. Some paragraphs from these documents have come to us through the Christian Register.—In respect to the civil wrongs of the Catholics the appeal is earnest, just, and forcible. It ought to be successful. We have always wondered at the British policy towards the Catholics. The world is surely old enough to have taught the British Parliament that persecution, instead of crushing, always builds up sects and parties. They are nourished more by clouds than by sunshine.

The Bishops notice the charge that *the Catholic church is opposed to the circulation of the scriptures*,—which they feebly meet as follows.

"The Catholic church has never forbidden or discouraged the reading or the circulation of authentic copies of the sacred Scriptures, in the original languages.

As to the translations of the Holy Scriptures into modern languages, the Catholic church requires that none should be put into the hands of the faithful but such as are acknowledged by ecclesiastical authority to be accurate and conformable to the sense of the originals. There never was a general law of the Catholic church prohibiting the reading of authorized translations of the Scriptures; but considering that many by their ignorance and evil dispositions, have perverted the meaning of the sacred text to their own destruction, the Catholic church has thought it prudent to make a regulation, that the faithful should be guided in this matter by the advice of their respective pastors.

But when the reading and the circulation of the Scriptures are urged and recommended as the entire rule of faith, as the sole means by which men are to be brought to the certain and specific knowledge of the doctrines, precepts, and institutions of Christ; and when the Scripures so read and circulated are left to the interpretation and private judgment of each individual: then such reading, circulation, and interpretation are forbidden by the Catholic church, because the Catholic church knows that the circulation of the Scriptures, and the interpretation of them by each one's private judgment, was not the means ordained by Christ for the communication of the true knowledge of his laws to all nations—she knows that Christianity was established in many countries before one book of the New Testament was written—that it was not by means of the Scriptures that the apostles and their successors converted nations, or any one nation to the unity of the Christian faith—that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms."

*Converted Jews at Constantinople.*—A letter from Professor King to the Secretary of the American Board, dated June, 1826, says, Mr. Wolff has just arrived here, and is now delivering lectures on the different sects in the East. He informs me that there are at Constantinople, five hundred Jews who now profess to believe in Christ, and who came to the knowledge of the truth through Jews, to whom he had preached the Gospel at Jerusalem. Should they prove to be truly converted, it would be one of the most interesting events that has transpired since apostolic times. Some of the believing Rabbies, it is supposed, have been put to death; and the Jews, in a village near Constantinople, assembled after Mr. Wolff's departure from that place, and *crucified a dog*, to express their contempt of Jesus Christ and his death on the cross.

Mr. Wolff expected soon to return again to Palestine.

### *Donations.*

To the American Home Missionary Society in ten weeks from the 7th of October, $3,632,93.

To the American Bible Society in the month of November, $1,425,60. Of this sum $1000 was from the Charleston (S. C.) Bible Society. For Bibles and Testaments *sold* the Treasurer received $4,103,61. In all, $5529,21.

To the American Education Society in the same month $482,44.

To the American Board of Missions from October 21 to Nov. 21, $7,872,82, besides legacies, clothing &c.

## POLITICAL.

*Congress* assembled on the sixth of December. The first half of the President's message relates to our commercial concerns with other nations, and the remainder to our fiscal and other domestic affairs. In respect to the former, the most serious difficulty exists in our relations with Great Britain; that Government having not only interdicted the trade of the United States to their West India possessions, but abrubtly closed the door of negociation on the subject.

In noticing the death of the late Emperor Alexander, the President remarks, that the United States have been deprived by that event of a long, tried, steady, and faithful friend. He also states that he has the most satisfactory assurances, that the sentiments of the reigning Emperor towards the United States are altogether conformable to those which had so long and constantly animated his imperial brother.

*Georgia.*—The government of Georgia appears to have been again engaged in feverish legislation touching their late scheme for an Indian-land lottery. We hear of the Senate preparing to bring two several complaints to the House of Representatives at Washington, against the President of the United States, first for not removing Colonel Crowell from his Indian agency, and secondly, for not arresting and trying General Gaines, notwithstanding that the President had been requested so to do, and that repeatedly, by the Government of Georgia. Whether Governor Troup intends to stand by his arms during the trial of the President we are not informed.

*South America.*—If an impression were to be taken implicitly from the newspapers, respecting Colombia, it would seem that that republic is in a condition not far removed from anarchy, and that some of the departments are precipitating themselves, and the country into a monarchy, or something worse, under Bolivar. The Liberator himself is made the subject of much suspicion and reproach. He is represented,—invidiously, as we believe, in his own country, and hastily and ungenerously in this,—as openly aspiring to royalty. The charge, we think, is to be attributed, not so much to *his* ambition, as to that of his more aspiring, but less distinguished fellow-chieftains. He is, in some degree a visionary politician, and hence there may be found among his measures, as in his "Bolivian code," perhaps, some things which are not exactly consistent with republicanism; but that he is aspiring to a throne, his general course of conduct seems to us to contradict. Suspicions may be just; but for ourselves we must wait for further proof before we will hold him guilty of the Bonapartean views, which in not very "ambiguous voices," are attributed to him.

In respect to the Colombian Government, it is undoubtedly in a state of partial disorganization. It is likewise true that Quito and Guayaquil, under a strong apprehension of the difficulties which surrounded them, have urgently requested Bolivar to act as supreme dictator. There is however one favourable feature in the condition of the country: a general solicitude for the public safety pervades all parties, apparently without the prevalence of very high party feeling.

*Greece.*—The last important measure in Greece, was at the city of Athens, which the Turks succeeded in capturing about the middle of August. They had besieged the place for some days, when the Greeks, having collected their forces, gave them battle. The Greeks were unsuccessful, and the place yielded to the enemy, with the exception it is said, of a strong and well provisioned citadel which remains in the possession of the besieged. Besides the loss of Athens, the Greeks appear to have suffered no military reverses. They are however represented as suffering greatly from want of the necessaries of life—more even from this cause, than from the direct operations of their cruel enemies. It extends to their women and children, no less than to the men in arms; and we are glad to notice that this feature of their sufferings is beginning to excite the sympathies and efforts of their friends, both in Europe and in this country. Our countryman, Jarvis in a letter to Mr. Everett, of Congress, writes that "the Committees for the relief of the Greeks in France, Holland, and Geneva, have sent twelve cargoes of provisions, and an agent to superintend their distribution. This has prevented the final starvation of the country." Meetings for a similar object have recently been held in Philadelphia, where one gentleman (whose name should be known) offers to give one third of a cargo of one thousand barrels of flour.

*Constantinople.*—The Sublime Porte lately issued a decree against sedition—in other words, against its subjects talking of "what's done in the Cabinet."

"Every person," says the proclamation, "besides employing himself in his own affairs, and living honestly, ought incessantly to address his prayers to heaven for the life of him who is the shadow of the Almighty on earth, and whose munificence continually crowns his subjects with new benefits. But it must be remembered as notified, that after this day, all persons must abstain from circulating any false report, which may excite disturbance, to meddle with subjects in which they ought not to meddle, and thus to incur, in this world and the other, the wrath and the punishment of the Almighty.

"If any one shall neglect this notification, and shall disobey it—misfortune be to the transgressors, whoever they are! Be they men or women, they shall be seized; and the men shall be at the same instant punished in different places, to serve as an example to others—as for the women, they shall be strangled, and thrown into the sea."

It is added in the French papers, that a large number of men and women have already suffered death under this decree; for, according to the firman, to say "This or that is to be done," or "Things are going thus or thus," is to be guilty of sedition.

*Russia and Turkey.*—The long protracted discussions respecting the principalities of Moldavia and Wallachia, have at length resulted in the acceptance of the Russian ultimatum, by the Turkish commissioners at Akerman. By the convention thus entered into, these principalities will be restored to the condition of the distinct states. They will exercise their own government, religion, and laws; in a word, they will regulate their own affairs. They will however still be tributary to the Grand Seignor, according to the conditions of the treaty which they were compelled to accede to in their former struggles with the Turks. They have always considered Russia as their natural protector.—Servia is also included in the late convention.

*Russia and Persia.*—A proclamation of war against Persia, was issued by the Emperor of Russia, on the 28th of September. Hostilities had previously commenced on the part of Persia, by an invasion of the Russian territory. The causes of the war are not distinctly understood. The Russian Emperor himself declares he cannot even divine them. He gives a sketch of the existing relations of the two powers, and of their negociations since the peace of 1813: in all which nothing appears to justify the present rupture. At the close of his declaration however, the Emperor mentions that the emissaries of the Persian sovereign have excited his Mahometan subjects in the frontier provinces to revolt, and that Persian proclamations announce a *religious* war. This is the Russian view of the matter, but it is probable that something further remains to be known respecting it. In the mean time offensive operations are going forward on the part of Russia with the characteristic military energy of that nation.

*Africa.*—Dispatches received in England, mention another invasion of the British possessions in Africa by the Ashantees. They had come down in the month of August, in a body of 25,000, and were met by Col. Purdon with a force of 11,000, composed chiefly of native troops. The battle, which lasted an hour, and was at one time of doubtful issue, ended in the total rout of the Ashantees, who sustained a loss, in killed, wounded, and prisoners, estimated at 5000. The loss of Col. Purdon is stated at 800 killed and 2000 wounded.

## MISCELLANEOUS.

A LOTTERY has been granted by the Georgia Legislature for the purpose of erecting a monument to Greene and Pulaski. A lottery for a similar purpose was granted at the last session of the Legislature of Connecticut, namely, the erection of a monument at Groton. Now it is undenied, and undeniable, that lotteries have a pernicious effect on the morals of the people. It would seem, therefore, that our wise legislators deem it more important to celebrate the virtues of the dead than to preserve the morals of the living. In our view, the granting of lotteries for such purposes is about as inconsistent with enlightened republican legislation as the sale of indulgencies to erect churches is consistent with the Christian religion. In both cases the policy adopted tends to destroy the foundation on which the institutions both of republicanism and Christianity rest.

The Royal *Lottery* of England, established in the reign of Queen Anne, made its last drawing on the 18th of October, when it was terminated.

The *two hundred and sixth* anniversary of the landing of the Pilgrims at Plymouth was celebrated at that place, and also at New-York, on the 22d of December.

*The growth of our country* may be seen from the rapid extension of the post-office system. Thirty-six years ago, (1790,) says the National Intelligencer, there were only seventy-five post-offices in the whole of the United States; their number now (1826) exceeds six thousand five hundred. The extent of post roads was then less than two thousand miles; they now exceed ninety thousand. The total amount of postages did not exceed thirty-eight thousand dollars; they are now more than twelve hundred thousand dollars. The transportation of the mails then cost about twenty-two thousand dollars annually; they now cost nearly eight hundred thousand dollars; and the compensation to post-masters has increased from eight thousand, to nearly four hundred thousand.

*Meeting of Friends.*—From the Address of the Yearly Meeting of Friends in North Carolina, held in November, we take the following extract on the subject of the removal of their slaves to free governments.

"It appears from the proceedings of our meeting for sufferings, as presented to this Meeting, that there have been conveyed to free governments since last year, about 300 of the people of colour under the care of this Yearly Meeting; having been left to their choice of places. Upwards of 40 have been taken to Liberia; 119 to Hayti; 11 to Philadelphia; and the remainder to Ohio and Indiana: the expenses of which have been about $3,500. About 600 are still remaining. It also appears that the following donations have been made us, to aid in this benevolent work: viz. $2,914 16 cents from an individual in the city of Philadelphia; $250 from the Yearly Meeting of New-York; $1,000 from the Yearly Meeting of Rhode-Island; $500 from the meeting for sufferings of Philadelphia; and $100 from an individual of Burlington, New-Jersey. It further appears from the reports of the agents, that about 500 of the remaining people of colour are willing to emigrate to free governments;—upwards of 300 to Liberia; and the other 200 or thereabouts, to other places. All that is wanting are sufficient funds and opportunity. A donation of $500 has been made by our meeting for sufferings, to the Colonization Society, to assist them in chartering a vessel the present fall, and 300 more pledged in case their funds should not be adequate. Although it appears from the above statement, that a part of our stock has not yet been expended, yet, it will fall far short of completing the operations in view, in regard to this momentous work. We have therefore cordially united in this Meeting, to endeavour to raise the sum of two thousand dollars: and although this is double what we directed last year, yet we think the importance of the subject, and the danger of delay, require it."

*The Manumission Society* of North Carolina embraces 47 branch societies, and about 2000 members.

The Governor of South Carolina, in his address to the Legislature, recommends that slaves be tried by jury in capital cases, in a public manner, and that the masters have the right of challenging. The old and barbarous custom of capital punishment by burning, he recommends, should be abrogated.

*The people of colour in Baltimore* at a numerous meeting in the African church, on the 11th of December, adopted a Memorial to the white people of that city, respecting African emigration.

"We reside among you, (say they,) and yet are strangers; natives and yet not citizens: surrounded by the freest people and most republican institutions in the world, and yet enjoying none of the immunites of freedom.

Of the many schemes that have been proposed, we must approve of that of *African Colonization*. If we were able and at liberty to go wheresoever we would, the greater nnmber, willing to leave this community, would prefer LIBERIA, on the coast of Africa.

The emigrants may readily be enabled to remove, in considerable numbers every fall; by a concerted system of individual contributions, and still more efficiently by the enactment of laws to promote their emigration, under the patronage of the State. The expense would not be nearly so great as it might appear at first sight; for when once the current shall have set towards Liberia, and intercourse grown frequent, the cost will of course diminish rapidly, and many will be able to defray it themselves. Thousands and tens of thousands, poorer than we, annually emigrate from Europe to your country, and soon have it in their power to hasten the arrival of those they left behind. Every intelligent and industrious coloured man would continually look forward to the day when he or his children might go to their veritable home, and would accumulate all his little earnings for that purpose."

A Liverpool paper states that there were 26,533 slaves embarked on board Brazilian vessels on the African coast between the first of July 1825, and the first of July 1826, for the Rio de Janeiro market. Of these poor creatures, 1,540 died on the passage; and 24,728 were landed at the Brazilian capital.

A petition to the French Government, last February, stated that "it is established by authentic documents, that the slave captains throw into the sea, every year, about *three thousand* negroes,—men, women, and children; of whom more than half are thus sacrificed while yet alive, either to escape from the visit of Cruizers, or because worne down by their sufferings, they could not be sold to an advantage."—The French are at length taking more decided measures for the suppression of the trade.

A fire broke out at Constantinople, on the last of August, which raged unchecked for thirty hours, and destroyed a sixth part of the city.

The British Government has established a new town in one of the provinces ceded by the Burmese, by the name of Amherst, in honour of the Governor-General of that name. In company with the British authorities who left Rangoon, to assist at the establishment of the new town was Rev. Dr. Judson, of the American Mission. Selections were made from the 60th chapter of Isaiah.

## ORDINATIONS AND INSTALLATIONS.

Sept. 20.—The Rev. SAMUEL W. MAY, over the Presbyterian church at Hoosick, N. Y. Sermon by the Rev. Thomas Fletcher of Schaghticoke.

Oct. 13.—The Rev. ISAAC REED, over the Congregational church in Moriah, N. Y. Sermon by the Rev. D. O. Morton.

Oct. 25.—The Rev. SAMUEL T. MILLS, over the Presbyterian church in Petersburgh, N. Y. Sermon by the Rev. J. Brown of Cazenovia.

Oct. 26.—The Rev. WILLIAM COLLINS, over the Baptist church in Chardon, Ohio. Sermon by the Rev. Jesse Hartwell.

Nov. 1.—The Rev. HENRY A. MERRILL, over the Congregational church in Norway. Sermon by the Rev. Mr. Merrill of Otisfield.

Nov. 22.—The Rev. STEPHEN CROSBY, over the church in Granby, Mass.

Nov. 23.—The Rev. GEORGE SPRATT, over the Third Baptist church in Philadelphia. Sermon by the Rev. J. L. Daggett.

Dec. 1.—The Rev. AMASA JEROME, as Pastor of the church in Wadsworth, Ohio. Sermon by the Rev. Giles H. Cowles.

Dec. 7.—The Rev. CYRUS MASON, over the Presbyterian church in Cedar Street, New-York. Sermon by the Rev. Dr. McAuley.

Dec. 12.—The Rev. CALVIN PARK, D.D., over the Congregational church in Stoughton. Sermon by the Rev. Dr. Emmons of Franklin.

Dec. 13.—The Rev. JOEL MANN, over the First Church and Society in Suffield. Sermon by the Rev. Mr. Vernon of Rehoboth.

Dec. 13.—The Rev. ASAHEL COBB was ordained at Rochester. Sermon by the Rev. Dr. Codman of Dorchester.

Dec. 20.—The Rev. THOMAS T. WATERMAN, over the Union Congregational Church in Providence, R. I. Sermon by the Rev. Dr. Beecher of Boston.

Dec. 27.—The Rev. EDWARD BEECHER, as pastor of Park Street Church in Boston. Sermon by the Rev. Dr. Beecher, of Boston.

THE
# CHRISTIAN SPECTATOR.
New Series.

Vol. I.] FEBRUARY, 1827. [No. II.

## RELIGIOUS COMMUNICATIONS.

### POPE LEO THE FIRST.

Leo, denominated the Great, after having exercised the office of Archdeacon of Rome during the term of twenty years, was elected successor to Sixtus the third, A.D. 440. His works are in the finest style of Latin; of the Greek his knowledge was defective.* Possessing unusual qualifications in point of knowledge, influence, experience, and eloquence, he evinced by his uniform conduct a disposition to extend the papal jurisdiction, equally by courtly address or daring enterprise, truth or falsehood, right or wrong, to the utmost extreme.

Having claimed and held an unscriptural superiority to the presbyters of Rome,† and thereby the closest intimacy with the pontificate, through a term of twelve years prior to the elevation of Sixtus, his talents being also occasionally had in requisition by the Emperor, in promotion of the public weal, he must have concurred in the craft and violence displayed by that bishop in retaining the diocess of Illyricum, contrary to a canon of the council of Ephesus of 441.*

Because Rome was declining, the empire divided into two, and the enemies of both increasing in numbers, power, and military skill, it was attempted by Leo to render the claim of ecclesiastical precedence more permanent, by founding it on sacred authority. The superior dignity of the Roman see was therefore alleged to have arisen from a higher commission given to the Apostle Peter, whose bones, left in that metropolis, perpetuated the right of supreme authority, whatsoever might be the diversity of the merits of the bishops in the seat itself. Peter being ever an apostle, and still having by an ubiquity of presence the pastoral care of the whole church, has a more special regard for his favourite church where his body sleeps, and intercedes for them by his prayers in heaven.† And therefore the representative of Peter has precedence of all bishops in the church[*] universal. Such dialectical skill had not been attained by the bishops of the first general council of Nice, for they confirmed by their canons the jurisdiction of the bishops of Alexandria, Rome, Antioch, and Jerusalem, over the same regions respectively, which they had gained by ancient custom.[†] Nevertheless higher objects than the heresy of Arius convened the first oecumenical council; and their decrees, established by Constantine as the supreme law of the empire, effected, as he had designed, a Christian establishment instead of the Pagan, and conformed to its features; in which the dioceses of the empire had their patriarchs, the capitals of the provinces their metropolitans, and the cities their suffragan bishops; the grade of civil authority in each of the cities becoming the standard of the jurisdiction of their bishops; which hierarchy has been, as far as the revolutions of the nations would allow, continued unto this day. The second general council did therefore decree, "that the bishop of Constantinople should have the birthright of honour, next to the bishop of Rome, because she is New Rome." Also the council of Chalcedon, in number the fourth, which consisted of more than six hundred bishops, and in which Leo appeared by his legates, have shown this same ancient opinion of the origin of the dignity of the church of Rome, alleging that the precedence given to that church had been because the city was imperial,[‡] and that they, for the same reason, gave equal privileges to the holy see of New Rome, that is of Constantinople.[*] The councils of Nice, Constantinople, and Chalcedon, had consequently no idea of the divine right which the bishops of Rome have claimed, to sustain an authority likely to decay with the declension of the dignity of their city. The jurisdiction given to the See of Constantinople by the council of Chalcedon, over Pontus, Asia, and Thrace, and the bishops of those dioceses, who were among the Barbarians, was violently resisted by Leo, but ineffectually, because founded on the known rule, that upon a division of a province the bishop of the new metropolis took rank, and power, as a metropolitan. Thus, in the diocess of Thrace, the suffragan of Byzantium had become the archbishop of Constantinople, to the exclusion of the exarch of Heraclea, when Constantine made it the seat of his empire. At length also the metropolitans of the respective dioceses of Pontus and Asia fell under the bishop of New Rome.

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* —injungo—ut universa facias—in Latinum translata, ut in nulla partè actionum (*scil: concilii Chalcedonensis*) dubitare possimus. *Leon: ep.* 90.

† Etius, ab officio archidiaconatus per speciem provectionis (*scil. ad presbyteratum*) amovetur. *Leon. ep.* 133. Qui primus fuerit ministrorum et à Pontificis latere non recedit, injuriam putat si presbyter ordinetur. *Hieron. Ex.* 48.

* *Concil Ephes. can. VII.*

† —cui ter dixit "pasce oves meas:" quod nunc procul dubio facit. & mandatum Domini pius pastor exequitur, confirmans nos cohortationibus suis, et pro nobis orare non cessans. *Leon: op. p.* 4. Si autem hanc pietatis suæ curam omni populo Dei, sicut credendum est, ubique prætendit, quanto magis nobis alumnis suis opem suam dignatur impendere, apud quos, in sacro beatæ dormitionis thoro requiescit. *Ibidem.* Etsi enim diversa nonnunquam sint merita præsulum, tamen jura permanent sedium. *idem. p.* 137.

These things Leo pronounced *wicked attempts*, "ausus improbos," but to the decrees of the council of Nice he ascribed the inspiration of the Holy Spirit.[†] Accordingly the canons of the six hundred and thirty bishops convened at Chalcedon by the authority, and ratified by the decree of the Emperor, are to this hour held, by the western church, to have been wholly void of authority, except as to matters of faith,[‡] because rejected by this haughty prelate, who chose to consider the canons of the council of Nice incapable of repeal.[§] Yet Leo found no scruples in entertaining, and encouraging appeals to himself under the canons of the council of Sardica, although expressly contrary to the fifth canon of the same council of Nice, which had given the jurisdiction in such cases to the provincial Synods. Whatever enhanced the power of the Roman see, was therefore valid and every thing of a contrary nature void. Both the cunning and disingenuousness of this bishop were opposed, when having ambitiously besought the Emperor, that his "vicars should preside," in the council of Chalcedon, "because he learned, not without sorrow, that some of the brethren were not able to retain catholic firmness, against the violence of misrepresentation,"† he imprudently demanded of the council, in his letter to them, presuming upon the Emperor's conceding it, that they should consider him to preside, by those who were sent immediately from *the apostolic seat*, and to be present in his vicars;‡ thus claiming from the bishops the right of presiding over the council, as the prerogative of his see, at the time he was asking the very same thing, as a favour from the Emperor, and thereby acknowledging the right to be in him. Nevertheless the Emperor, remembering no doubt the outrages of the council at Ephesus, saw it to be proper, to direct his own representatives to hold the first places, and the legates the second, except during the trial of Dioscorus, from which the imperial commissioners had been instructed to retire.

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[*] —cunctis ecclesiæ rectoribus Petri forma praeponitur. *Leon. op. p.* 3.

[†] *Conc. Nic. can. VI. and VII.* τα αρχαια εθη-ουτο συνηθες εστι—.

[‡] *Conc. Chalced. can. XVIII.* δια το βασιλευειν την πολιν.

[*] *Conc. Chalced. can. XVIII.* τῳ αυτῳ σχοπῳ κινουμενοι—ισα πρεσβεια. απενεμαν.

[†] —quas per 318 antistites Spiritus Sanctus instituit,—*Leon. ep.* 79.

[‡] *Zonaras. p.* 92. *Binnius Partis* xi. c. vi.

[§] Si quid usquam aliter quam illi stat-

In Christianity, knowledge being practical, and truth holy, they are not possessed so long as the heart is adverse; but in common estimation orthodoxy is attainable by the disingenuous, and the name of high theological proficiency becomes the reward of the ambitious. Leo's letter to Flavianus exhibited the views of the incarnation generally entertained by the bishops of the fourth council, and was both an evidence of ingenuity, and an instrument of popularity. Nevertheless some of them, alleging that it approached too near to the errour of Nestorius, refused it; until his legates consented to anathematize that heretic. It was not therefore adopted by the council, from any idea, either of the infallibility, or authority of Leo; and its general reception in both empires, chiefly resulted from the acquiescence of the council at Chalcedon in its correctness. To secure its adoption by the council, he gave it great publicity. He sent it to the bishops of Gaul, that their approbation might accompany it in the East, but their answer came too late. The acknowledgment, that it contained the expression of their faith, which they had received from their fathers,* had neither been sought, nor made, if the bishops of Rome had been then deemed exempt from errour. Yet he replied, when "the Holy Synod had amputated from the church" the errours against which he had asked their influence, "that it had been by his humble writings, supported by the authority and merit of his Lord, the most blessed apostle Peter."† By such flourishes,

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serunt, præsumitur, sine cunctatione cassatur. *Leon. epis.* 80.

† Quia vero, quidam de fratribus (quod sine dolore non didicimus) contra turbines falsitatis non valuere catholicam tenere constantiam, prædictam—vice meâ Synodo convenit præsidere. *Leon. ep.* 69.

‡ qui ab apostolica sede directi sunt, me Synodo vestra fraternitas existimet præsidere, qui nunc in vicariis meis adsum. *Leon. ep.* 87.

* —recognoverunt fidei suae sensum, et ita se semper ex traditione paternâ tenuisse. *Leo. op. p.* 127.

† Sancta nunc Synodus (humilitatis nostrae scriptis, auctoritate Domini mei beatisimi Petri apostoli et merito roboratis) amputavit, &c. *Idem. p.* 329.

for which that saint would have blushed, could they have reached paradise, did Leo claim the authority of Peter, knowing that his office terminated with his life, and that he was neither the head of Christ's church, nor present with it, and that he had derived from Peter not a particle of authority, more than Paul and other apostles had given to each of the six hundred and thirty bishops, who composed the council.

In his excellent, but craftily designed letter to the bishops of Mauritania Cæsariensis, after reciting that many had been chosen from the laity to the episcopal office, he is pleased to say; "We permit them to hold the received priesthood, without prejudice to the apostolic seat, and the decrees of our predecessors and ourselves, which contain the salutary enactment, that no one of the laity, though supported by numerous votes, shall ascend to the first, second, or third degree of the church, before he has arrived at that favour through the legal steps."* Such laws, being merely human and founded only in convenience, may be suspended by those who made them: but had they been divine, he must have arrogated a power of dispensation never given to a mere man. His excessive indulgence proved nevertheless, inadequate to secure to him, the jurisdiction, which he aimed to exercise over the churches in Africa; they rejected his authority, held him bound by the canons, and would by no means suffer appeals to be carried to the bishop of Rome.

After a long peace, the approach of Attila the terror of both empires, drove the irresolute Valentinian the third, from Ravenna to Rome, where it was resolved to send an embassy to meet the monarch of the Huns. Leo and two others were selected to negotiate, each eminent for rank, talents, experience, and address. The clerical appearance, deportment, and eloquence of the bishop are said to have produced a sensible impression upon the Barbarians; with which also his own peculiar circumstances co-operated to give success. His subjects were not universally idolaters, for many Christians had been carried away by the Goths from the Roman provinces in the latter part of the fourth century, from whom they had gained some knowledge of the gospel. From these Ulphilas had descended, who had translated portions of the Scriptures into their language and been held by them in the highest estimation.

With Genseric, the king of the Vandals, though a Christian, Leo was less successful. Invited by the injured Eudoxia, from the coasts of Africa, he crossed to the Tiber, and sacked Rome fourteen days, without opposition. The bishop acted a noble part, going forth with his clergy to meet him, he saved much effusion of blood, but only obtained milder terms for the suffering citizens. Wealth, not territory was the object of the invader, who possessed accurate information of the weakness of the Romans, and the confusions of the councils of the men who were in power. Though a Barbarian, yet professing to be a Christian, he could have designed no injury to the church.* These embarrassments of the empire were, in each instance, by the vigilance and address of Leo, rendered ancillary to his purposes of enlarging the authority, and extending the power of his own ecclesiastical monarchy; which, it is probable, both Attila and Genseric perceived to be as capable of enhancing ultimately their own influence, as that of the Roman Empire.

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* *Leon. epis.* 1.—ex laicis ad officium episcopale delecti sunt.—Sacerdotium tenere permittimus, non præjudicantes apostolicæ sedis statutis, &c.

* Genseric was an Arian, and persecuted the orthodox bishops in Africa with relentless fury.. He took away the golden table and candlesticks which had been brought to Rome from the temple of Jerusalem; and also the spoils of paganism belonging to the capitol.

Leo evinced characteristic adroitness, in filling vacant sees with men prompt to subserve his designs, in extending his own influence by intimidating some, and gaining the favour of others; and in removing out of his way, men, who were conscientiously inflexible. Even the patriarch of Constantinople, his greatest rival, was under his direction, so long as Flavianus lived, whom he ruled by friendship; but over his successor, Anatolius, he could not maintain the ascendency: he nevertheless gained some verbal concessions from him, not an abandonment of jurisdiction, by his influence on Marcian and his Empress. He gave ready audience to complaints against patriarchs, metropolitans, and inferiour bishops, thereby extending his jurisdiction, under the pretext of administering justice. His favourable standing with the emperors, both of Rome and Constantinople, which he so industriously cultivated, and his unremitting communications with the Eastern bishops by letters, and messengers, were advantageous to the cause of orthodoxy against the heresy of Eutyches and Dioscorus; but all were insufficient to secure to the Roman see any authority in Thrace, Asia, Palestine, and Egypt, whatever may have been alleged by modern writers to the contrary notwithstanding. The supineness of the wretched Valentinian the third, allowed during his feeble reign ample scope to the ambition of this bishop. Arles was the eye of Gaul, and her bishop, because the exarch of the seven provinces of Narbonne, was a Mordecai to Leo. Hilary the envied rival had deposed Celidonius from the episcopal grade. The discarded bishop received countenance, and was allowed to officiate at Rome. Hilary also came to the capital of the empire, and after visiting the tombs, called on Leo, and complained, that bishops deposed in Gaul were allowed to exercise their ministry at Rome; but whilst he alleged it to be scandal, he said he did not come to accuse. After affirming the propriety of his own conduct, and disregard of the menaces of Leo, he returned to Arles; but sent a priest and two bishops to Leo, with suitable instructions. The answer which he received from the prefect of Rome, insinuates that Leo was governed by pride, and actuated by intolerance. Leo well knew, that he could not canonically receive the complaint of Celidonius, but he was determined to subjugate the see of Arles. The success of the African churches, in combatting his claim of appellate jurisdiction, had probably excited him to efforts more violent in extending his jurisdiction in Europe. But the unrelenting cruelty which he practised against the ingenuous and excellent Hilary, because he opposed the unjust extension of the power of the Roman see, is not atoned by the canonization of the name of Hilary. And it excites disgust to see Leo pronouncing the memory of him blessed* when out of his way, whom, whilst living, he had reviled, in his letter to the bishops of Vienne, as the vilest of men.

At the commencement of this century the Roman empire was severed into two. Before its termination, the Western fell wholly into the hands of the Barbarians. The Ostrogoths possessed Italy, the Huns Pannonia, the Franks Gaul, the Visigoths Spain, the Vandals Africa, and the Saxons England. The policy of Leo aimed to secure to the bishop of Rome, the ecclesiastical pre-eminence, which had been incident to the imperial purple as Pontifex Maximus, but nominally abandoned by Constantine, and the Christian emperors. His efforts in the Eastern empire, and in Africa, were fruitless. In the West, his successors, following his steps, ultimately prevailed. The Barbarian chiefs well knowing the power and influence of the Christian clergy, even among their own tribes, willingly transferred to them the same profound respect which had been yielded to their idolatrous priests. Thus each of the kingdoms, which arose in, and superseded the European portion of the Western empire, not only adopted, and established the Christian religion, but with surprising passivity subjugated themselves to the usurped authority of the hierarchy of Rome. J. P. W.

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* Defuncto Sacræ memoriæ Hilario, *Epist.* 50.

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## QUERY RESPECTING THE VALIDITY OF ROMAN CATHOLIC BAPTISM.

Is baptism administered by a Roman Catholic valid? This is a practical question, of some importance in the part of the country where I reside. Two individuals, who had been baptized in infancy by a Roman Catholic, applied to be admitted to the church in this place. In the first instance, after asking some advice, I admitted the validity of the administration. The argument of my advisers was, that the abuse of power does not destroy its existence, and as the church of Rome was once the true church, its administrations are now valid. But Faber, Smith, Kinne, and other writers on the prophecies, maintain that the church of Rome, or the Pope is the Apocalyptic Beast. Now if this be so, it seemed to me absurd to admit the acts of the Beast, to be a valid administration of the ordinances of the Gospel, and in the second instance I rebaptized. If you, or some of your Correspondents, will answer this question, you will very much gratify, and doubtless enlighten,

A Constant Reader.

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*To the Editor of the Christian Spectator.*

I send you for insertion in an early number of the Spectator, the following brief remarks, and concise memoir of the Honourable Tapping Reeve, delivered on the day of his interment. Circumstances which it is not necessary to explain, prevented the publication of it at that time, and other circumstances have deferred it to the present time. But the memory of the just shall be had in everlasting remembrance, and it is one of the most grateful acts of my life that I have been at length able to bestow upon his friends, and upon future generations, some account of this great and good man, my father, and benefactor, and friend.

Lyman Beecher.

Boston, Dec. 4, 1826.

*For David, after he had served his own generation, by the will of God, fell asleep.*—Acts xiii. 26.

This is a concise description of the public life and peaceful death of a great and good man. In this world of sin, no good man lives to himself. Like his master he enters upon life, not to be ministered unto, but to minister. He lives to serve his generation. The moral condition of man is such, that to procure and perpetuate a happy state of society, demands an immensity of labour. For the illumination of the mind there must be seminaries and schools. For the protection of life and property, there must be government and laws, and the dispensation of justice. God in his providence raises up men and qualifies them for the service of their generation. None howev-

or are required or permitted to do more than to serve their own generation. When one generation is served, its benefactors sleep, and the work devolves upon other hands. There is a peculiarity in the public service which a good man renders to his generation. He serves it by the will of God. His will is the *rule.* He does not dream of making improvements in the system which God has established: he labours to serve his generation by giving efficacy to divine institutions. The will of God is also his motive. Some serve from motives of ambition, and some for filthy lucre's sake, but the good man, if not wholly exempt from the alloy of such motives, is moved by a nobler impulse. He feels obligation. It is his pleasure to act in a manner which is pleasing to God, and generally he serves his generation by the guidance of divine directions, under the influence of love to God, and with reference to the retributions of a future state. He knows no policy but duty, and no reward that can satisfy, but pardon and eternal life. This course of service rendered to God leads to a peaceful end. David lived at an interesting period of the world,—when the true religion was nearly extinct,—and to him was given the service of uniting a distracted nation, enlarging its boundaries, subduing its enemies, and preparing the way for the building of the temple, and the regular administration of the national worship. All this he accomplished, and then died in peace.

These reflections, suggested by the text, have received a happy illustration in the life and death of our venerable and beloved friend whose remains are before us, and of whose life and character a concise account will be attempted in this discourse.

The Hon. Tapping Reeve, was the son of the Rev. Abner Reeve. He was born at Brookhaven, on Long Island, Oct. 1744. He received his public education at Nassau Hall, Princeton, with which institution he was connected afterwards, for four years, in the capacity of tutor. He was regarded as the first scholar in his class, and one of the first in College. His knowledge of the classics was familiar and accurate; and in respect to his taste and general literature, he was surpassed by few, if any, of his youthful contemporaries. Having qualified himself for his profession under the instruction of Judge Root, for whom he ever entertained an ardent affection, he came to this town, (Litchfield,) and entered upon the duties of his profession in the year 1772,* where he continued faithfully and eminently to serve his generation until he fell asleep on the 13th day of Dec. 1823, in the 80th year of his age.

His first connexion in marriage was with a daughter of president Burr, and grand-daughter of president Edwards, in whom was combined the vigorous intellect of the one and the elegant accomplishments of the other. Her health early became feeble, and for twenty years seemed to be preserved only by the unremitting tenderness and love of her husband. This domestic affliction confined him very much at home during its continuance, and limited his professional business to the county, excepting in cases of great magnitude.

You must have observed I think, from the course of my ministry, that I am no friend to frequent, indiscriminate, funeral eulogy. Its frequency renders it common-place, and of no value but as a momentary gratification to surviving friends. But there are some men whose character and example should be placed upon record. It is no flattery to the dead, if they are beautiful, to preserve their features on canvass, and no more is it flattery to preserve their moral likeness. It is not ostentation in good men to serve their generation, and it is not ostentation to preserve the record of what they have done. For these reasons, which I doubt not will be satisfactory to you all, I shall be more particular, and more extended than common, in my remarks upon the life and character of our departed friend; for I am persuaded that we shall be agreed in the sentiment that few men have led a life in which there is loss to be deplored and more to be admired, than is to be found in the life of Judge Reeve. I have always felt both the positive and the negative excellence of his character; but never, until this memoir has demanded a closer inspection and comparison, have I felt the full power of the entire combination of all the prominent points in his character, as great points and good, while the failings inseparable from humanity are uncommonly few and small.

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* See Note A.

As a man he was blessed undoubtedly with a mind of the first order; which shed a light on the subject submitted to its inspection; which enabled him with precision to mark its relations and to place them in day-light to the inspection of others. His person was well proportioned and commanding, his countenance regular and interesting, his eye especially was filled with mild but most animated expression. His voice, before it failed,* was full toned and musical, and his eloquence, when his soul was raised and his heart awake, was powerful. It was the eloquence of a vigourous mind, of a vivid imagination, and an expansive heart. It was animated argument, which assailed the heart by the understanding, and the understanding also by the heart, and seldom failed to secure the willing captivity of both. His humour was genuine,* his sensibilities exquisite, his affections copious and ardent. Few minds are formed to receive or to communicate more social enjoyment, or to inspire or feel more ardent affection.

As a man he possessed naturally an uncommon purity of character, in every sense of that term. His delicacy was exquisite; his honour most honourable, his integrity most inflexible, his conscience most conscientious, his humanity most humane. His patriotism was ardent, his public spirit expansive, while his moral courage inspired both confidence and admiration. He was naturally timid. His nervous sensibilities exposed him to easy excitement and alarm, and yet when dangers pressed, and decision was demanded, his courage rose with the danger, and his decision with the urgency of the demand. He who in ordinary circumstances might be startled at the shaking of a leaf, when the public good required judicious counsel, knew not discomposure, and when it demanded undaunted action, was a stranger to fear.

Such naturally was the mind and character of our departed friend. One of the best minds, it would seem, which nature in her happiest efforts is permitted to form.

From a mind and heart thus constituted we should anticipate an honourable and useful life, and such a life unquestionably our dear friend lived. His professional knowledge in the beginning was accurate, and for one of his age, ample, and through life was regularly increased. His deportment at the bar; his treatment of the judge and jury, the opposing counsel, and the witnesses, furnished an example worthy of imitation, and which was attended eminently with a purifying, elevating influence, both in the county and in the state. He was chaste, respectful, kind, dignified.

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* Note B.

* Note C.

No coarseness, no vulgarity, no rudeness, mingled in his most earnest professional collisions. In the examination of witnesses he was candid and honourable; no attempt to confound, to intimidate, to perplex, and though powerful beyond many, he was never oppressive or overbearing, while toward the junior members of the bar, his course was affectionate, and even paternal.

In the management of cases his integrity was inflexible. He would not prostitute his talents or legal science to pervert justice. If unfortunately his cause was a bad one, as bound by his oath to do, he would say all the favourable things of which it admitted and there leave it. There was no chicanery in his practice; nothing low, nothing mean, nothing fraudulent, or criminally artful. His power with the court as an advocate consisted in his luminous exhibition of the great points of his case, and with the jury, in the interest which he manifested in his cause, and the delicacy and sincerity with which he conducted it. The happy talent of speaking out his soul by his looks, and pouring out his heart into his argument, inspired a confidence that whenever he made an earnest effort he followed the sober convictions of his conscience and judgment.

As State's Attorney he conducted the public business of the county with great ability and uprightness, and yet with such humanity tempering his justice as disarmed even criminals of displeasure and conciliated their esteem.

Upon the bench he was distinguished for his legal science, his inflexible integrity, and while he presided in the court, for his laconic and luminous charges to the jury.*

In the year 1792 he commenced his law lectures, which he continued until the latter part of the year 1820. The plan of giving lectures in the manner he conducted them was original with the judge, and the number who from all parts of the nation have sought legal science at his lips, as well as the number of his pupils who have been, and are, distinguished at the bar, and in the state and national councils, attest the wisdom of his plan and the distinguished ability with which it was executed.

President Dwight, by his talents and official labours, exerted a powerful national influence through his pupils, and next to him, if not equally so, has been the national influence of Judge Reeve, especially on the subject of legal science and correct professional deportment.—This ascendancy over his pupils, derived from the power of his mind, was greatly increased and rendered delightful to them, by the virtues of his heart, and especially by the delicate and truly paternal treatment which they all experienced at his hands, and which inspired them all with an ardent and imperishable affection for him. The testimonies of affectionate remembrance from his pupils, many of whom are men of wealth and eminence, have been frequent, and as honourable to them as they were cheering to the judge, and especially toward the close of life, the fervency of grateful affection, increased in expressions of filial respect, and acts of substantial munificence.

Though his domestic afflictions withheld him from the active scenes of the revolution, none entered more deeply into his country's cause than he. He shared with his generation in all the solicitudes, hopes, fears, self-denials, and losses, of that arduous day. He possessed, though in early life, the confidence, and participated in the counsels, of the wise, and great, and good men of that day; and at the moment of greatest dismay, when Washington fled with his handful of troops through the Jersies, and orders came for New-England to turn out *en masse*, and pursue, and make a diversion to save him,—the Judge was among the most ardent to excite the universal movement, and actually went in the capacity of an officer to the vicinity of New-York, where the news met them, of the victory at Trenton, and at Princeton, and once more Washington and the country were delivered.

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* Note D.

Though eminently qualified to shine in public life, he was not ambitious of popular distinction, and though always within the reach of it, and often solicited to accept of it, he always declined, partly from the state of his family, and partly, I have no doubt, from his vehement aversion to ambitious ostentation.

He was not envious. He saw with pleasure, and admitted with candour, the excellence of his contemporaries at the bar, and was especially cheered and delighted with the opening talents of young men who rose up around him, to whom he never failed to extend a cheering personal influence.

We may say, in closing our account of his public life, that he has served his generation by the will of God, both eminently, and honourably. No stain by his own act has been fixed upon his reputation. No breath of calumny has ever whispered a charge implicating his purity, or his honesty, or his honour. His sun from its rising to its setting hour, has shined full-orbed without the shadow of an eclipse.

But were we to confine our remarks to the public character and deportment of our friend, we should have but a partial view of his character or usefulness. There is much indeed to excite admiration in great traits of character and illustrious deeds, but it is the daily, noiseless tenor of the good man's way that constitutes the greatest amount of real service rendered to his generation.

We may say then in the first instance that for our generation he rendered a numerous household eminently prosperous and happy. His affection, pure and copious, extended to every member of his family, which, combined with his intelligence and ever watchful and unwearied ministrations for their good, rendered his house always the dwelling place of instruction and enjoyment. But while his affection for his family was so peculiar as would seem to have allowed no capacity for expansion, it did expand wonderfully. His neighbours felt and rejoiced in his affection. I have never known an individual who loved so many persons with such ardour and was himself beloved by so many.*

In the concerns of the town he was always attentive, always in his place at the town meetings until incapacitated by infirmity, consulting the public good, and ready always to do his part. His bosom was a stranger to the economy that for little personal savings would expose the public to great deprivations and injuries,—he lived not for himself only. It was never his study to ascertain how much he could do for himself, and how little bestow for the public good, but according to his ability his purse was ever open as his heart. God grant that his mantle may fall upon us all, and his blessed example speak to our hearts long after he is dead.

His deep interest in the prosperity of this society, and his unceasing vigilance and efforts for its good, are known to us all. His judicious counsels and his strong hold upon the affections and confidence of this people, rendered him a central attraction in times of discord and peril. When the society was blessed with a revival, he performed more pastoral labour in visiting and conversation than any other man. There was scarce a district or family which he did not visit; it seemed as if there was not a single convert, with whose exercises and history he was not familiarly acquainted.

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* Note E.

While the society and church were vacant his influence was great, and if our union as a pastor and people is to be regarded as a blessing to us, *he* was eminently instrumental in its procurement. To me and mine he has been pre-eminently a father. I have loved him greatly, and have received, I am persuaded, my full share of his ample affection. If my ministry has been made useful to you, much of that usefulness has been derived from his counsels, and his benevolent co-operation, and his unceasing prayers.

Such was Judge Reeve as a man and a member of civil society.—But if we were to close our account of him here, we should leave him unknown in a world where he lived, and moved, and had his being,—where he displayed illustriously his capacious mind, and illustrated most delightfully all the great and noble affections of his heart,–where he discovered his chief sources of enjoyment, and received that preserving, and purifying, and animating impulse, which made him shine as a light in the world. I refer to his religious character. For though as a man he was so pure and excellent as would seem to supercede the necessity of a change of heart; there is not an instance perhaps on record, where religion has excited within a man more prominent and specific new characterics, or called into being more distinctly a new world of interest and action. And it is proper to say here, that though much which gives lustre and loveliness to his character is owing to his powerful mind and unusually happy temperament, yet all that rendered him as a man, great, and lovely, and useful, was purified, and ennobled, and consecrated to the service of man, by the power of religion. His intelligence, his knowledge, and his talents, were consecrated to God, and were exerted in subordination to his will as the rule, and under the influence of love to God, a sense of accountability, and the hope and expectation of eternal life.

His public and his private life were under the dominion of religion, yet his interest as a patriot was never separated from his interest as a Christian. His religion though ardent was not enthusiastic. The fire of his heart was kindled to intenseness by the most sublime and comprehensive views of God, his character, law, gospel, and government in all its unerring rectitude and great results, that I have ever known. This was strikingly manifest always in his prayers; especially in those which I heard about the time of my settlement, and soon after the death of his only son.* His doctrinal opinions were those of the Reformation, explained and vindicated, as they have since been, by Edwards, and Bellamy, and West, and Hopkins, and Dwight. The peculiar traits of his piety were ardour, constancy, activity, humility, and gratitude. His views of the evil of sin and of the greatness of his own sin, were emphatically deep and affecting. In his last conversation with me, after assenting to my suggestion that the blood of of Christ cleanseth from all sin; he said, "Yes, it does, it is sufficient; but if there could be a case in which the sins of one who had obtained mercy should exceed the provisions of the atonement"—he faultered with deep emotion, and when he could speak, added, "I should expect to find that I am the man that had thus sinned."

As a man of prayer he was eminent. He not only prayed at stated times, as a duty and an exercise of devotion, but he abounded in seasons of prayer, as a part of the work and labour of his life; he *gave himself to prayer*. He prayed habitually for the influence of the Holy Spirit upon the church and town, to revive religion; and there is reason to believe he felt early in his own soul the approach of spiritual blessings, in the fulness and fervency of quickened intercession.

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* Note F.

But his benevolence which wrestled with fervent importunity for those that were nigh, did like Abraham plead for those that were afar off;—he prayed for the churches of the state and nation,-and for all men. Though himself a statesman and wise in human counsel, and indefatigable in action, he was one of those patriots who prayed for his country. For a number of his last years especially, there is reason to believe that no inconsiderable portion of his time was devoted to devotion and supplication. He was in the habit of praying for the conversion of individuals, and many are the instances in which he rejoiced over them as the children whom God had given him.*

Before the first revival he experienced a spirit of prayer for a long period preceding it. He believed in the millennium, and prayed earnestly for its approach, and rejoiced in the indications of its advent.

Judge Reeve lived always in a state of simplicity and fulness corresponding with his exertions, his standing in society, and the wishes of his friends. Though blessed with a good income he neither lived nor died affluent; and for reasons which in the day of judgment will add new honours, it is believed, to his character, and new joys to his heart.† He was a lover of good men, and given to hospitality.

His sufferings at times were as great, and especially in his last sickness, and for the three or four last hours, as it is possible for the human body to experience; but during the whole of it his soul was in peace, constituting the strongest instance I have ever known of the power of religion. The nerves seem to be the medium of sensation, and when suffering falls exclusively upon the nervous system, it is unspeakably more exquisite than muscular suffering can be, and of all pains most distressing and agitating to the mind, there is nothing like it. And I have known few men whose nervous sensibilities were at all times more acute; but in the wildest state of discomposure, and agitation, and in all that extremity of amazement and anguish which fell upon him, and which is supposed to have been the immediate cause of his dissolution, there was in his heart a tranquility which seemed like a calm in the bosom of a whirlwind. This was indicated by a placid countenance, the moment his paroxysm ceased, and by the heavenly composure which spread over his countenance about a minute before he ceased to breathe, when exhausted nature ceased to suffer, and heaven broke upon his soul.

On Tuesday he apprehended that the hour of his departure was come; and though in a state of great debility and of extreme suffering, he caused himself to be raised in his bed, called his family around him, and took of each of them a most affectionate farewell, and pronounced on each a paternal benediction. On Friday, he prayed audibly, and though in great suffering, his prayer consisted of ascriptions to God, of holiness, and justice, and especially of mercy. When he touched on the mercies of God, his soul fastened on the theme, and amplified and exulted in the goodness and loving kindness of God, whose tender mercies are over all his works. His love to his family, his love to his neighbours, and particular friends, his love to his town and village, was peculiar. He, as eminently as John, might be called the loving disciple. I am aware that with many, intellect is idolized and the affections depreciated; but in a world where intellect is common, and unfeeling selfishness is common, a heart filled, naturally and by grace, with the fulness of love, is like the sun dispelling the darkness and dissolving the ice of frozen regions, and calling into being by its rays, vegitation, and life, and joy.

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* Note G.

† The losses he sustained in the war—the support of his aged father twenty years—the remission of charges to his poor clients—his munificence to the poor, and his pious patronage of religious institutions, and missionary efforts.

## NOTES.

### A.

His appearance at the bar in this county formed an era in the profession. The burdensome forms and useless fictions of the English practice had been wisely discarded by our ancestors; but not satisfied with these retrenchments, the most influential members of the bar seemed strongly inclined to dispense with forms of every kind, insomuch that even the ordinary rules of pleading, quaintly, but justly styled "the heart-strings of the law," were almost wholly disregarded. Mr. R. saw and lamented this state of things, and exerted himself to correct it. At length, partly by remonstrance with his elder brethren, and partly by constraint, (for he brought and sustained no less than six writs of error at a single term of the Superior Court, grounded solely on informalities in practice,) he succeeded in accomplishing a reform alike creditable to him, and salutary in its effect upon the administration of justice.

These were early but sure indications of his future eminence. The study of the law, generally considered a joyless pursuit, was for him a delightful employment. He engaged in it with the keen relish of the amateur, joined to the patient and critical research of the philosopher, and the result was such as might well be expected from unwearied diligence, guided by uncommon intellect. Probably no lawyer of the age in either hemisphere, surpassed him in legal attainments; and especially in a profound and accurate knowledge of the entire system of the English common law. Hence those sound and discriminating views of that system which imparted such an interest to his lectures, to his discussions at the bar, and finally to his decisions on the bench. And hence the powerful influence he was enabled to exert, along with other distinguished men, in refining our jurisprudence, by embodying the best principles and maxims of the English system, and rejecting such as were inapplicable to our local circumstances, or ill-adapted to the texture of our government. Many illustrations of these remarks will be found in his *Treatise on the Domestic Relations*, a book of authority in all the respectable courts of the Union, and which is alone sufficient to place its author in the very first rank of American jurists. Other labours of his pen, which it is hoped may be shortly given to the public, will serve equally to show the extent and value of his researches.

### B.

*Failure of his voice.*—This singular affection seemed to produce no ill effect upon his general health, nor any sensible abatement of his animal spirits. He spoke in whispers, but as his articulation was remarkably distinct he could be heard with little difficulty at a considerable distance. It was a truly interesting spectacle to see the jurors pressing around the judge, when delivering his charge, eager to catch every whisper that fell from his lips.

### C.

The manners of Judge Reeve were equally removed from "repulsive haughtiness and unbecoming familiarity;" and were strongly marked by a guileless simplicity, combined with real dignity of demeanor. Although perfectly accessible to all, he was far from being indiscriminate in his attentions. It is probable that no unprincipled man, either in religion or politics, ever came into his presence without feeling more or less reproved by his manner.

## D.

Mr. Reeve received his appointment of Judge of the Superior Court in 1798, and was *annually chosen* by the legislature until he completed the seventieth year of his age, the legal limitation to the tenure of that office. An illustrious proof of the discernment, as well as the stability which characterized the ancient government of Connecticut. Under the organization which then existed, Judge Reeve presided many years at the circuit, and closed his judicial career in the office of chief justice. Of the manner in which these high duties were performed, it is unnecessary particularly to speak. The impression which his pre-eminent talents and incorruptible integrity have left upon the mind of every man, forms his best eulogy. When he retired from the bench the gentlemen of the bar were desirous of publicly testifying their warm approbation of the whole course of his official conduct; but the chief justice accidentally hearing of their intention, expressed informally to some of the leading members, his earnest wish that every thing of the kind might be dispensed with. Accordingly, from regard to the delicacy of his feelings, the design was relinquished. Of all the delightful traits of character in this excellent man, his humility was perhaps the most distinguished.

## E.

The Judge entertained a high respect for the female character; and, in justice to that best portion of the community, it may be said that every respectable woman in the state regarded him as her personal friend. At an early period of his life he was a strenuous advocate for a more enlarged system of female education; and the elevated standard of instruction which is now so happily and extensively adopted must be attributed in no small degree to his influence. That he was an able and successful champion of the civil privileges of the sex, will be readily admitted by those who recollect the famous case which involved the right of a married woman to dispose of her estate by will. Mr. R., then at the bar, contended that this right existed at common law; and after encountering the first talents of the profession in a long course of litigation, he succeeded in establishing the doctrine before the highest court of judicature. The same court, it is true, several years afterwards, when composed of different members, contravened the principle; but the public mind had become so thoroughly convinced of its justice, that the legislature at length took up the subject, and the right of married women "*to dispose of their estate, both real and personal, by will, in the same manner as other persons*," may now be considered a fundamental law of the State.

## F.

Aaron B. Reeve, Esq. who had recently commenced the practice of law with flattering prospects at Troy, in the state of New-York. The death of this only child served to exhibit in an eminent degree, the holy resignation of the father. He was led to expect a fatal termination to the disorder when first informed of it; but on reaching the sick bed of his son, more favourable symptoms appeared, and even in the morning of the day on which he died, the physicians pronounced him out of danger. Bathed in tears, the Judge said to his wife, "let us endeavour to spend our lives in gratitude to God for this expression of his mercy." In the short space of two hours the scene was reversed, and the physician informed him his son could not live. Instantly accommodating himself to this unlooked-for change, he replied, with perfect composure, "the Lord gave, the Lord hath taken away; blessed be the name of the Lord!" Having returned to Litchfield after the interment of his son, he lost no time in reparing to the eastern circuit, where the court, of which he was the presiding judge, then held its session. His brethren of the court, deeply affected with sympathy for his misfortune, and knowing his tender sensibility, forbore at first to touch the melancholy subject; but he soon set them at ease by a minute relation of all the mournful circumstances of the event, acknowledging with humble gratitude the divine support he had experienced, and entered without delay, and with his accustomed calmness, upon the duties of his office. The late governor Griswold who was then associated with him upon the bench, observed to a friend, that he had never before witnessed such a triumph of religious faith over the sorest of human sufferings. Young Mr. Reeve died, Sept. 1st. 1809, in the 29th year of his age—He was married and left a son. The Judge married his second wife in 1799, who survives him. In a letter addressed in 1813 to a companion of his youth, at Princeton, he notices the principal incidents of his life, and the happiness which attended the evening of his days; and speaks at large of the revival which had appeared a few years before at Litchfield, and of its blessed effects upon individuals, and the society. The entire letter would be read with great interest, but it is too long to be here inserted.

G.

In all instances where the subjects of prayer were near him, he attempted their salvation by personal advice and kind exhortation, protracted some times through weeks, and months; and if they were living at a distance, the same exertions were made by letter, and it was in this manner generally, if not always, that he obtained an answer to his prayers.

## MISCELLANEOUS COMMUNICATIONS.

*To the Editor of the Christian Spectator.*

### ON THE MORALITY AND PUBLIC TENDENCY OF LOTTERIES.

I HAVE several times, of late, thought of suggesting to you the propriety of instituting an inquiry in your publication, into the *morality and public tendency of Lotteries*. You must have observed, almost daily, how large a part of private thought and feeling they occupy among the various schemers for amassing sudden wealth. You have seen how golden plans and allurements to adventure are constantly obtruded on the public attention; and the crowds cannot have escaped you on the walks of our large cities who stand longing before the doors from which fortune is supposed to dispense her favours. And if you should think that an institution which is thus largely throwing its incentives before the multitude must strongly influence their present happiness and immortal destiny, you would join me in wishing that some writer who is capable of that task might light on this subject with a luminous course of thought which should set the question forever at rest. For though, with some exceptions, the supporters of every practice which is injurious in its effects or defective in its moral principles, may be looked upon as men who cannot be dissuaded by arguments addressed to their reason or conscience, yet from such arguments, clearly and directly presented, public opinion *may* derive a direction which shall force the evil to a hiding place or to live in ignominy.

I cannot avoid calling your attention to some of the considerations which seem, by their importance, entitled to a place in such an inquiry. And, as a man who wishes well to your country, I would ask you to observe whether lotteries have not, wherever they have existed, *withdrawn from useful employment a vast amount of capital and labour:* whether, from their very constitution, they must not always tend *to stagnate a community's active business?* To set what I mean in a definite light, there are first the monies which are expended by the purchaser of tickets. Let us follow the price to its ultimate destination. A poor man has brought the piece of silver for his chance, and taken away his ticket: where now is he to look for the advantage of his purchase? To say that he may find it in his chance of a prize is folly; for every man knows that his chance is not worth his money. Who would give a dollar for one chance only in ten thousand of gaining a hundred? The most favourable expectation which can be formed is, that the purchaser, in the long run, shall lose the established per centage upon the first cost of his ticket, together with such additions as the lottery-dealer may have been able to put upon it; both deductions amounting in fact to a third and sometimes half the fair value. So much, then, is lost. It will not do to reply that this, though loss to the individual, is not loss to the public, because it has only changed its possessor and is now circulating in the general current of business. Public prosperity springs from private advantage: if all men spend their property wisely, there is public abundance; if all spend unprofitably there is public debt; and each individual expenditure claims its share of the evil or the good. The fact is, that particular coin, having been made and issued from its mould for the people's advantage, had arrived at the spot where its benefits were to be dispensed. It was to have been laid out where it would have supplied needful benefits, or increased its owner's power of usefulness or enjoyment. But it has been expended in a quarter from which no benefits like these can flow, and on the contrary, where a portion of its value has been sunk; and the loss is both private and public.

But what account shall be made of the labour which a useless purchase has withdrawn from profitable exercise? Shall it be considered as of no amount; or shall we count as nothing the time and thought which the adventurer has laid out in contriving his schemes and imagining their accomplishment? The value of his time we will not attempt to compute in shillings.

Now it is a principle of national prosperity, that the labour of every citizen shall be, in some way or another, *productive;* that it either create the materials for human subsistence and enjoyment, or aid others in their labour for that end; or that it give a new impulse to the general intelligence or virtue. As the world goes, our substantial and respectable employments have all of them this quality of contributing to the general improvement. Some derive from the soil the materials for our support; some prepare them for our wants, or mould them to our conveniences; and some distribute through the world the productions of each climate. The laws and facilities of trade and exchange are the province of one man; the laws and affairs of the country employ another. The great cause of public refinement—the improvement of the human mind, advances, in the mean time, by the efforts of those whom it calls into service. When a lottery is established it has too its own servants and promoters. There are heads that contrive the plan and sit in debate on the principles of the scheme. There are papers to set forth the advantages to the public. There are offices and clerks and counters made ready. The whole apparatus for selling and drawing is set up, and the minds of adventurers put in motion. "Good now—sit down, and tell us, he that knows," from what great stores of public advantage this daily mart of golden ideas is maintained. Can you find any thing else than activity and thought withdrawn from their proper sphere to serve in profitless adventures. That we may judge of what is wasted, tell us what the same power of means would do, employed in schemes of national or individual benefit; called forth for the supply of Grecian liberty abroad, or employed for the improvement of the yet unbroken soil at home.

It would be curious to follow the operations of industry from its supporter, the ground, up through the departments of agriculture and the arts of life; to trace its course across the ocean, going or returning with the spoils of human effort; and see in what corner of the great system of operations you may find the action of a lottery. I will venture to assert that there is none. The tree of industry from the root to the branches has not one shoot or blossom which can bear its name.

But an abettor of lotteries would doubtless attempt to defend his favourite schemes from the charge of being useless, by turning our attention to the very names which they bear, and which point them out as devoted to some worthy enterprise. Thus, we have literature lotteries, to give our sister states the funds for public schooling, and Groton-monument lotteries, to uphold the memory of the brave. The revenues of states and the treasuries of colleges have had their acquisitions from the same supply.

So far as lotteries may be considered as truly adding to these sources of general strength and greatness they will have one strong shelter from the reproaches which they dread. And if they are thus useful, candor requires that the credit should be given to them. But it must be noticed that the object of inquiry in this case ought to be their ultimate influence. It might be, that revenues should be raised on such a defective plan as should subvert the very objects which they seemed to be building up; or on such a wasteful plan as should cut off the sources of future supply. Now it must appear undoubted that lotteries do diminish the product of industry; and it is a strange system of policy, in any government, however it may have been acted on, to establish an influx into the treasury, which will tend to dry up the fountains of all revenue by the destruction of those means of solid wealth and rational industry from which alone a revenue can be derived. In the same manner, with regard to institutions of learning or of taste, how is it that they are valuble? Is it not solely by diffusing intelligence and elevation of character? If this be so, we can never call that increase of their pecuniary means a blessing, which is gained by public degradation.

We have a practical proof of the kind of value which funds for particular objects and revenues for governments derived from lotteries possess, in the experience of England. There they have been tried for 250 years, and on a great scale. Scarcely were they established before their evils became so apparent that it was deemed necessary to suppress them by act of Parliament. From that time their history shows them to have been alternately prohibited and revived, till some time before the year 1700, when they became a standing means of revenue to the government. But the evils which sprang from them in one uncontrollable shape or another were a constant subject of legislative enactment, and toward the close of that century the city of London prayed, but unsuccessfully, for their abolition. It appears, at that time, that the number of dealers, in and about London alone, was 4000. "In 1808 there were two reports of a committee of the House of Commons, on the subject of lotteries. The evidence adduced before them unfolded a dreadful scene of misery, vice, and ruin, brought on by means of lotteries; and they strongly recommended their entire abolition."* Such is the testimony of an author who professes to give their true history. From the same source it appears that an annual revenue has been derived from them of from 300,000*l* to 600,000*l*, and at an expense to the public, in the last case, of 1,200,000*l*. Their history shows them to be, what we might expect, the most enormous and unprofitable of all taxes.

Such have been the terrors of the system abroad, and such, sooner or later, must the experience of this country be, unless prevented by a timely extinction of the cause. The system is every where, in its effects, the same. If we have not suffered in proportion to our fellows, it is because the intelligence and general prosperity of our population forbids the same efficacy of evil. If we shall not, in the end, have the same melancholy investigations before our houses of assembly, it will be because the better wisdom of the people has not suffered the land to be over-run.

In this view, it is certainly desirable, that a document may be drawn up for general inspection, to exhibit, if I may so term it, the *statistics of lotteries;* the principal objects of which should be, their annual number and amount, the number of those who have derived from them their constant occupation, and the number and classes of those who have an interest as adventurers. This would be one important step towards proving the magnitude of the evil, and exciting public attention to search for a remedy: when it was seen that the capital must be reckoned by millions, and the adventurers by hundreds of thousands. If this should seem too formidable an account of the matter, let me beg you to look around and number among the crowd those whom you have known, at one time or another, to be implicated in a drawing. Then look at the deluge of advertisements and schemes pouring in upon us both at home and from abroad. In a neighbouring state, not remarkable for its size or population, there might be numbered lately *twenty-three of these evils together*. I have cast my eye upon an article which states, that almost every county in Virginia has a petition for its particular lottery; and in New-York, where there are drawings monthly, it is stated that there are more than 160 offices. We have lotteries for schools and for bridges, for colleges and monuments, lotteries for churches and lotteries for Bishops. Religion, which has so clean escaped from the pollutions of the old world as to abhor the connexion of church and state, has found in this freer hemisphere a new ally. In this connexion we may hope for the building up of the desolations of Zion, and, if things go on happily, may live to behold our waste villages with a church at one end for the support of *religion*, and a lottery office at the other for the support of the minister.

A second objection to lotteries, which ought not to be overlooked in the proposed inquiry, is found in *the extravagant hopes and desires for sudden wealth which they create, to the check of industry and ruin of morals*. The evils from this source are widely different from the former, in as much as those have respect to a man's outward circumstances, while these affect his habits of thinking and acting. A day spent idly is lost, but how much is the loss enhanced, if habits have been weakened which it was of consequence to maintain. If truth has, in any instance, been disregarded, criminality is incurred, and of course, misery; but the deepest consequence to the offender lies here—that he has unlinked the chain which bound him to integrity and virtue. By the same argument we ought to consider, that the lottery adventurer, having lost time, labor and money, has laid but half his account with misfortune until he can tell how much has been wasted on the score of contented expectations, and how much in the ability to pursue a course of uniform and rational effort.

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* Edinburgh Encyclopedia.

There cannot be a maxim plainer than, that a man, in the common round of affairs, will regulate his desires by his expectations and his actions by his desires. Set before him an object that must be gained, and the only means of gaining it, and he will take up his line of march, whatever be the labours of the way. The best, and indeed the only prosperous state of mind, for him who wishes to rise to opulence, is, not to expect great accessions from momentary efforts, and miracles from human means, but to moderate the effect to the cause, and measure success by the probabilities of experience. This principle kept in view, few men, probably, will find cause to blame what they call, their fortune. Yet a sure principle, like this, advances to its purpose by a laborious though pleasant progress. Could a short cut be found to the end, a highway less beset with toil, it would be too inviting to be left untried. This, precisely, a lottery offers; and the adventurer rushes into it with the eagerness of unsatisfied enterprise. But the trouble is, he has been directed wrong. It does not lead him to the objects of desire, and it is a heavy task to retrace his steps, and find that the flowery road has lured away all relish for the thorny.

On most other subjects men will bound their expectations, in some sort or shape, by reason. But, on this, all prudential rules are laid aside, and never called for. It has been shown, already, at how great a disadvantage the adventurer plays the game, even for the chance of repossessing the value of his bargain. To estimate the chance for a considerable prize, the disadvantage must be multiplied a hundred to one; and yet a prize is expected. Each one thinks that he may be the favourite of fortune. Tis true he may; and, with the same amount of probable occurrence, he may be made a Duke to-morrow, by the discovery in his veins of some drop of British noble blood. If we had not the fact before our eyes we should not expect, that men would reason so delusively. But the truth is, there is a charm in the idea of a great change of circumstances which shall transport a man at once from the necessity of laborious exertion to sudden independence. To be a poor man to-day, but to-morrow in possession of all that heart can wish, is an idea too enchanting to be dispensed with. The trifling sum at which this great possible benefit is offered cannot be withheld; even though it should be the price of those loaves of bread which a suffering family are in want of. And when the disappointment comes, and all the hopes have turned to air, it will be well if no deeper harm than present unhappiness be the consequence. The danger is, that discontent will seize upon the faculties, and urge them either to repair the loss by a repetition of the hazard, or to gain what fortune would not give, by arts which virtue cannot approve.

I can show a man who was once induced to try in his own mind the power of that charm; and to learn whether it could be dissolved by a complete knowledge of the folly which hangs its hopes upon a ticket. The experiment, you will say, could have but one result; it was impossible for any special phenomena to be brought out by so slight a cause. No such thing. The wheel of fortune is not more giddy than the head of an adventurer. It was impossible to exclude, and it would be impossible to relate, the projects which clustered around the splendid *perhaps* that was then in agitation. Long pondered plans seemed just in execution, and spread out before the mind's eye with wonderful distinctness. A possibility was long kept in sight till it retained but in part its shadowy nature. And the fabric which rose by such a process it was proved, in this case at least, that philosophy could not tear down; till sober fact by a touch dispelled it. It might be compared to those conceptions in the dark, that Stewart speaks of, which a man cannot scare off until he has come up to the object that gave the illusion.

It is upon the poorer classes of society that the effect of these visionary projects is most severely felt; because they are least informed of the slender chances of succeeding, and because success has to them its greatest relative importance. To a fortune already ample the addition of a few thousands is no specially overwhelming event; but to a man whose means are bounded by the limit of a few paternal acres, or whose treasures lie in hardy sinews and a daily vocation, it seems like a state of superior being. The fallacies of expectation are therefore so much the broader, and the miseries of ill success the deeper. Besides, the loss; in his case, brings with it actual suffering. To the rich it may be nothing to have sunk a trifle; but to him that trifle was the means of comfort. Now, to consider closely what effects may follow,—there is one principle of action only by which the happiness and respectability of our less opulent classes can be secured. That principle is a sober and contented disposition to labour. A principle of economy both of time and property, which is satisfied with saving what it can, and bearing what little inconveniences it must. Contentment is itself so much a virtue, and so allied to other virtues, that where it dwells it preserves the morals pure, and even elevates the mind above temporal reverses. It is a temper opposite to this—a desire to rove in search of something better than the situation will admit, that leads to misery in many forms. It is this too often which withdraws attention from that which can be done to that which cannot; till the wreck of character and fortunes is the consequence. It is likely that this man, if he had fixed his eyes long enough upon the dazzling project to have staked a single hazard in the wheel, found a diminished attraction in the every-day concerns of business. As the game went on, there was less and less time to be devoted to them. The bad luck of one hazard must be replaced by another and another, till the pressure of necessity opened his eyes to the solid good which he had bartered for a dream. He is now well prepared for the temptations of vice. The road of contented mediocrity lies too far from his direction, and whatever present means may offer to retrieve his fortunes, or drown his cares, that, most likely, he will seize upon. It is true that this full accomplishment of ruin is not often witnessed at home; we must take the burden of the history from those lands where a dense crowd of suffering population stands ready to grasp at every hope which promises relief.* But the tendency, in all lands, is one; this truth a straggling case among ourselves now and then announces. The compassion of readers was but lately very strongly appealed to, by the account of an individual at the bar of the police in New-York who had spent in lotteries a handsome fortune and never gained a prize worth naming. For what cause he stood there I do not know; but the painful thought could not but arise, that he had passed through an admirable training for suicide, or for robbery.

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* In one of the late investigations before the nation of Great Britain, it was stated, that the Lottery and gambling adventures of *one individual* produced SIXTEEN SUICIDES annually.

For so much virtue lost and misery won it would be natural to expect some recompence, in those few cases in which fortune meets her votary with smiles instead of frowns. If the dangers of adventure are so entirely to be deprecated, on the ground of disappointment, there ought to be some great balancing benefit in the event of success. We will, then, turn the subject to this light. The luckless individual whom we once traced to the confines of wretchedness may now be looked at, holding his course under a more favourable gale, and crowned with the attainment of his desires. We wish him happiness; but we follow him with solicitude. We hope, at least, that he will take in prudence for a pilot when the tide shall run too strong.

It must be seen that this is a change from which society has no benefits to gain. To them wealth only brings advantage in the hands of a wise and generous possessor. But of the proper use of wealth this man knows nothing. It is probable that he will either hoard it with a narrow fondness, or distribute it with prodigality. In either event, it had as well been hidden in the ocean. As to the individual, whatever he may think of it, he is dangerously beset. For the temptations which abundance brings he is wholly unprepared. He has in fact, been taken from a station to which his experience and capacity were suited, to one for which they are not. Riches are not, of course, a benefit. How few are the men who are able, even with that knowledge of their real powers of conferring happiness which a slow accumulation brings, to derive from their possession any solid benefit. And if, in the hands of these men, their influence is known to be uncertain, what shall be thought of his situation who plunges into the midst of their temptations and responsibility without a thought of precaution. It may be generally foreseen, that, in the same manner as a servant lifted to the throne is almost of course a tyrant, so he will be a prodigal or a miser.

The system therefore, on the one side or the other, has no happy tendencies to boast. Mischief lies to the right hand and to the left, and surrounds it with an atmosphere of evil into which no one may venture on the strength either of success or failure. It is willingly admitted that there are solitary cases in which an accidental benefit has been derived. It will not be denied that, at this time, or that, a prize has come so opportunely as to have restored to independence, families which misfortune had suddenly depressed. But I would no more count a fact of this description, among a multitude of the contrary, worthy to change a general principle of conduct, than a mariner would mark a channel lined with reefs as safe, because through that one vessel had escaped in a storm.

There is an additional influence of the lottery system which deserves attention. It respects the operation of a lottery considered as a transaction which has effect upon the distribution of property among the members of society; a subject which lies at the foundation of many private duties, as well as public operations of benevolence. In this respect I lay it down, *that lotteries are the reverse of all our salutary institutions.*

The distinction of society into

classes, arising from the different distribution of wealth, might justly be considered an appointment of divine Providence, for the good of the world. The orders of richer and less opulent, more powerful and more dependent, are indispensable to the existence of those relations which unite men in the bonds of mutual advantage. In a perfectly equal condition of the world, perhaps men would give praise to the inventor of a system which should break up the common stock into individual possessions of less or greater magnitude. But, in the actual state of things, the thing to be desired lies on the other side. The lines of demarkation are already too distinct; the higher classes elevated to an opulence which gives the power to oppress; the lower reduced to a dependence which creates misery. And a continuance of the same relative condition is insured by the very circumstances of our race. Misfortune and ignorance will keep down multitudes, and foresight, or a happy combination of events, will centre wealth in others. The policy of a benevolent and wise man will, therefore, lead him to equalize, and not to break up. In accordance with this view, no sight is more admirable than a man of wealth diffusing his abundance among his fellow-beings; a man who, by wisdom and economy, gathers power, and then like the sun, throws it all around him. To the same end tends charity, which takes of the treasures of the rich and gives to the poor. The same purpose is extended into the business of the mercantile world, where by the intervention of insurance, the equalizing principle is made to distribute the losses of an individual among large bodies, on which its pressure is not felt. By all these operations, the inequalities among men are not abolished, but they become less wide; and, at least, there is an agreement in this, that the action proceeds, throughout, in the same direction, namely, from the more powerful to the weaker, from the abundant to the needy. A lottery acts directly the other way. It is an invention to collect from small sources wealth which it throws, in a large mass, into the hands of a few. Its action is from the weak to the strong. No matter if the poor gain their proportion of the prizes. The proportion which comes back they have always more than paid for; and it comes precisely in the form in which they do not want it, a form of accumulations, and not of diffusion. Just as if the dews of night were collected to a torrent which should drown the valley, but leave the plains all sterile.

This argument will have its weight with all who feel themselves attached to the free institutions of this country. Our own people we are apt to regard as the happiest on the globe. If they are so, it is, in part, to be attributed to those principles of equality which have descended to us from our fathers; to our entirely equal privileges, and our tolerably equal state of society. Here blessings, free as the air we breathe, circulate around our regions. Here, property has gained something which approaches to its most happy distribution. Few can possess an overgrown estate, and few are compelled to live in want. Lotteries, if we will permit them, will help us change these circumstances of our people. They can furnish the allurements that will aid us, if we wish, to draw away the substance of our lower classes, and transfer it to the pockets of the rich; in short, to subvert one among the happiest influences of those free principles which are the boast of our republic. Let, then, our republic look with suspicion on those arts and systems which degrade the spirit of her people; destroy the labours of her patriots; deaden her industry; neutralize her charities.

From arguments directed against the system, it is natural to turn our attention to the sentiments which we ought to entertain toward that numerous class whose interest it serves. When we see their wealth accumulating over the ruins of private happiness, we might feel our thoughts excited to indignation. But, on second reflection, we should be disposed to compassion rather than anger, when we observe at what expense of character their wealth is gained. The assertion may be maintained, that a *lottery-dealer*, so far as his character is derived from his business, *can never be a very respectable man*. Wealth may afford that sort of respect which easily attaches to it; but his profession has no quality of elevation or benefit which can attract esteem. If he possess it at all, it must be on other grounds,—of public usefulness, or private character: for an upright man will sometimes be strangely blinded to the moral nature of the craft which he has taken for his profession.

But if a dealer in tickets should be disposed to make appeal from such a sentence upon his character, he might be asked;—Upon what do you found your pretensions to respectability? Do you not know that the honour of being useful, which most other citizens can claim, you cannot claim? You stand behind your counter and gather in your substance, by practising upon the credulity of the people. You feed yourself from the necessities of the indigent, and maintain your splendours by the folly of the rich. Were the world what it ought to be, there would be no room for your profession. The patriot can have no friendship for you; since you impair the resources of his country. The man who regards the interests of the poor can have no friendship for you; since he every day can see the evils which you have created. The lover of his country's institutions can give you no regard; for you circumscribe the influence of her happiest institutions. If you are desirous of character, look to your wealth, look to your family; look to any thing but your occupation.

But with many, perhaps I should have said the most, of the tribe, it would be superfluous to waste time in argument. Men who know no higher good than wealth, and call no means of gaining it dishonour; their precise elevation of character is very significantly exhibited, in their windows, by the whole apparatus of wheels and squirrels, mice and painted goddesses; while they stuff the papers with effusions, appropriate to their intellect, in sickly advertisements. One would suppose that they had not yet arrived at the dignity of reason; or had stopped short at some intermediate stage of the progress, which Lord Monboddo has described, from an ape to a man. Beings not far enough exalted for the honour of reproach, their best element is contempt.

I shall now bring this letter to a close; having put together the thoughts which I first proposed to do, upon that part of the general subject which relates to the *public tendency* of lotteries: I hope for a future opportunity to confer with you upon the portion which remains, and to prosecute the inquiry, whether, on *moral* principles, distinct from every ground of expediency, *a man ought not to renounce them.*

AME.

(To be continued.)

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## BISHOP HOBART AND THE REVIEWERS.

THERE are some men who seem destined to make a noise, move how they will. Such a man appears to be the Bishop of New-York. On his late return from England, that prelate preached, as who needs to be informed, a comparative view of the mother country and his own. In that discourse, though he lauded England not a little, yet as he presumed to give "his own dear native land" the preference, it behoved him as a reasonable man to set forth the grounds of such preference; and in doing this he must needs displace some of the loose stones and dust which it seems he had discovered in his clamberings about the walls of that venerable edifice, the church establishment. The consequence was as might have been expected. For "a man of gentlemanlike habits, nay, of considerable intelligence, nay, of the sacred profession, nay, of episcopal rank, actually to signalize his first appearance in the American pulpit, on his return from the hospitality and marked attentions of the British clergy, by a laboured, and most unmeasured, and most unfounded attack on the established church of England"—was an offence not to be borne in silence; and accordingly upon the first appearance of the discourse in England, all good churchmen, and especially high-churchmen, and above all, the high-church reviewers, were thrown into such an uproar, as, judging from the hum at this distance, resembled, in no small degree, the stir among the people which the town-clerk at Ephesus was hardly able to appease.

The Bishop seems to have had a presentiment of what was coming, and to have guarded against it. For in his English edition, as I gather from the reviewers, he selected and brought together in his preface no less than nine paragraphs from the sermon, of unequivocal and downright praise of England. These he hoped might serve as a sort of *paragreles* to mitigate the storm. But in this he was disappointed. The hail came thick and pitiless nevertheless. The dissenting magazines do indeed seem to see some truth in the Bishop's statements, but his high-church friends know no bounds to their resentment. They see nothing in the whole discourse, but the most gratuitous obliquity, or the most amazing obtuseness,—the nine lauditary paragraphs notwithstanding. Hear for example, in what a strain the Quarterly Theological Review speaks,—a periodical, than which there is not another in the world more eminently high-church, the New-York Christian Journal not excepted.

"Still more repugnantly" says that oracle of the establishment, "should we believe that Dr. Hobart had *volunteered* this offensive publication; that he had been thinking only of a vulgar flourish to announce his arrival in America; and that any unfortunate eagerness to grasp the contemptible popularity attached to libelling England, should have betrayed him into a flimsy and fantastical declamation, stiffened out with charges, which, if he had not examined, it was rashness and presumption in him to mention; and which, if he had examined, and even found to be true, he should have been the last man to mention."

"Or, was this depreciation of our church designed for the pastoral edification of his own, as his pamphlet seems to say? . . . Or, did he discover that the spirit of Episcopacy in America would derive new purity from the announcement that the great parent church in England had fallen into gross decay? . . . Or, could he have conceived that in the midst of his crowd of native sects, all fiercely jealous of the church, the declaration that the principles of Episcopacy were fallible, worldly, and incapable of resisting rapid and rancorous corruption, would tend to raise them in the American eye? None of these suppositions will relieve him." . .

. . . . "But where was the necessity for this topic at all? Here is a man returning to his country after an absence of years. We greatly question whether among ourselves the most inveterate public haranguer, the most vigorous trafficker in political verbiage, the most bowed down lover of popularity, would not, at his first step on the threshold of his home, have found a hundred topics that flung politics aside." . . . . "Yet we have in Dr. Hobart, a clergyman stepping from the very shore to the pulpit, brimfull of the most unfortunate opinions on our affairs; laying upon his cushion for a sermon, a political pamphlet; and calling upon his congregation to rejoice in the superiority of their obscure church over the fallen and decrepit grandeur of the mighty church of England."

Thus the reviewers go on, pouring forth page after page of national indignation. Indeed it is amusing to see magnanimous England,—forgetting her own similar offences, committed in the persons of her Fearons, and her Fauxes, and her quarterly reviewers, against her transatlantic daughter,—wince and smart thus, under the castigation of "the *gentle shepherd* of an obscure flock in the wilderness;" for thus diminutively do the reviewers of the sermon affect to speak of Dr. Hobart and his diocese.

Now, for my part, since the reviewers make such a bluster, I wonder Bishop Hobart does not at once put them all to silence and to shame, by coming forth with the whole, of which he had not told the half. He knows, and his reviewers know, that not only may the "charges" he has brought against them be substantiated, but those charges may be backed by many more of the same kind.

But the misunderstanding is one of a family nature, and it does not perhaps become us who are without to intimate any opinion as to the merits of the case. It is merely incidental that I have touched upon the subject, having taken up my pen with reference to another topic, suggested by the Christian Observer. The conductors of that work indulge but a moderate resentment at Bishop Hobart's sermon. For they remark that he had formed his opinions, "not among Bible Society and Church Missionary schismatics, but in his intercourse with the warmest opponents of all such outrageous proceedings, to whom his well known opinions, on these and similar matters, had introduced and recommended him;" and therefore they know how to excuse him. But they take occasion from the sermon to notice several other things, and among these, the use the Bishop makes of the term *dissenters*. "With us," say they, "in England, the term is neither harsh nor inappropriate; for it means only "non-conformists" as it respects the established church: but what it means in the United States we cannot so clearly understand; and the use of it appears to us exceptionable, because it seems to imply a spirit which would exclude from the visible pale of Christ's church all who do not adopt the doctrines and discipline of a very small, though highly respectable, minority of transatlantic Christians."

And this exclusiveness of spirit the use of the term is *intended* to imply; and the Christian Observer folks must be very degenerate Churchmen, and very ignorant of the apostolic claims of Episcopacy, to think the spirit censurable.

In any other sense of the word, it would have no propriety of meaning. For if it be merely used to denote all non-episcopalians simply as such, it might be used with as much propriety by one denomination as another. Thus with the Presbyterian, 'dissenters' would mean all non-presbyterians, with the "dipt," all the "sprinkled," with the Methodist, all who do not follow Wesley.

But with our Episcopalian brethren the term *dissenters* is by no means used thus, as a convenient noun of multitude. It is the handmaid of Episcopacy, and has the same general import as all that incessant talk about the "apostolic and primitive" church; the church "divinely constituted in her sacrements, ministry, and worship;" "the divine institution of Episcopacy;" "the divinely constituted powers of Bishops," &c. &c., which one meets with abundantly in all American high-church publications, and which load especially those of Bishop Hobart, even to an offence against taste.* Now if it were not invidious, and if it were worth the while, to go into a *statistical* view of the matter, it might easily be made to appear how little reason our Episcopalian brethren have for any complacency in the use of the term "dissenters," from a comparison of numbers with their sister denominations. In this light the term is, to say the least, incongruous; for in all other cases of division among men, the few are said to dissent from the many, and not the many from the few. Again, which have been the great and prevailing denominations in the land, from its earliest settlement; and which is the best entitled in this view of the subject to apply the term in question;—the Episcopal? or some other denomination.

But this is not to the point. For what have priority and numbers to do with the question whether Episcopacy be of divine right or no? True. But when a man finds a hundred of his neighbours, and among them many grave men, and good men, differing from him in some of his peculiarities, however much importance he may attach to those peculiarities, it becomes him to assert them with modesty. But in respect to our high-church brethren, not only do the great majority of Christians in this country differ from them in their notions, about divine right, and so forth, but the better part of their own church also, both in England and in this counry, disapprove of such pretensions. It is time they did so. And it is time, I do not say merely that churchmen, but that all denominations, certainly all protestant denominations, should become ashamed of their *exclusives.* In an age of bigotry these things might be expected; but how do they accord with the spirit of the present day. "There is no salvation," says the Roman Catholic, "out of the Catholic church." "There is only uncovenanted mercy," says the Churchman, "out of the pale of Episcopacy." "I will allow none to be members of Christ's visible church," says the close-communionist, "but such as agree in immersion." "And in the days of the millennium," affirms the Shaker, "the world will *go out* in Shakerism." Thus we mutually hold each other. Each the church, and all schismatics.* But let me ask, in conclusion, what *is* the church of Christ; or, rather, in what does its *unity* consist? Does it consist in an agreement in this or that particular set of forms? or in a common relation to a common Lord; a common renouncement of the world and a common adherence to Christ, by a public and sincere profession of faith in him. And who are the real *schismatics*? Who but those who interpose their mole-hill peculiarities as partition walls between brethren, and who make zeal for an external form of more account than a hearty obedience to the first and great commandment. E. R.

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* For all the expressions here quoted, and many more, see the Discourse on England and the United States: also see the Bishop's writings *everywhere.*

* The Presbyterians and Congregationalists are not wholly exempt from censure. I allude to their application of the term *sectaries*, to certain intruders into their flocks. The intrusion may be censurable, but the use of the term is illiberal.

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## SYMMETRY A POINT TO BE AIMED AT IN MENTAL CULTIVATION.

An extensive acquaintance with mental philosophy is confessedly important to those who are employed in forming the youthful mind, and training it to habits of activity and usefulness. It is no less important to those who, having come to years of reflection, are endeavouring, by assiduous and persevering attention to learning and science, to cultivate their own minds. A study in itself dry and difficult may become interesting when it is seen that the instruction derived from it is of great practical utility. There is no greater benefit to be derived from pursuing the philosophy of the mind, there is nothing which throws around the study a higher interest, than its practical bearing on mental discipline. The subject of investigation is within us. It constitutes the more noble part of ourselves, and to its improvement we are impelled by the most weighty considerations.

An object ever to be kept in view, in mental cultivation, is the proportionate and harmonious improvement of all its faculties, both speculative and active. The strength and elegance of architecture depend on a due attention to fitness and proportion in all its parts. A part too much enlarged or too highly ornamented, with a corresponding part feeble, or uncouth, is viewed with disapprobation and disgust. The same is true in the mental fabric. Sound judgment and correct taste demand in it the same qualities which appear in finished architecture, while the mind destitute of these is viewed as imperfect and uncomely: or, to recall a familiar comparison, the mind to the statuary marble,—as it is the perfection of the sculptor's art to present by proportion and symmetry the dignity, and grace, and beauty, of the human form, as it is when most admired; so it is the highest perfection of mental cultivation to present a mind so improved by a due attention to all its faculties as to awaken in the beholder the highest admiration.

The memory has its uses. But an excessive exercise of the memory, and an undue reliance upon it in the common course of education, is often ruinous to the inventive faculties. The student of mere memory becomes a menial slave to other men's opinions. The imagination is an interesting and a noble faculty. In its legitimate exercise it gives gaity and embellishment to the intellect, sheds a pleasing lustre on untried life, and becomes a powerful incentive to deeds of noble enterprise. Its excessive indulgence often becomes fatal. The mind of powerful imagination, like the heavy ship of towering sail, if balanced and directed, is borne in safety. But who has not seen the floating wreck of many a shattered intellect, torn from its stand, and cast on the waves, by a towering imagination? Similar results follow the excessive or defective cultivation of every other faculty.

In studying the philosophy of the mind with a view to mental improvement, it is not sufficient to have studied the philosophy of mind in general. But the student should carefully investigate the philosophy of his own mind, and mark distinctly the customary operations, and the state of improvement of each faculty. And can he discover that which an ill-directed education has neglected, whether it be the judgment, or memory, or imagination, or any other principle, it is his business not to continue, as in the common course, devoted to the cultivation of those in which he finds himself superior; but he is bound, as he values that high mental perfection which gives true elevation of character, to break up established habits and enter upon a new course of studies, and a new course of discipline, till he has restored the equilibrium of the soul. The artisan would be ill-employed who, neglecting to examine and ascertain the defective part of a complicated piece of mechanism, should labour to improve it by strengthening a part already too powerful. The mind is a mechanism too delicate and too valuable to admit such trifling.

The symmetry of the mind is preserved, and its powers perfected, by an acquaintance with the whole circle of literature and science. No part is to be neglected, from the lowest depths of abstract thought to the highest regions of poetic fancy. This wide range, while it expands the soul, presents something to nourish and mature each of its faculties. Inconsistent with a rigid and philosophical cultivation of the mind, is exclusive devotion to a profession, supreme attachment to a favourite science, or an enthusiastic ardor for what is novel in the fields of literature. There are professional men eminent in their profession, who appear degraded when found beyond its limits. There are literary epicures, hurried on by their passions they know not whither, and while dreaming of literary eminence, the mind has lost that gigantic grasp which alone is worthy to be called great. That is a noble mind which, soaring aloft, is able to suspend itself, and looking with the eye of an eagle on the expanded fields of science, has power to choose whither to direct its flight.

I am sensible that the world have often judged of intellectual attainment by a different standard. Often has the laurel been entwined around the brow of one whose elevation was suspended on the high perfection of a single faculty. He who has pushed the boundary of science in a single instance, whatever may be his imperfections, is hailed as the genius of his age. The blind man may be justly celebrated for his taste in music, but he is entitled to no credit for skill in painting.

Is it said in oppositon to the standard proposed, that utility is the standard by which all intellectual attainments are to be tested. But does it appear that utility does not demand the harmonious and elevated exercise of all the mental faculties. What though by bending all your attention to a single pursuit you may push discovery beyond any who have preceded you—if by this means, as is probable, you have unfitted yourself for duties equally important, where is the gain in point of utility? Nor are we, in estimating the utility of attainments, to confine our views to the present life. And what is the value of a scanty superiority in a single department, compared with the high perfection of that immortal principle by which our bodies are animated? For I will not believe that intellectual culture produces no fruit to be matured by immortality. Knowledge, meaning by it a mere memory of facts, may vanish away. But if it denote that intrinsic worth which the mind derives from a careful study of the phenomena of nature, it is lasting as the mind that possesses it. Does the mind of an infant enter its future state of existence with the same majesty and strength as the mind of a Newton? I will not believe in a principle which would break up the mental fabric, reared and adorned with so much care, and cast it in scattered fragments on the ocean of eternity. It shall be a consolation amid the toils and fatigues of mental discipline, that I cherish an immortal mind,—a mind which will enter eternity with the same intellectual character that is here possessed, and which, should it be so happy as to enter the Paradise of God, may, by continued culture, rival the hosts of heaven.

P.

## THOUGHTS ON THE IMPORTANCE AND IMPROVEMENT OF COMMON SCHOOLS.

Common Schools are the glory of our land. In connection with our higher seminaries, and especially with religion, they furnish the surest basis and bulwark of our free institutions, and afford the fairest promise of our high exaltation. For, should some unforeseen concurrence of adverse circumstances ever prostrate our liberties, yet sure I am that no tyranny can ever long keep its foot on the neck of a people, where even the beggar's child is taught to read, and write, and think, and act for himself.

While these schools are of inestimable value in preparing the mass of men to transact business and to become free, useful, and independent citizens, they serve likewise to call forth real genius from the shades of obscurity, and start it in the path to eminence. I believe we hazard nothing in saying, that the country is indebted primarily to our common schools for the extended usefulness of a very large proportion of her ablest and best men in the departments of civil, literary, and professional life. But for these schools, planted at their doors, and accommodated to their resources, they would have continued in obscurity, and we should have seen their present stations filled, or rather occupied, by incumbents possessed indeed of more hereditary wealth, but destitute of the talent and integrity thus called forth to bless the community. Here, by enjoying the means of instruction, and by being brought into comparison with their equals in age, they at once gained a relish for knowledge, and exhibited capacity and disposition to excel, sufficient to gain the encouraging tongue and fostering hand. I would here take the liberty to suggest to school-visitors and others who may have the means of forming a judgment in such cases, that one among the many duties that rest upon them as good citizens, is that of selecting and encouraging youths, of the right stamp, to the acquisition of an education. It is a delicate task, and full of responsibility as regards the individual to be encouraged, his family connexions, and the good of the public. Something more, also, must be regarded in the selection than merely a *capacity to learn*. The disposition and general adaptedness to be useful, are at least of equal importance. But, for the responsibility assumed and the pains taken in selection and encouragement, if wisely done, you may have the rich reward, for time and eternity, of knowing that you have more than doubled your own usefulness in the person of him whose exertions you thus elevate to a higher sphere.

Our colleges are increasing in number, yet they are still increasingly supplied with pupils. Whence come they? and why? The true answer to these queries, will call us again to the same topic—the importance of our primary seminaries. Inspect the annual catalogues of all the colleges in the United States, and it will at once be seen that those States which maintain these primary schools, furnish an immensely greater proportion of the students in the higher seminaries, than those which have them not; and the contrast becomes still more striking when we take into consideration the ratio of population in the different sections compared with the number they respectively educate. In addition to this fact, look at the *character* of the students from the two different descriptions of territory. With all due allowance for exceptions in individual cases, it may still be deemed sufficiently invidious by those acquainted with the interior of our colleges, barely to allude to the comparison as regards morality of conduct, attainment in study, and hopeful promise of usefulness. These very honourable facts, so obvious on slight inspection, are to be attributed, in a great measure, to the influence of our free schools in eliciting from the shades of obscurity those gems of mind which are fitted for the highest polish. Annihilate our primary institutions, and we should soon see a sad reverse in those of higher grade. Some of our colleges and academies would stand as empty walls; and others would exhibit a revolting mixture of a little true genius and application with much dulness, idleness, and riot.

Should it be said that education societies and benevolent individuals have called forth from the region of common schools, a host of intelligent, sober, and industrious youths, to fill our colleges; we doubly rejoice while admitting the fact. Why have they not called them forth in equal numbers from the other far more extensive regions? Do such youths exist there? Then to what is it owing in a greater degree than to the want of these schools, that they are not discovered and brought forward? We well know that many wealthy and very benevolent individuals who contribute largely to the national and other education societies, reside in those districts of our country, who would be prompt to patronize directly such as they might find worthy. Or will it be said that such youths do not exist there? The admission is not more gloomy in itself than it is fatal to its argument. For if common schools are so intimately connected with that state of society which furnishes the youths in question, that where the one is found, the other is to be sought, this single circumstance cannot fail to evince them of still higher consequence than any thing I have yet adduced. It matters little, as regards the present topic, whether they be considered as the cause or the effect of such a state of society; or, as is doubtless the fact, possessing both these characteristics at once;—they must be of vital importance, especially in such a community as ours.

Every measure, then, which is fitted to promote the utility of common schools, should command prompt attention and vigorous co-operation. Deeply impressed as I am with this thought, I cannot but confess my regret at not seeing as yet any effectual excitement produced in my own State towards the accomplishment of one of the best and most needful projects for this purpose which has ever been spread before the community. I refer to that very able and elegantly written series of dissertations in behalf of a seminary for the training of instructers, first published in the Connecticut Observer, and since printed in the pamphlet form at Boston, with the name of the author, Mr. Gallaudet. The subject of it was soon warmly recommended to the notice of the legislature of New-York by that enlightened statesman, Gov. Clinton; and it is to be hoped it will be ultimately carried into effect on a distinguished scale in that powerful state; and that something of the kind will soon appear in Massachusetts. But it would have given me peculiar pleasure could we have seen some of the wealthy individuals in our own state coming forward with the same promptness and liberality which they so honourably exhibited a few years since in seconding the benevolent views of the same distinguished individual in behalf of a class of persons who are precluded by their Creator from being of equal utility to the public. In that instance, we set an example which other parts of our Union have been eager to emulate; and I think we may safely say, we should have gained equal honour in a prompt establishment of a seminary for instructers. If, in the one case *sympathy* operated with peculiar power, in the other, it needs only a more perfect knowledge of facts to awaken at once a deep feeling of both *sympathy* and *self-interest*. Of sympathy; for who can endure to see his own children and those of a great community, though blessed by their Maker with the perfect use of all their senses, left to the tardy, inaccurate, and often irksome, processes of instruction, for the want of better teachers, thus enduring much useless toil and real suffering, and wasting some of the brightest years of their existence. An acquaintance with facts, must also awaken us to a sense of self-interest. If our children can generally be taught more in the same time, or better taught, in matter or manner, it is as really our interest as it is that they should be taught at all. And that such improvements may be made in the processes of instruction, is sufficiently evident from this fact, if no other,—that the present improvements in teaching the deaf-mutes are such, though the science is of recent origin, that in a variety of respects the pupils are made to surpass those of the same standing in common schools. Now it is utterly incredible that there should be any foundation in the nature of the case for such a precedence. We may as well say that hearing and speech are useless faculties in the communication of thought. No; this advance is to be attributed to the careful and scientific training of those who assume the office of teaching the deaf. It is, then, as deep ingratitude to the Creator as it is a dereliction of our own interest, to neglect practicable improvements in the art of teaching the great mass whom he has kindly provided with all the requisite organs.

Such an institution we exceedingly need; and, sooner or later, we must have one. The increasing dearth of competent teachers, imperiously demands the establishment; and the call of necessity will wax louder and louder till it shall make itself heard. When I say the dearth is increasing, I speak not as the fond advocate of a favourite institution, ready to coin reasons where I cannot find them; but by the reluctant compulsion of my own observation, and by the testimony of many in the same post of observation. It has been my "pleasing, painful task" for many years, to be concerned in the examination of schools and instructers; and while I have witnessed with pleasure a regular advance in the schools, I have experienced no small pain in being compelled to approbate teachers in increasing numbers, who were incompetent to the task. It may sound paradoxical, that the schools should grow better while the teachers grow worse. An explanation of my meaning will show that there is no absurdity in the allegation, and may, at the same time, serve to correct some statements which have been hastily made by some ardent friends of improvement.

I can by no means agree with those who consider our schools as in a positively bad condition, or as growing worse, or even as stationary. I have already expressed my views of them as an inestimable blessing; and therefore cannot help regretting the erroneous statements of an opposite cast, on two accounts. They may lead those who have no common schools to a totally false view of the existing facts; and, blessing themselves that they have no such 'public nuisances,' they may firmly resolve never to adopt them. I also strongly suspect that these overdrawn statements, meeting the eye of the intelligent and benevolent among us as plainly false, as to the general fact, have served to retard, if not utterly to defeat the main design of their well-meaning authors.

The fact I take to be simply this. While our schools generally are by no means retrograde, the march of improvement in higher seminaries, and in everything pertaining to mind, is very rapid. Of course our schools, and especially the teachers, hold relatively a lower grade. And this is fact enough, if duly regarded, to rouse us to the requisite improvement. The branches now taught in our common schools, or rather attempted to be learnt by the pupils, are nearly double to what they were some years ago. And these branches are constantly increasing; and it is very desirable that they should increase, to the full extent of possible requisition. While this is the fact, it is easy to see that the ratio of competent teachers may and indeed must be on the decrease till some special measures are taken for their qualification. What was competency ten years ago, is no longer so. A new branch is introduced since the teacher received his instruction, and which of course he cannot be expected to teach. And provided he has attended to all the requisite branches, yet, as they are much more numerous than formerly, he will not be likely to understand them so thoroughly without additional opportunities for preparation. Unless, then, we provide these opportunities, we have nothing before us but the certain prospect either of our schools becoming stationary and lagging far behind the general improvements of the age, or of an increasing proportion of incompetent teachers whom we are compelled to license because we can procure no better. Now, shall this progress, in a department of such vital importance, be arrested for the want of means for qualifying teachers? Shall agriculture, manufactures, and every art of human life, be borne forward in even rank with its compeers in the march of improvement; and shall this, the most important of all, be left limping behind? Shall we advance the means of improvement in all our higher seminaries, thus enabling our favoured sons whom we send to college to spend their four or seven years to the best possible advantage, and shall we take no thought for increasing the advantages of the few puny years of instruction we allow to their brothers and sisters whom we retain to toil at home? And shall we nobly endow our schools for the deaf, till they are able to command for teachers the very first rate scholars who graduate at our colleges, and shall we still leave those whom God has blessed with the requisite senses for easy improvement destitute of the means? Shall we ungratefully leave our gifted child to the temptation of cursing God for the gift of an ear to hear and a tongue to speak, when he shall find, had he been born deaf, that the delights of science would have been farther expanded to his view? While I complain not, but rejoice, at what is done for the "unfortunates," I scruple not to say that the same effort and expenditure, judiciously directed to the thorough qualification of common school teachers, would have accomplished ten fold, (perhaps omniscience would say a thousand fold,) greater benefit in the aggregate, both for this world and the next. To make one teacher a little better, is to make a great many pupils better. To make the whole mass of teachers a great deal better, as must surely and speedily be the effect of a good institution for the purpose, whether they all personally attend it, or are only qualified by the instructions of such as have attended it, will speedily be seen to outrun, in its happy results, all possible computation.

Shall, then, such an institution, and such consequent benefits, be suffered to exist only in imagination, serving by its suggestion, only to mock and aggravate our necessities? I hope the honour of my native state, and the welfare of the rising generation, and patriotism, and philanthropy, and piety, will speedily induce our legislature, or individuals who possess the means, to answer, *no*.

In the mean time, whether such a seminary is to be brought into existence or not, I will suggest one mode of doing good which may be worthy of consideration, though I do not recollect of its ever being tried, or even mentioned. I do it with the hope that it may possibly meet the eye of some one whom Providence may have raised up with qualifications and a disposition adapted to the delicate nature of the service. The proposition is this;—for the right individual, whenever found, to devote his life, missionary like, to the business of visiting schools. To such an one let me say—come forth and make the experiment. Let your object be at once to teach the pupils a little directly, and to teach the instructers, by precept illustrated on the spot by examples in the mode of instruction. Teach them to learn children how to articulate well, to read in a natural tone of voice, to understand what they read, to take an interest in their studies, &c. &c. In the mean time, learn what you can yourself by such intercourse, as to means and modes of instruction, the best books to be used, &c.; and ultimately be prepared to give public lectures on school-keeping, or to write a useful treatise. As there is no seminary to call teachers together for instruction, go to them. In this way, who can tell but you may do as much good as Howard, though with less fame. Fear not the want of pecuniary support. If found useful, like our domestic evangelists, "verily thou shalt be fed." Whether a week or a fortnight would be requisite for such a visitation of the schools in a town of common size, experience would decide. Make then, the *experiment*, if God has fitted you for it; for should you not be pleased with the employment, or should it not appear useful, it can be relinquished at any moment without detriment. Perhaps it will hereafter be found of as great political benefit, to have our schools thus visited, as our prisons. While one is only to remedy, the other is to prevent, crime. School discipline is at least as important as "prison discipline."

Some further remarks I have to offer in reference to common schools, but lest they should render this article longer than may suit your convenience, they must be deferred to another Number.

V.

# THEOLOGICAL COLLECTIONS.

## OBJECTIONS TO CHRISTIANITY FROM THE CONDUCT OF ITS PROFESSORS.

SOME decent but worldly people, among other obstacles to their becoming personally religious, affect to find these two:—they are scandalized at the lax conduct of some of the professors of the gospel; and they are embarrassed by the discrepancies of creeds and sects. I know not whether such objections have been better answered than by Dr. Watts, in his "rational defence of the gospel;" to which I beg leave to refer the reader,—particularly to the following paragraphs.

First, in respect to the inconsistent lives of some professors:

> This, I confess, gives it great dishonour among the men of the world, and is sometimes ready to shake the faith of younger Christians; they know not how to go on farther in Christianity, for such and such that made great profession, you see how they are fallen. This is a common temptation of the devil; it is a frequent snare, and there hath been many a pious soul that hath been in danger of being caught thereby. The vices of some professors were great even in St. Paul's days: there were some among the Philippians, Phil. iii. 18. Of whom I have told you often, and now even weeping, that they walk as enemies to the cross of Christ, "and cast scandal and shame upon it. It makes my eyes flow with tears, and my soul bleed within me to hear of it: the gospel of Christ is so much dishonoured by these means."
>
> But if we take a nearer view, we shall see that no doctrine ought to fare the worse, because some wicked men are professors of it. It was not counted a discredit to philosophy, that some of the professors of it, who hated the gospel, were vicious in their lives. I would ask the deist now, is there any ground to disbelieve natural religion, because there are some that make profession of it are fallen into great sins? The gospel itself teaches us to deny all ungodliness and worldly lusts, and does not indulge one of them.
>
> And they are said to be enemies to the cross of Christ, when their conversation is all earthly, when their god is their belly, and their glory is their shame. This is no fault of the gospel, for they felt not the power of it. Nor is there any religion or profession in the world that would have had any followers at all by this time, if men must have entirely cashiered that religion, because there have been some persons vicious that have been professors of it. There is no sect, no religion in the world, though the institution and the rules of it have been ever so pious, but what has produced some persons that have been vicious in their lives.

The objection is not unfrequently extended to Christendom at large. The Christian nations, as such, are no more virtuous, it is said, or less wicked, than Mahometan and heathen nations. The author, first showing that this assertion is not true in point of fact, proceeds,

> But the chief answer I give is this, that when whole kingdoms are made Christians merely by birth, education, and custom, it is not to be supposed that a twentieth part of them believe the gospel upon any just and reasonable principles of knowledge and choice. When whole cities and nations are worshippers of Christ, no otherwise than the Ephesians were wor-

shippers of Diana, or the Turks of Mahomet, it is not reasonable to expect that there should be much difference in the virtues of such a national sort of Christians, Mahometans, or heathens; for the principle from which all their religion springs is the same, namely, their education, custom and fashion of their country; and therefore their vices are much the same as they would be according to the present reigning humour, disposition, or political temper of the nation, whatsoever were their form of religion and their established worship.

The true way therefore to put these things to the test, is to consider those Christians only who believe and profess the gospel from knowledge, and choice, and inward conviction, and who make their religion a matter of solemnity and importance, and not of mere form and custom. Now if you separate these from the rest of mankind, I am well assured, that as bad as the Christian world is, you will find all the human and divine virtues more gloriously practised among such Christians as these, than among an equal number of the professors of any other religion under the sun: for inward Christianity, and the faith of the gospel, when it is built upon just foundations, will necessarily draw along with it such a train of virtues and graces as shall adorn the doctrine of God our Saviour; and by such a comparison as this, men would be constrained to confess that God is among us of a truth.

In regard to the second objection—the division of Christians into various denominations, it is answered,

That almost all those things wherein protestants differ, are but of smaller importance in religion, in comparison of those many and great things wherein they agree. The chief and most important points of Christianity are written with so much plainness and evidence in the word of God, as would lead all humble, honest, sincere and diligent enquirers into a belief of them, and consent in them. Now it is not necessary that the lesser matters of Christianity should be written down so expressly in scripture: for the all-wise God thought it proper to leave many of these articles of less importance more dubious and obscure, both to awaken the diligence of men to study his word, and to leave amongst them some occasions for the exercise of their mutual charity and forbearance. Our blessed Lord has thought it proper to put the universal love, which he requires amongst his followers, to this test or trial, to see whether they will cultivate peace and charity to one another amidst their various and divided opinions in things of less concernment.

I have made the foregoing extracts chiefly for the sake of the following just reflections,—just and seasonable, they always will be, so long as there are Christians whose minds can fasten on the tenets of a sect with more tenaciousness than on the great essentials of their faith.

Since the gospel of Christ gives no just occasions of shame, you that are professors of it should take heed that you do nothing to cast shame on this gospel. Do not mingle the Christian faith with doubtful notions of your own. Do not defile your Christian conversation with sinful practices. Do not make the lesser circumstances and appendages of your religion the matter of loud contest, and a party-strife; for all these things expose the gospel to shame, and may justly put its professors to the blush, in the face of the world, when they are guilty of these practices.

Let me insist a little upon each of these.

Do not mingle the Christian faith with doubtful notions and fancies of your own. The articles of our Christianity, and the necessary truths of the gospel, are divine and glorious: take heed you do not bring in your peculiar sentiments and favourite opinions, which have no sufficient evidence from the word of God, and join them in the same dignity with the articles of your faith; and much less should you dare to impose them upon the consciences of your fellow-Christians. The gospel itself will suffer by it, and sink in the esteem of the world, when the divine doctrines of it are mingled with our weakness, and debased by the addition of our doubtful sentiments.

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Make not the lesser circumstances and appendages of your religion the matter of loud contest, and a party-strife. We are called to contend earnestly for the great and necessary doctrines of faith, which were once delivered to the saints: but we are commanded also to receive those that are weak in the faith, without involving them in doubtful disputations about matters of less moment. Give no occasion to the infidel to blaspheme the gospel by your factions and quarrels, and the rage of a bitter and unsanctified zeal. Oh that the time were come, when the wolf and the lamb shall lie down together, and there shall be nothing to hurt or destroy in all the holy mountain! But surely, it is very hard if the lambs themselves, who belong to the flock of Christ, cannot live without hurting and destroying one another; that Christians cannot live without exposing their divine and heavenly religion to the blasphemies of sinful men. Happy were the Christian world, if we could all behave ourselves so as never to give occasion to the adversary to reproach the professors of the Christian faith, nor throw shame and dishonour upon the gospel of Christ! May the blessed Spirit of God teach us this lesson effectually, and let it be copied out in our lives daily, till we arrive at the regions of perfect holiness and love! Amen.

## REVIEWS.

***Brief View of the American Education Society; with the Principles on which it is conducted, and an Appeal to the Christian Public in its behalf.*** Published by order of the Directors of the Society. Nov. 1826. 8vo. pp. 24.

This pamphlet has been so widely circulated, that any notice of its contents on our pages may seem superfluous. But it is not our intention to review it, so much as it is to lend what influence we have to the promotion of the cause for which it pleads.

Our views respecting the claims and operations of the American Education Society were expressed at considerable length in one of the volumes of our former series. The state of the churches in our country, the rapid growth of our population, the peculiar nature of our government, and the universal and yearly increasing intelligence of our citizens, indicate, too plainly to be questioned, the necessity of great efforts to provide a competent supply of pious and well furnished preachers of the gospel.

To labour in this cause is obviously no novelty in the history of benevolence. For this object most of our colleges, and all our theological seminaries were founded. The funds which have been accumulated at Andover, and Princeton, and Auburn, whether invested in buildings, in libraries, in professorships, or in scholarships, are all consecrated to the education of pious young men for the Christian ministry. And let it never be forgotten that the foundation of almost every college in the United States was laid by Christian enterprise seeking to compass this object of Christian benevolence. The venerable names of Harvard, and Yale, and Nassau Hall, and Dartmouth, and the more recent ones of Middlebury, and Hamilton, and Amherst, occur as particular illustrations of this assertion. At no period then have the Christians of this country been entirely neglectful of the importance of effort to provide for the churches a well instructed ministry. In the days of the pilgrims, the scattered and defenceless settlers paid a tax in *wheat* (because there was no money) to found the consecrated halls of Harvard, *Christo et ecclesiæ*; and when that work had just been done, the pastors of Connecticut came forward each with his contribution, saying "I give these books for the founding of a college in this colony." In the days of Tennent and Edwards, the fathers of the Presbyterian church placed their students in the "log college" of New-Jersey. Not long after, Wheelock was pleading with the churches for his Indian college in the Woods. And in our day, we have seen the "man of Ross" at Newburyport, expending his tens of thousands and his hundreds of thousands on the bleak hill of Andover.

The object then of the American Education Society is not a discovery of modern times; nor is it a new thing under the sun to make contributions and to gather funds for this object. The peculiarity of education societies is rather in the mode of their operation than in the end at which they aim. Other efforts in this cause have been directed to the general result of increasing the facilties and elevating the standard of ministerial education. In these efforts the aim is more specific; individual beneficiaries are selected, and patronized, and superintended, with a sort of paternal watchfulness, from the beginning to the end of their course. Thus the bounty of the Christian public in this cause is made to bear more directly and more visibly upon its object. So many individual ministers are seen to be educated for their work and brought forward into the field. This, no doubt, in the present state of our country, is a great addition to the general system of benevolent operation. Before seminaries of learning have been planted there is no room for the operations of such institutions as Education Societies. After seminaries of learning have been established, there is, in a young and growing country especially, abundant occasion for such efforts. For let the means of liberal education be ever so complete; still to a considerable class of the community, they must be in a great degree inaccessible. And often, in that class of society, may be found those who are by nature and by grace best qualified for eminent services in the church of God.

The highest native endowments, it is well known, are often associated with poverty, and piety is more frequently found in the dwellings of the poor, than of the rich. In every age and country, a large proportion of the great and good have sprung from humble life. Especially, has this been the case with ministers of the gospel. From the days in which the highest offices of the church were filled by a few plain

Galileans, to our own times in which the world has been blessed with the labours of such men as Fuller, and Scott, and Buchanan, and Worcester, and Mills, a majority of the most able and successful ministers has been composed of those whose early life was spent in neither ease nor affluence.

Such young men as these, the society aims to search out and to bring forward into the service of the church. It takes them in the earliest stages of a course of liberal education, and leads them on from the grammar-school to the college, and from the college to the school of Theology. And throughout this course, it exercises over them a guardianship which we are happy to learn is becoming more thorough and systematic. The present Secretary—a man in all respects admirably fitted for his work—is expected, we believe, to devote a considerable portion of his time to this single object. We have long been waiting in hope of such a measure. Each beneficiary is to be watched over not only by his instructers and friends, but by the representative of his patron society. Thus the relation which the beneficiary sustains to the institution which assists him will have more of the affectionateness of a relation to an individual and personal benefactor; and the society and the public will have every possible assurance that their bounty is not misapplied.

The pamphlet before us announces to the public two important changes which have taken place in the arrangements and plans of the American Education Society. The first is, that henceforward all the money appropriated to beneficiaries shall be *loaned*, not given. The second is the introduction of a system of permanent funds, in scholarships of one thousand dollars each.

Respecting the last mentioned change, we need only say that it has our cordial approbation. We are not the advocates, in general, of permanent funds for objects of Christian charity. We trust the hour will never come when the American Bible Society, or the American Board of Foreign Missions, shall become a monied corporation, or shall feel itself in any measure independent of the constant contributions of the churches. But in the present instance it seems to us that if permanent funds should ever be solicited, they may be solicited here. And the present constitution of the Society affords every security which the nature of the case admits against the perversion of these funds.

Respecting the present system of appropriations adopted by the society, we must say, with all deference to the wisdom by which that system was matured, that we have our doubts. But before expressing these doubts, we prefer to let the Directors speak for themselves, and exhibit the reasons by which they have been induced to adopt the system.

The *mode* of rendering assistance to beneficiaries, is another subject upon which the thoughts of the directors have been frequently and anxiously employed. On the one hand, they have felt it to be important that so much assistance should be rendered as to prevent discouragement and distressing embarrassment; and on the other, that it should be given, if possible, in such a manner as not to weaken the motives to personal effort. Among all the means of exciting the mind, and preparing it for difficult enterprizes, that of throwing it upon its own resources, at an early period of life, and compelling it to seek alone, the means of improvement, is perhaps the most effectual. The discipline is severe, but it rarely ever fails of being salutary. Not a few of the most active and influential men in every profession owe their elevation and their usefulness to this cause, more than to any other. The Directors of the American Education Society would be the last to destroy the necessity of personal effort in those whom they are training up for the ministry. Here, if any where, the mind should be vigorous and active, and preparation should be made for arduous and self-denying labours. On this account, they became early convinced that it was injudicious to make their appropriations so large as to cover *all* the ordinary expenses of their beneficiaries; and subsequent experience has taught them that it is wisest that what they do appropriate should be granted not as a *charity*, but as a *loan*. Beneficiaries were accordingly required not long after the Society was established to give their notes for *one half* of all which they received; and hereafter they will be required to give notes for the *whole*.

This is regarded as an important and highly auspicious change in the system of conducting Education Societies. Although the loan is in many respects a *paternal* one, being made without a surety; and without interest, until a reasonable time after preparation for the ministry is completed; and with the further expectation of its being cancelled by the Directors in case it should be impossible or unsuitable to refund;—although it is a loan upon these peculiarly favourable conditions, it possesses many obvious advantages.

1. It exerts a salutary influence upon the character of the beneficiaries themselves. They cease to be in the strict and proper sense *charity* students. All those associations which belong peculiarly to ideas of charity, and which have often been observed to have an unhappy effect on the character, are in this manner avoided. Each youth is taught to look to his own efforts as the ultimate means of his education, and is permitted to cherish in some degree those feelings of independence which, when properly regulated, exert a wholesome influence on the mind.

2. The system is also fitted to promote economy. Every degree of aid which is received increases a debt for which the beneficiary is responsible. Of course there is a strong inducement to take as little from the funds as possible, and to make that little go as far as possible. Self-interest, the most powerful of motives, is made a continual check to extravagance. The relatives and friends of the beneficiaries experience also, for a similar reason, new inducements to contribute to their necessities, in proportion to their ability. Few parents will withhold their aid, when the *smallest* gift which they can bestow lessens a burden which is accumulating upon a child.

3. Another advantage of the system is, that it furnishes a better test of character than can be had where the assistance is entirely gratuitous. A youth whose motives are questionable, or who is greatly wanting in efficiency of character, will be less likely to apply for a loan, than for a gift; and if he should so far succeed in imposing upon the Directors as to obtain access to the funds, they would hold his obligation for all which he might receive, and be in a situation to recover it again, whenever he should have the means of repaying it. At least the encouragement which is held out by a loaning fund to persons of an improper character to seek an education is far less than that which is afforded by a charity.

4. Another important benefit of the system is, that it renders the funds more extensively and permanently useful. A single donation of a benevolent person may afford assistance to a succession of young men; for when one has had the benefit of it, he refunds it and it is appropriated to another—and that one does the same, and it is again appropriated, and thus the benevolence of the giver is made to extend from youth to youth, and probably from generation to generation, long after he has gone to his rest.

5. Young men who are most worthy of the patronage of the Society will be better pleased with this mode of receiving aid, than with one which makes them entirely dependent on charity. If their hearts are warmed with the same spirit of benevolence which prompts Christians, many of whom are themselves poor, to patronize them, they will wish to add as little as possible to the burdens which are sustained on their account, and will ask no more than to be assisted till they shall have it in their power to refund what they have received. Certainly they will ask no more when it is considered on what favourable conditions the loans are made to them, and how completely they are guarded from being ultimate-

ly oppressed, if they exercise the proper self-denial and do their duty.—If they finish their preparatory course and enter upon their destined profession, they are indulged with sufficient time to repay, before any interest has begun to accumulate;—and if they devote themselves permanently to the service of Christ in the most destitue regions, where a scanty subsistence is all which they can ever hope to receive for their labours, or if, in any other way, they are deprived of the power of refunding, the directors will exercise the right entrusted to them, of abating or cancelling obligations at their discretion.

The Directors have received the fullest assurances from their beneficiaries that this system is not less agreeable to them, than it has been proved to be acceptable to a large part of the friends and benefactors of the American Education Society. As evidence of this, it will be sufficient to quote a single extract from one of the letters address- by the beneficiaries of the Society to a person appointed to confer with them on this subject. That extract is as follows—"As the Directors have seen fit to regard the approbation of the beneficiaries, we can only say we are perfectly satisfied with the measures they have adopted, and do unanimously prefer our present, to our former situation." To this testimony there is a general assent among all the beneficiaries of the Society, so far as their feelings are known to the Directors.

Now we are by no means insensible to the force of these considerations. But at the same time we are not entirely satisfied respecting the conclusion to which the Directors would lead us. And we say so not because we would diminish in the least the public confidence which they so justly possess; but because we consider the system at present adopted, as something which is still subject to alteration and amendment and therefore fairly open to discussion. Our minds we confess are undecided; and therefore we *doubt*, though we can hardly venture to object. We doubt in the first place whether, in the "evil days" upon which Christian ministers at this period are fallen, it is the wisest policy to replenish the vacancies of the church with ministers whose operations shall be impeded, their spirits oppressed, and their independence of character restrained, by a heavy load of debt. There are few, very few churches in the land, who give their pastors more than is barely necessary for their support from year to year; and out of this pittance each minister must not only support himself; but he must also be, as becomes a Christian bishop, "given to hospitality;" he must be an example, in many things, of liberality and public spirit; he must, in these days of inquiry and reading and constant investigation, expend much for the attainment of those periodical and other publications without which he will soon find himself, in respect to knowledge, far behind the world which it is his business to instruct and influence; he must be so far independent of his people as that he can decamp and leave them whenever they shall say so; and in addition to all this, he must—if he has been a beneficiary of this society—refund the expenses of his education. We doubt the policy of filling the church, in these days, with ministers who must be burthened and distressed with this peculiarly painful embarassment. We doubt, in the next place, whether it is quite so generous or kind as it seems to be, to take up young men, and call them *beneficiaries*, and subject them to whatever is unpleasant in the name, and in the complicated liabilities to public inspection and public criticism, and in the manifold responsibilities of *charity students*, and after all to make them support themselves. The annual appropriations of the Board are only seventy-two dollars to each beneficiary; and for the loan of seventy-two dollars a year the student consents to be called a beneficiary, and to endure whatever is embarrassing in the supposed dependence and in the actual accountabilities of that relation in which all his actions become the subject of public watchfulness, and all his mistakes and indiscretions the theme of public remark. We would not be understood as intimating that there can be anything uncomfortable in being subjected to the paternal guardianship of such a man as the Secretary; on the contrary we know that the intercourse of the beneficiaries with him must be full of affection, and a source of mutual pleasure. But who does not know that a beneficiary stands a mark for folly to shoot at, and that those who hate the cause of benevolence and those who would find an excuse for indulging their avarice at the expense of that cause, are eager to catch at all his imprudences and all his failings, and blow the trumpet to proclaim whatever in his conduct, or his manners, or his speech, or his dress, can be distorted into ridicule. We doubt, thirdly, whether it is good policy to withdraw the beneficiary from his studies for three months or more in each year for the sake of teaching school. This is a part of the system to which the Directors have often referred in their reports without any apparent scruples respecting its wisdom. But it seems to us highly questionable. To send out two or three hundred young men every winter from the recitation rooms of colleges to teach school for a short period as a convenient expedient for raising a little money, does not seem to us like the best way of elevating the character and usefulness of our common schools. It is coming to be generally acknowledged that till the business of instruction is made a distinct profession, till it shall cease to fall into the hands of those men only who make it a merely temporary expedient, there can be no essential improvement in our system of general education. And whether the policy of setting all the beneficiaries of the American Education Society to teach school does not tend to retard a consummation so desirable, admits of no debate. But on the improvement of the beneficiaries themselves, the operation of this part of the system seems hardly more favourable. All the time and strength which they expend in teaching is necessarily withdrawn from their studies. It is idle to say that in most colleges long vacations extend over most of the school-keeping season; for it is as important to the student that he spend his vacations in relaxation, as it is that he spend his terms in study. All the time then which is devoted to teaching is withdrawn from studying; and if the beneficiaries teach, on an average, three months in every year, their course of college study is cut down from four years to three. In some colleges, for aught we know, they may on this plan maintain a good *relative* standing for scholarship without sacrificing their lives or their health. In other colleges this cannot be done. If those who leave the walls of college at any time to engage in other occupations form any considerable portion of the classes, there will be substantially a vacation during the period of their absence, the classes will insensibly linger for the return of the absentees, or march with slower steps while the loiterers are coming up in the rear. If on the other hand those who go away bear so inconsiderable a ratio to those who remain as hardly to be missed, then obviously when they return, they will find that the former companions of their studies are far ahead, and while perhaps some two or three of them wear out their lives or ruin their constitutions as with flushed cheek and sunken eye they pursue their midnight studies to regain their standing,—the others probably fold their hands in hopelessness and submit to the destiny of being inferior to their classmates. The tendency of the system seems to be that instead of giving to the beneficiaries the *best* education, it gives them that which shall be the most convenient and most tolerable substitute for the best.

We know the peculiar difficulties which embarrass the conducting of this charity. We know the complaints which some vulgar and niggardly minds are ever ready to make against the extravagance of taking young men from the field and from the work shop and bestowing upon them such appropriations as will enable them to live, as they, the complainers think, in idleness. But we know too that from men of that class little or nothing can be expected in aid of such a charity as this; and therefore we doubt whether it is needful to conduct the enterprise in such a manner as to square with their prejudices or to silence their complaints. The Society must depend upon men of the most liberal feelings and the most enlightened views; and therefore it needs to approve itself only to such men and to God.

We have expressed these doubts not because we feel any distrust of the Society or its Directors, but because we do feel the strongest confidence in their benevolence and wisdom. If there be in their system the error which we have intimated, it is an error on the safer side. And whether they adhere to their present system of appropriations or adopt some other which would seem to us more liberal in its aspect and happier in its tendencies, we bid them God speed. They are engaged in a great and arduous work of Christian patriotism and Christian benevolence. And though we claim the privilege of canvassing their measures in the fraternal spirit of Christian affection; yet while the principles on which their institution rests, remain inviolate, they shall always share in our contributions and our prayers, and they shall never lack our loudest voice of approbation. We would rather found one scholarship for the American Education Society than leave a round million to be the inheritance of our children. The former might bless the church and the world with a long succession of ministers reaching down from generation to generation; the latter would be squandered in a few short years, and might ruin the souls of our children and of our children's children. The former might be the means of bringing thousands to the paradise of God; the latter would in all probability replenish hell with the souls of those whom our influence ought to have saved from ruin.

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## *The Canon of the Old and New Testaments ascertained; or the Bible Complete without the Apocrypha and unwritten Traditions.* By Archibald Alexander, Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, N. J.—G. & C. Carvill, New-York. pp. 418, 12mo.

This volume was designed, the author tells us in his preface, as a supplement to his former work on the "Evidences;"* for it seemed essential to the completeness of the argument for the truth of divine revelation, that it should be ascertained what books do justly claim to contain that revelation. A compendious work on this subject, which should be neither too learned for common readers, nor too voluminous for general use, the author deemed a desideratum. We think he judged correctly. Every intelligent Christian must wish to be possessed of all the evidence necessary to the credibility of those scriptures on which his faith depends. Knowledge is better than prejudice, and therefore the testimony of past ages to the genuineness and integrity of the sacred volume cannot be unimportant to him. To clergymen, particularly, the work of Dr. A. we think will be acceptable. Those whose shelves are loaded with the volumes of the learned, may indeed meet with investigations of the subject, in one form or another, on every hand; but collections of volumes sufficiently extensive to give a full view of the canonical authority of the Old and New Testaments, are, in general, too expensive for the libraries of clergymen. Introductions and Prolegomena can furnish but a barren outline; while more extended and distinct treatises on the subject are either partial in their plan, as is the valuable work of Jones, which embraces only the New Testament, or erroneous in their conclusions, as are the volumes of Du Pin, who showing too much respect to Roman Catholic authorities, allows the greater part of the Old Testament apocrypha a place in the sacred canon. And even Lardner, whose labours are above praise, out of his great candor, and his great caution in the admission of authorities, weakens his readers' confidence in several of the received books of the New Testament, by assigning them a secondary place in the canon, as being of somewhat doubtful authority. In the compilation of a work of this kind therefore it would appear that no ordinary judgment is requisite to discriminate between the precious and the vile. In the materials out of which it is to be formed, much that is fable obtrudes itself as history, and much that is spurious claims to be genuine. Considerable pains also is necessary to digest it into method. The industrious reader may acquire a mass of things, though he cannot so easily reduce his acquisitions to the form of distinct and useful knowledge. These remarks may show, if necessary, that the labours of Dr. A. were not altogether superfluous in the field of Biblical literature. His work is complete in respect to the comprehensiveness of its plan, and is executed with a good degree of judgment.

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* For a review of which, see our former series, vol. vii. p. 458.

The task which is thus performed by him, we do not ourselves propose to repeat; but, since we are on the subject, we may throw together a few of its leading features, following mainly the method of our author.

Every reader of the Bible has perceived that it is composed of distinct books, written by different persons, and at different periods of time. The Old Testament, according to our enumeration, comprises thirty-nine books, though the Jews reckoned them as only twenty-two, according to the letters of their alphabet. To reduce them to this number, they annexed some of the smaller books to some of the larger, as the book of Ruth to the book of Judges, and Lamentations to Jeremiah; Ezra and Nehemiah, also, and the twelve minor prophets, they reckoned respectively as one book. They further reduced their sacred scriptures to three classes, or divisions, which they designated as the Law, the Prophets, and the Psalms. To this division our Saviour refers, Luke xxiv. 44.

When, and by whom, the writings of the Old Testament were formed into one collection, it does not certainly appear. The five books of Moses, by his own command, Deut. xxxi. 24—26, were deposited in the side of the ark of the covenant of the Lord. Horne supposes that the books of Joshua, Judges, and Ruth, and the first part of the first book of Samuel, were collected by that prophet. The writings of other inspired men were subsequently,

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and no doubt successively, added, till the canon was at length completed by Ezra. That Ezra finished the collection of the Hebrew scriptures was the common opinion of the Jews, and in this they have been followed by the most respectable modern authors. There are however some difficulties in the way of this opinion. For it would seem that Malachi, the last of the prophets, lived after the time of Ezra, and consequently his prophecy could not have been included in the canon of the former. This difficulty the Jews obviated by maintaining that Malachi was no other than Ezra himself; affirming that the latter received the name, Malachi, from the circumstance of his having been *sent* (according to the import of the word) to superintend the religious concerns of the Jews. Several of the Christian fathers adopted the same opinion, but, on very slight grounds. But further difficulties remain. In Nehemiah, xii. 22, mention is made of the high-priest Jaddua, and Darius the Persian, who are supposed to have lived at least a hundred years after the time of Ezra. In the first of Chronicles, also, the genealogy of the posterity of Zerubbabel is brought down to a later period than that in which he lived. Du Pin however endeavours to show that Ezra might have continued to the time of the persons above referred to. But his reasoning does not satisfy himself, and he prefers a different account of the matter; viz. that the passages involving the difficulty were inserted by other hands subsequently to the time of Ezra. And this opinion is adopted in the work before us. "The probable conclusion," says Dr. Alexander, "is, that Ezra collected and arranged all the sacred books which belonged to the canon before his time, and that a succession of pious and learned men continued to pay attention to the canon, until the whole was completed, about the time of Simon the Just," or not long after the death of Alexander the Great.

But these inquiries are comparatively unimportant. It will be sufficient for our full satisfaction, if it can be ascertained what scriptures were received by Christ and his Apostles. And in this there is no difficulty. We have abundant evidence that the canon of the Old Testament as it now exists was fixed some centuries before the Christian era. The Greek version, called the Septuagint, was made at Alexandria two hundred and eighty-two years before Christ, and this version, which was frequently quoted by the New Testament writers, contains the same books which are now found in our Hebrew and English Bibles. The same books were recognised as constituting the sacred canon, by Josephus, who was contemporary with the apostles, and by the early Christian fathers, as well as by the Jews; which may be seen by reference to their writings. Catalogues of these books are found in Christian writings from Melito and Origen downward; and these catalogues agree with one another and with our received canon. The Bible which is now received by the protestants therefore was the Bible of the Jews; and these are those Scriptures to which our Saviour and his disciples habitually appealed. To these scriptures they constantly sent their hearers for divine light. Search the scriptures, said the Saviour, for—they are they which testify of me. All scripture is given by inspiration of God, and is profitable, said Paul; but neither Paul, nor his Master, nor his brethren, ever caution their hearers against any unsoundness in the "living oracles." They do not point out to them, that this is genuine and that apocryphal. On the contrary, they quote freely from the sacred books,* and though they accuse the Jews of wresting the scriptures, and of making them of none effect by their traditions, they never charge them with corrupting or adding to them. In fine, the canonical authority of the books we are considering, has never been disputed, by either Jews or Christians. This cannot be said of the Apocrypha.

The Apocryphal writings attached to the Old Testament must be dismissed in few words. They are not found in the Hebrew scriptures, and were not written in the Hebrew language. They are not acknowledged by Christ and the apostles; the Jews reject them, and even reproach the Christians for receiving them, as they supposed; the Christians disown them, according to their own testimony. They are not found in any of the catalogues before mentioned; and they contain within themselves sufficient evidence that they are not from above. They were written, as is supposed, by Alexandrian Jews, after the spirit of ancient prophecy had ceased. They do not themselves profess to be inspired.—How came they then to be received into the canon? The charge of the Jews against the Christians was not just: the apocryphal books were not received by them. It appears however, that in the fourth century a part of them were read in the churches, as Jerome informs us, "for example of life, and instruction of manners, but were not applied to establish any doctrine." Augustine states that they were read by the inferior ecclesiastical officers, and in a lower place, than were the canonical scriptures, which were read by bishops and presbyters from a more conspicuous place. From being thus read in the churches, and associated with the sacred scriptures, it is probable that they became the object of increasing veneration, till the last council of Trent, when, in the plenitude of its authority over things sacred, and more especially as the apocryphal books might seem to favour some of the Romish corruptions, that council "presumed to place them all (excepting the prayer of Manasseh and the third and fourth books of Esdras) in the same rank with the inspired writings of Moses and the prophets."

There are various passages in the Bible, from which it has been supposed that some portions of the ancient canon have been lost. Thus mention is made, in the last chapter of 1 Chronicles, of the book of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer. The book of the Wars of the Lord is mentioned, in Numbers xxi. 14; also the book of Jasher, the book of Shemaiah, and others, in various places. We are told that Solomon spake "three thousand proverbs; and his songs were a thousand and five." He also spake of trees and plants and animals. Reference is often made to historical records of the acts of the kings of Judah and Israel, which are not found in our books of Kings and Chronicles.

We have no such books as are here referred to. But upon examination it would seem to appear, that some of them were merely public records written for civil purposes; and that others, though written by holy men, and even inspired perhaps, were only designed for special occasions, and never belonged to the canon. If they had been intended for the perpetual instruction of the church, no doubt they would have been preserved by the Jews with the same fidelity as the other scriptures, and especially by the superintending care of their divine author. With regard to several of the books supposed to be lost, however, it has been thought by some, that they are the same as some we have in the Bible, but with different titles. A full examination of this subject may be found in the volume under review. Dr. A. has also a section to show that the *oral* law of the Jews is without authority. He has likewise discussed the question whether any canonical book of the New Testament has been lost, and whether any part of the Christian revelation has been handed down by unwritten tradition, both which opinions are strenuously contended for by the Romanists. On these points we shall merely refer the reader to him.

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*All the books of the Jewish canon are cited in the New Testament, according to Du Pin, except seven, viz. Judges, Ruth, Ecclesiastes, the Canticles, the Chronicles, Ezra, and Nehemiah. Others reduce the books not cited to a smaller number.

In settling the canon of the New Testament the same general method is pursued as in determining that of the Old. Recourse is had to authentic historical testimony. The exact time when this canon was collected does not appear; but it is sufficiently evident that it was done before, or not long after, the death of the apostle John, and an opinion has prevailed among the learned that the canon was formed by him. That it was not determined by the authority of any council, or public body, as some have affirmed, is abundantly shown by Lardner. More satisfactory than such a decision is the general consent of the ancient Christians respecting it.

The scriptures of the New Testament have been publicly read in the churches, and quoted by Christian writers, from the apostolic age downwards; and from the fourth century they have transmitted to us ten distinct catalogues of the books which it comprised. Of these catalogues, six agree with the present canon, and the other four are the same, with the omission only of the Revelation. Another important source of evidence is found in the ancient versions of the Christian scriptures. Even in the days of the apostles Christianity was spread beyond the limits of the language in which they wrote; and it is to be supposed that it would carry their writings with it. Hence translations were early necessary; and accordingly, the Latin versions had become old in the days of Jerome. And though those versions have not come down to us, there is good reason to believe that they comprised the same books as are contained in Jerome's version, which we now have in the Vulgate. The oldest existing version known is found in the Syriac language, and this is in favour of the present canon, as far as it goes. It omits the Revelation and several of the smaller epistles, but the omission is a presumptive evidence, perhaps, of the great antiquity of the version, and of the translator's ignorance of the existence, or the genuineness, of the omitted books, rather than of a designed rejection of them.

Besides the various testimony which applies to the canon as such, each book is supported by its own distinct history. And altogether, it is not extravagant to say, that the records of antiquity are full of the canonical authority of the books of the New Testament as received by us.

This cannot be said of the apocryphal writings. The apocryphal writings of the New Testament are very many, and the fact is not difficult to be accounted for. In the first century they were not numerous, yet even in the days of the apostles some seem to have made their appearance. If, as Paul tells the Philippians, some preached Christ of envy and strife, and not sincerely, supposing to add affliction to his bonds, there would probably be others who would forge scriptures from the like unchristian motives, He warns the Galatians against another gospel, (Gal. i. 6—9.) and seems to allude to forged epistles, under his name, in his caution to the Thessalonians, (2 Thes. ii. 2.) and Luke is supposed to refer to unauthorized gospels, in his preface to his own. But the greater part of these pseudographical productions belong to a later age, and are the offspring of heresies. Yet some of them appear to have been invented by well-meaning Christians, who imagined they might edify the church, or convert heathens, by vending fictions under sacred names. The Christian fathers speak of nearly thirty false gospels not now extant, and half as many acts of the apostles, besides epistles and other spurious writings. Not above twelve or fifteen apocryphal books of the New Testament now exist; and these seem to have been permitted to come down to us as specimens of the rest, and to show, by way of contrast, the simple majesty of the true scriptures. If any one would see how much above fiction the sacred books are, let him go to these forgeries; compared with some of which, even the story of Bel and the Dragon rises to the dignity of sober history.

# LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*Scott's Family Bible.*—It will be seen by an advertisement on our covers, that this work is stereotyping in New-York. There have been five quarto editions published in the United States, amounting to twelve or fourteen thousand copies, besides a number of octavo editions. The edition now publishing contains the last revision of the author, with all his marginal references, and many valuable additions and improvements. We have seen a specimen of the edition, and are much pleased with its appearance. The type is large and handsome, and the work is in all respects neatly executed.

*Amherst College.*—The Trustees and Faculty have published a report exhibiting a detailed plan of improvements contemplated in this Institution. They propose to introduce a new course of studies, distinct from the present one, more modern and national, and to be pursued at the option of the student. They design also to add, when their means will enable them, a "department of Education," of which a prominent object is, the instruction of school-masters.

*The Columbian College*, following the fashion and philosophy of the times, has resolved to introduce the gymnastic system without delay. The gymnastic exercises, which were introduced the last autumn on a liberal scale, at Yale College, have been pursued in a systematic and spirited manner by the Students, and have converted their lounging hours into profitable action. We hope these exercises may be introduced at our colleges generally, and save us from beholding so many men in professional life, who have exchanged the briskness of health for the leaden heaviness and nervous languor of dyspepsia.

*The Scholarships of the American Education Society*, already established, according to the "Brief View" of the Society, amount to fifty.

The following facts show the attention, so far as the Legislature is concerned, to education in Louisiana. In 1811 the Legislature appropriated $39,000 for the establishment of a college, and a school in each county. By the same act, 3000 dollars were appropriated annually for the support of the college, and 500 dollars a year for each school. In 1819, the allowance for the support of schools was increased to 600 dollars, and in 1821 to 800 dollars a year each. Since which, 5000 dollars a year have been appropriated for the support of another college, at Jacksonville, in the same State.

Twenty-three millions of newspapers are published every year in Great Britain. The tax on advertisements produces 170,000 pounds per annum.

*Lindley Murray.*—A memoir of Lindley Murray, in the Christian Observer, contains the following statement respecting his works. "His "English Grammar" has reached a fortieth edition; his "First Book" and his "Key" the seventeenth; his Spelling-book and his "Exercises" the thirty-fourth; and his "Abridgment" the ninety-second; his "English Reader" the nineteenth, and the "Introduction" to it the twenty-second; his "Power of Religion" the eighteenth; several also of his other works have gone through numerous editions. For many years past each of these editions has consisted of six, ten, or twelve thousand copies. Of his "Abridgement" alone it is calculated that not less than one million copies have been circulated. These issues are independent of the numerous editions in the United States of America, where Mr. Murray's publications are quite as popular as in Great Britain.

*India.*—The absurd science of phrenology has been transplanted to India, where it has found a soil in which it is said to flourish. Besides the lectures at Calcutta, others have been delivered to crowded audiences at Madras.

## LIST OF NEW PUBLICATIONS.

### RELIGIOUS.

Sermon, delivered in Kennebunk Port, June 28, 1826, before the Maine Missionary Society, at their Nineteenth Anniversary. By Samuel Johnson, Pastor of the church in Alna. Portland: Office of the Christian Mirror.

The National Preacher, for January. Sermon x.; by Baxter Dickinson, A. M., of Long-Meadow, Mass.

A Discourse, preached at the Dedication of the Second Congregational Unitarian Church, New-York, Dec. 7, 1826. By William Ellery Channing. New-York: Published for the Second Congregational Church. 1826. pp. 57.

### MISCELLANEOUS.

The Substance of two Reports of the Faculty of Amherst College, to the Board of Trustees, with the Doings of the Board thereon. Amherst. pp. 22.

Brief View of the American Education Society, with an Appeal to the Christian Public. Nov. 1826. pp. 24.

An Inaugural Address, delivered before the Directors of the Theological Seminary of the General Synod of the Evangelical Lutheran Church; by S. S. Schmucker, A. M., at his Introduction into the Professorship of Christian Theology, September 5, 1826; together with the Charge delivered to him by the Rev. D. F. Schaeffer, A. M. Carlisle, Pa. pp. 40.

An Address, delivered in Burlington, upon the Inauguration of the Author to the Office of President of the University of Vermont, Nov. 28, 1826. By James Marsh. Burlington. pp. 31.

## MONTHLY RECORD.

*Prize Essay.*—The Committee of Correspondence, appointed by the Synod of Albany, on the *Sanctification of the Sabbath*, have reported that forty-four essays have been received and examined—that many of them display great talent, industrious research, and a pious regard for the sanctification of the Sabbath; but that two of the number in the opinion of the committee, stand prominent in point of excellence; one under the motto "*Remember the Sabbath day to keep it holy;*" and the other under the signature "*Patriæ Amicus.*" The first of these treats of the *perpetuity and divine authority of the Sabbath;* and the other, of the Sabbath as a *rest to be occupied in personal, domestic, and social religion.*

The committee could have wished, were it agreeable to the original proposals, to have divided the premium between the two individuals who may be ascertained as the authors of these essays; because taken together they form a proper whole. But in such a disposal they feel themselves restrained.

They do, therefore, unanimously award the prize to the author of the essay, under the motto "Remember the Sabbath day to keep it holy." But whilst they do this, they earnestly recommend that the production of "Patriæ Amicus" should be published in connexion with the other, and with the real name of the author, should his consent be obtained. This recommendation is given under a lively sense of the importance of the matter it contains, the style in which it is composed, and the impression it is calculated to make.

The above report having been read and accepted, the envelope having the motto referred to was opened, when the author to whom the premium is awarded, was found to be WILLIAM JAY, of Bedford, Westchester county.

*Christian Benevolence.*—The New-York Observer has given the public a very interesting "retrospective survey," of Christian enterprise, from which we take the following items. In the subjoined table are exhibited "the receipts of several of the most important benevolent institutions in our country during the year embraced in their last Reports, except in the case of those concerning which we have more recent information. The *month* shows the time in 1826 when the year terminated to which the receipts respectively belong; but if no month is expressed, the entire civil year is intended.

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| American Board | Sept. | $67,401 90 |
| Am. Educa'n Soc. | 1826 about | 60,000 00 |
| Am. Bible Society | 1826 | 53,184 84 |
| Am. Tract Society | 1826 | 20,000 00 |
| Am. Baptist Board | April | 17,770 36 |
| United F. M. Soc. | May | 14,179 39 |
| U.D., now A.H.M.S. | 1826 | 11,935 00 |
| Am. Coloniz. Soc. | 1825 | 10,936 04 |
| Am. Jews' Soc. | May | 8,595 00 |
| Presb. Ed. Soc. | May about | 8,000 00 |
| Am. T. Soc. Bost. | May 29 | 6,335 05 |
| Meth. Mis. Soc. | May | 4,969 00 |
| Con. Mis. Soc. | 1825 | 4,908 22 |
| | | $288,214 80 |

"Here then," the Editors remark, "are thirteen benevolent Societies, receiving in a single year an income of TWO HUNDRED AND EIGHTY EIGHT THOUSAND DOLLARS, only one of which was in existence at the beginning of 1809, and that one the least productive of them all! Numerous other Societies, some of them not less important in their results, are established in different parts of the land; and other charities are bestowed which are not less noble, and tell not less on the interests of the Redeemer's kingdom."

Extending their view across the waters, they state that the receipts of *fifteen* of the benevolent societies of Great Britain, during the year embraced in their Reports for 1825, amounted to ONE MILLION ONE HUNDRED AND SEVENTY-FIVE THOUSAND NINE HUNDRED AND TWENTY-SEVEN DOLLARS; and probably those of the last year have been at least equally great.

To show that these sums have not been given or applied in vain, we have the following animating summary.

"It is the result of careful investigation, that during the past twenty-five years, more than five millions of Bibles and Testaments have been distributed over the globe, in about one hundred and fifty languages and dialects: that there are now, in different parts of the heathen world, about 300 missionary stations; not less than 1,000 missionaries, 400 of whom are native converts; 40 printing-presses; 150,000 children under instruction; and, including those in the West Indies and Society Islands, at least 40,000 converts who give evidence of a saving change.

*Burmah.*—The following account from the London Missionary Register, of the sufferings and deliverance of the missionaries at Ava, is contained in a letter from Mrs. Judson, to an English gentleman, dated 12th of March.

"Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavor to give you, in my usual way, a general relation of events for the last two years.

In my last to you, I mentioned that everything had a warlike appearance. The Burman government, however, had no idea that the English were in earnest in their communications: consequently they heard the report that Rangoon was taken with surprise and amazement. No preparation had been made at that port, for the reception of strangers; and even the Viceroy was absent. An army was immediately raised, and ordered to march under the command of the Khgee-Woongyee, who was to be joined on his way down by Schagah-Woongyee, he having been recently appointed Viceroy of Rangoon.

As soon as the first force was despatched, the Government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of the arrival of those strangers. It was at once concluded, that spies were in the country; who had communicated the state of things, and invited the foreigners over: and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of Merchants, had plotted so much evil! They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. In examining the accounts of Mr. Gauger it was found that Mr. Judson and Dr. Price had taken money of him; which circumstance, to the uninformed mind of a Burmese, was sufficient evidence that they also were spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had, before, been advised to put the Missionaries in confinement; but his reply had been, "They are true men: let them remain." He was now, however, informed of the abovementioned circumstance; and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson.

And now commenced a series of oppressive acts, which we should, before, have thought human nature incapable of committing.

On the 8th of June, a City Writer,* at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. "You are called by the King," said the Writer, (a mode of expression when about to execute the King's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror, at the situation in which they saw their Master. I offered money to the executioner, and entreated him to untie Mr. Judson; but in vain were my tears and entreaties: they led him away, I knew not whither: and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room; and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution: and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

But this employment was of short duration. The magistrate of that part of Ava in which we lived was in the verandah continually calling me to come out, and submit to his examinations. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arriavl in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This Writer was ordered to write down my name, age, and country, with the names of my four little Burman Girls, and those of the two Bengalee Servants; and then pronounced us all slaves of the King, again ordered the guard to watch me closely, and departed. It was now near evening: with what anxiety I waited the return of our faithful Moung Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. Judson if he had not been executed, by getting a petition presented to the Queen: but I was also a prisoner, and could not move out of the house. After dark, Moung Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in, and inform the magistrate that I had secreted myself; and that they must not be blamed if I made my escape: finding themselves unsuccessful in their demands, they took the two servants and made their feet fast in the stocks: as I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful: this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Moung Ing with a piece of silver, in order to gain admission to the prison to ascertain the real situation of Mr. Judson. Dr. Price and the three Englishmen were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole."

Mrs. Judson, soon after, by importunate solicitations, and the offer of presents, obtained permission to visit the governor and lay before him the relation of the brutal manner of the arrest of her husband, and his dreadful situation: and by the payment of a considerable sum, had the satisfaction of being assured that he and Dr. Price should be removed to a more comfortable prison.

Her next object was to get a petition presented to the Queen; but as a personal interview was impossible, on account of their being prisoners, she was obliged to address her through the medium of her brother's wife, from whom in better days she had received distinguished favours. This interview is related as follows.

"She was lolling in state, and hardly deigned to raise her eyes on my entrance into her splendid hall. I took my seat, not at a respectful distance or at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "What do you want?" Grief made me bold; and, at once, I began a relation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans—that they were Ministers of Religion—that they had nothing to do with war or politics—and that she well knew that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who, without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "Your case is not singular: the other white prisoners suffer equally with your husband. I will however present your petition to her Majesty the Queen: come again to-morrow."

She went away, to use her own words, with little hope, and that was diminished, when on the following day, she was informed that her petition had been presented to the Queen, and that her reply was, "He is not to be executed: let him remain where he is." And when Mrs. J. afterwards repeated her solicitations, she became irritated, and warned her against making any farther effort. In the mean time her trials were increased, if possible, by the loss of most of their possessions, which were taken by the king's officers. The letter continues.

"For the next seven months, hardly a day passed in which I did not visit some one member of Government, in order to interest their feelings on our behalf. The King's mother, sister, and brother, each in turn, exerted their influence in our favour; but, so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty; and, although my various efforts were useless as to their grand object, yet the hopes which they exerted kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 200 of whom he had sent as prisoners to Ava: this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at Court; and every honour, in the power of the King to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real King of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson: he listened to the petition attentively, made some inquiries relative to our coming to Ava, and then said that he would reflect on the subject—"Come again to-morrow." My hopes were now more sanguine than ever; but the morrow dashed them all, when the proud Bundoolah uttered—"I shall soon return from Rangoon, when I will release the Teachers, with all the other prisoners."

The war was now prosecuted with all the energy of which the Burmans are capable. Their expectations of complete victory were high; for their General was invincible, and the glory of their King would accompany their armies. The Governmnnt talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and, that I might not immediately be recognised as a stranger, and sometimes gain admission to Mr. Judson's prison, I adopted the Burman dress altogether.

Extortion and oppression had now become so familiar to us that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson; and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant.

The means which we invented for communication were such as necessity alone could have suggested. At first, I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and, in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried perfectly legible. But, after some months' experience, we found that the most convenient as well as safest mode of writing, was to roll up a chit, and put it in the long nose of a coffee-pot in which I sent his tea. These circumstances may appear trivial; but they serve to shew to what straits and shifts we were driven: it would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related."

Bundoolah departed from Ava with an army of 50,000 men: and their minds were ultimately excited by hope and fear, as they received the uncertain intelligence of the various success of the contending parties; for, in the arrival of foreign troops consisted their only hopes of deliverance.

"The news at length came, that the English Army were advancing, and that they were within 20 miles of Donaboo. The town was all confusion, and the Queen began to send away, to a more secure place, her immense treasure. It was now the first of March, the commencement of the hot season; which, in Ava, is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the Governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power; but all in vain. The old man shed tears at my distress; but said that it was not in his power to comply with my request, for his orders were from a higher quarter: he had even been commanded to execute all the white prisoners in private; and, to keep them in close confinement, was as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice; and, when inside, be placed as near the door as possible. I was afterward informed, from good authority, that the Queen's brother, Mentho-gyee, had ordered the Governor to destroy the white prisoners; but that the Governor, fearing they might be required by the King, dared not obey the command.

The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful; indeed, the confined air deprived them of inclination for food, and their whole appearance was more that of the dead than of the living. I daily visited the Governor, and continued to entreat him to pity the foreigners: sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Mentho-gyee, doubtless, prevented.

It was now reported that the foreign troops had reached Donaboo; and was whispered about that Bundoolah was dead. No one, at first, ventured to say this openly: but the report was now conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed "Ama, Ama!" What was to be done now? Where could another General be found, and from what quarter could troops be raised? The Prince and Woongyees at the Burmese Camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. "What!" said one of the Woongyees at Court, "shall we allow it to be recorded in a future history of the country, that our glorious King made a peace with strangers, and gave them part of his territory? No, we will die first!"

The Pagan Woongyee, who had been in disgrace for some time, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army; and positively assured the King, that he would conquer the English, and drive them from Burmah.—He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those, who had for eleven months escaped confinement, now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonoogo, a Spanish gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them.

Mr. Judson had now been in close confinement, and in five pairs of fetters, for a month; and, with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order to remove Mr. Judson from the common prison, into a little bamboo room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house where the thermometer daily rose to 106: but thought myself happily situated to be near the prison, and allowed to visit Mr. Judson, who began now to hope that he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in, one morning, to give Mr. Judson his breakfast, and intended spending a few hours as usual, when the Governor, in great haste, sent for me. I was agreeably disappointed on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down stairs into the street, hoping to catch a sight of them; but they were beyond the reach of my eye. I inquired of all whom I met, which way the white prisoners were gone; but no one knew. I returned again to the Governor, who declared that he was perfectly ignorant of their fate; and that he did not know of their being taken out of prison till a few moments before. This was all false; as he had evidently been detaining me, to avoid witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband: take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other—that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony. In the evening I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass from Government to follow Mr. Judson, with my little Maria, who was then only three months old; and, with one Bengalee servant, set out on my journey. We reached the Government House at Ummerapoorah; and were informed that the prisoners had been sent off two hours before to Oung-pen-lay (a place similar to Botany Bay,) whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his little room the day before: his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that, for six weeks, he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. Gauger's who had followed his master, took from his head his turban, gave part of it to Mr. Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together; and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterward were informed that the Pagan Woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition; but the King, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the jailors where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village. But our Merciful Father preserved us all, through these dreadful scenes; and, at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town."

Mr. Judson was now kept a prisoner at large for nearly two months; employed as an interpreter to the king. He was then sent, with Dr. Price, to the English camp on an embassy, where they had an opportunity of disclosing their situation to the General, who demanded and obtained their liberation, on the 21st of February, 1826, after an imprisonment of nearly two years.

"We have," says Mrs. J. in conclusion of her interesting letter, "safely arrived in Rangoon, and once more find ourselves in the old Mission House! What shall we render to the Lord for all His mercies!

We intend going to one of the places retained by the English Government, and endeavour once more to collect a little Church around us.

Burmah will yet be given to Jesus for His inheritance! We are not discouraged, but think our prospects brighter than ever. We shall have as many Schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds."

## POLITICAL.

*Spain and Portugal.*—By the latest English papers, we have received the following interesting intelligence--that Portugal has been invaded by Spanish troops, in conjunction with Portuguese rebels, who had taken refuge in Spain; and that the Princess Regent of Portugal has applied to England for assistance. This fact was communicated to Parliament by the King in the following message.

"His Majesty acquaints the House of Lords, that his Majesty has received an earnest application from the Princess Regent of Portugal, claiming, in virtue of the ancient obligations of alliance and amity subsisting between his Majesty and the crown of Portugal, his Majesty's aid against an hostile aggression from Spain.

His Majesty has exerted himself for some time past, in conjunction with his Majesty's ally, the King of France, to prevent such an aggression; and repeated assurances have been given by the Court of Madrid, of the determination of his Catholic Majesty neither to commit, nor to allow to be committed, from his Catholic Majesty's territory, any aggression against Portugal.

But his Majesty has learnt with deep concern, that, notwithstanding these assurances, hostile inroads into the territory of Portugal have been concerted in Spain, and have been executed under the eyes of Spanish authorities by Portuguese Regiments, which had deserted into Spain, and which the Spanish government had repeatedly and solemnly engaged to disarm and disperse.

His Majesty leaves no effort unexhausted to awaken the Spanish government to the dangerous consequences of this apparent connivance.

His Majesty makes this communication to the House of Lords with the full and entire confidence, that the House of Lords will afford to his Majesty their cordial concurrence and support in maintaining the faith of treaties, and in securing, against foreign hostility, the safety and independence of the kingdom of Portugal—the oldest ally of Great Britain."

An answer to this message was immediately moved in the House of Lords, thanking his Majesty for his gracious communication, and expressing the hope which they entertained that the measures adopted by his Majesty's government would awaken the King of Spain to a sense of his danger, and have the effect of preventing a recourse to arms, while at the same time their Lordships were ready to afford his majesty their cordial concurrence and support, in maintaining the independence of Portugal.

There seems to have been great unanimity of feeling in the English Cabinet, with regard to the course to be pursued, on this subject; and their measures have been prompt and decided. The decision of government was taken on the day following that in which they received the intelligence from Portugal—on the third day the sanction of his Majesty was obtained—and on the fourth, the British troops were on their march for Portugal.

*Greece.*—The latest official intelligence gives strong hopes of their future success. They have of late gained several considerable advantages both by land and sea; and there has been much disaffection and revolt among the Turkish troops. The stormy passions of the Moslem, however, still rage in all their fury, and the vengeance of the barbarian Sultan, as will appear by the article below, gathers strength from the waste of blood.

"Some days after the fire which broke out on the 11th inst. in the newly erected fire-tower of the old Seraglio, the spies of the Seraskier discovered that in the residence of the guards of the Imperial Dormitory, which likewise belongs to the Janissaries, some meetings were held, and arms collected. The Aga Pasha ordered 2500 newly disciplined troops to march against that part, and had 3000 Janissaries belonging to the former tribes of Janisaries taken into custody. About 1500 of them instantly suffered death: the rest were embarked for Asia. It appeared from their confession, that a far more extensive conspiracy had been hatched, which had originated with the fugitive Janissaries and their dependents. Already had 1000 Janissaries, in disguise, secretly entered the capital, and a large number were assembled in its vicinity on the Asiatic side, who had recruited themselves on their way through Nicomedi, to the number of 4,000. During a fresh conflagration, which had been planned to occupy the Sultan's attention, these Janissaries were, in conjunction with other discontented men, to effect the overthrow of the present system. As soon as the Sultan was apprised of this plan, he took the most energetic measures, and annihilated all the hopes of the conspirators, at a single blow. But notwithstanding this first triumph of the Grand Seignor, the utmost consternation and fear of the future is visible on all countenances, and the Seraskier himself, who was to have been the first to suffer, is said to be in the greatest inquietude."

The public sympathies, both in this country and in Europe, are much excited for the suffering Greeks, and very liberal exertions are making to supply them with the necessaries of life.

### MISCELLANEOUS.

*Lotteries.*—The New-York Legislature have passed a bill prohibiting the sale of foreign lottery tickets in that state; the sale of shares of tickets in lotteries authorized in this state, removes any manager who shall violate the law, and deprives dealers in tickets of their license, together with penalties on any person who shall violate the law; and in addition declares that they shall be deemed guilty of a misdemeanour, &c. The price of a license in New-York is fixed at $1000, at Albany and Troy $500, at Schenectady $200, and says that at Buffalo, Rochester, and Utica, it shall not be less than $200, at the discretion of the judges of the county courts, and leaves it to such judges to regulate the price of licenses in other counties.

The House of Representatives of Maryland, have passed a bill regulating lottery offices. It requires venders in Baltimore to pay $1000 a year for their licenses, and those in other places $100. It also requires an oath and a bond of $10,000 to prevent the sale of tickets in lotteries not authorized by the state, and the breach of the laws relating thereto. $1000 is also to be paid by persons advertising the sale of tickets in lotteries out of the state.

*The American Colonization Society* held its annual meeting in the capitol at Washington on the 20th of January, when, the weather being very unfavourable, it was adjourned to a subsequent day. The adjourned meeting was very respectably attended, and was of such a character as to show that the society is rapidly and widely gaining strength in the American community.

## ORDINATIONS AND INSTALLATIONS.

Dec. 20.—The Rev. Jairus Burt, over the Congregational Church in Canton. Sermon by the Rev. Sylvester Burt of Great Barrington, Mass.

Dec. 20.—The Rev. John N. Brown, as Pastor of the First Baptist Church in Malden, Mass. Sermon by the Rev. Henry Jackson of Charlestown.

Dec. 24.—The Rev. Gilbert R. Livingston, over the First Reformed Dutch Church in Philadelphia. Sermon by President Milledoler, of Rutger's College.

———The Rev. Moses Welch, over the Congregational Church at Plastow, N. H. Sermon by the Rev. Samuel Gile, of Milton.

Dec. 27.—The Rev. Moses P. Grosvenor, as pastor of the Church and Society in Haverhill, Mass. Sermon by the Rev. Justin Edwards, of Andover.

Jan. 3.—The Rev. John Todd, as Pastor of the new church in Groton, Mass. Sermon by the Rev. Dr. Beecher, of Boston.

Jan. 3.—The Rev. Stephen Alonzo Loper, over the Congregational Church in Hampden, Me. Sermon by the Rev. Mr. Blood, of Bucksport.

Jan. 10.—The Rev. J. B. Waterbury, as Colleague Pastor with the Rev. Joseph Lyman, at Hatfield, Ms. Sermon by the Rev. Mr. Sprague of West Springfield.

Jan 10.—The Rev. Nathan Shaw, over the Congregational Church in Scockbridge, Mass. Sermon by the Rev. Dr. Hyde of Lee.

THE

CHRISTIAN SPECTATOR.

New Series.

Vol. I.] MARCH, 1827. [No. III.

# RELIGIOUS COMMUNICATIONS.

## ON THE IMPORTANCE OF A PROMINENT EXHIBITION OF THE DUTIES OF JUSTICE AND BENEVOLENCE DURING A REVIVAL OF RELIGION.

This phraseology is not employed to insinuate that these practical duties are of minor importance at *any* time. They are always "in season" where souls are to be called to repentance, or saints to be guided in the path to duty and to heaven. But if there is any peculiarity of circumstances in which they are *especially* seasonable, I believe it is the peculiarity which a revival exhibits.

I foresee at once two objections that may arise in the minds of some, to the position I have now advanced;—"such topics, if made prominent at such a time, will divert the attention of inquiries from the grand object of immediately securing their salvation; or else will make them converts to nothing better than self-righteousness." As I shall notice these objections in the sequel, it may be sufficient here to observe, that they lie only against an improper mode of presenting these duties. They have long been present to my mind; and perhaps, may have exerted an influence in preventing me from urging these duties in the manner which I now believe not only proper but highly important. And a fear that superficial objections of some kind, or an inattention to the subject in some of its important bearings, may prevent others from suitably presenting these duties while God is pouring out his spirit, is my inducement now to snatch a moment, amid many cares, to express the result of my thoughts upon it. And never did I more wish I had the time and talent requisite to do justice to an important topic, with which the salvation of souls, and the lasting welfare of Zion, are intimately connected.

I believe it expedient to inculcate these duties in public and private at such a season,

1. Because Christ inculcated them, with great force and frequency, on minds in a similar condition. To the young ruler, "not far from the kingdom of Heaven," but still unconverted, he said, Go, and sell all that thou hast and give to the poor, and come and follow me. While this was an appropriate test of his pretended readiness to keep all the commandments, it must also be regarded as divine authority for presenting the requisitions of Christian benevolence as a condition of salvation to such as inquire what they must do to be saved. However diversity in circumstances may affect the extent to which duty calls us to part with property, to feed the famishing bodies or save the perishing souls of men, yet the principle is the same. Self-denial, a hearty renunciation of the world, and a complete devotion of property, time, influence, all to Christ, are as requisite now to discipleship as they were when he gathered the little, but devoted band, around his

person, under the injunction to forsake all they had, and take up their cross, and follow him.

The specific instance of the Saviour's direction to an inquirer, cited above, is in perfect accordance with all his instructions both to inquirers and to converts; and we have reason to conclude, from the results which took place in recorded instances of conversion under his teaching, that he was minute and urgent, in such cases, in inculcating the duties of justice and benevolence. Look, for instance, at the case of Zaccheus. Wherefore do we find this "rich chief of the publicans" saying on the very spot of his conversion, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold. Such a declaration from such a man, bears on the face of it the impress of the divine teacher's instructions on these topics of duty.

Shall we then fancy that it is not *expedient* to touch on these topics? and that we give full and safe instructions to anxious souls, when the amount of our direction is, 'to humble themselves before God, and cry for pardon? while we say nothing of their "doing justly and loving mercy." This brings me to observe

2. That faithfulness to the souls of men and to our divine Master, requires us to present these duties prominently on such occasions. They form an integral part of the requisition to repenting sinners; and it is indispensible for them to know it. If they are to be converted, it is requisite to show them from what they are to be converted, and *to* what;—converted from idolatry of the world, lust, injustice, and every sin; and converted to the service of God and beneficence towards men out of a pure and fervent heart, and not merely to inoperative emotions, as they may be led by a selfish heart to conclude, provided we say little or nothing of practical duties.

In this way, we may indeed make fewer apparent converts;—and so did Christ. Had he said nothing of practical benevolence to the "very rich young ruler," he would doubtless have professed himself a disciple; and had he presented no practical cross to be taken up when he addressed the clustering thousands on the shores of Tiberias, who can tell but they would have continued with him instead of 'all going away and leaving him alone with the twelve.'

But though we make fewer converts, we shall be in a fair way to make more that "shall endure to the end and be saved." The touchstone of practical benevolence, applied so decisively to the heart of the young ruler, is still as discriminating and important a test as ever; and the sooner it is brought in contact with the heart of avarice, the better. It may prevent many a false hope; and lead ultimately to one which will not "perish when God taketh away the soul."

I trust I shall not be understood to mean that any of the great topics now so extensively urged, and so gloriously effectual under the exhibitions of divine power and grace, should cease to be presented with all possible clearness and force. And far indeed would I be from advocating such a presentation of these duties as to leave it possible for the sinner to infer, that external duties are the essence of religion. All I plead for, is such a prompt and thorough presentation of the practical duties of godliness as we find in the Bible, and especially in Christ's instructions. Thus presented, I plead for them,

3. Because I believe them requisite at the time, to the future and extensive usefulness of genuine converts. When the individual is

born into the kingdom of God, it is of vast importance to his future usefulness for him distinctly to understand, that he is not only converted from the path of death to that of heaven, but from sin and selfishness to the complete devotion of himself, and all his means of doing good, to the service of God. Wherefore do we see those converted under the preaching of Christ such eminent instances of human goodness—devoted, heart and soul, like angels come down from heaven to minister in his kingdom. Is it not the same divine Spirit which now converts men? Whence then the difference? Is not one, among the many reasons we can discover, to be found in the frank and timely developement of the selfdenying principles of discipleship which the Saviour made at their vocation. 'He that would be my disciple, let him forsake all that he hath—deny himself and take up his cross and come and follow one who hath not where to lay his head.' And what makes the difference between the practical devotedness of Christians in the primitive ages and those of more modern date? It was neither the extent nor the accuracy of their doctrinal knowledge, for in both these respects, many of their writers even, whose works have come down to us, would bear but a poor comparison with those moderately indoctrinated at the present day. It is to be sought perhaps mainly in the fact that the practical and obvious duties were inculcated upon them, line upon line, and precept upon precept. And why do we see a marked difference now in different countries, and in different sections of the same country, among Christians professing the same system of tenets? Nothing is more obvious. British Christians, for example, exhibit their devotedness to the cause of Christ by a munificence to which we, as a general fact, hardly begin to aspire. Are they more wealthy? The declarations of men acquainted with the facts, assure us to the contrary, as respects the class of persons generally from whom the resources of pious benevolence are derived. This however, is a well known fact, that the evangelical clergy in England insist more on the practical duties than those in this country. Look again at the different sections in our own country, and we shall see that men of equal resources, do ten times as much in this way in one section as they do in another; and the difference may be seen connected with the same cause.

What then is the inference from facts like these? Must we ascribe the difference *wholly* to a want of piety on the part of those who come short in the practical duties? I trust not. There is a *fashion*, a *tone of public sentiment*, operating here as on everything pertaining to human feeling and action.

And now for this public sentiment, those who are commissioned as guides and standard-bearers in Israel, are in no small degree responsible. How shall this sentiment be elevated to the just standard? Above all other means yet untried, I should say, is that of inculcating, in somewhat of the truly primitive style, the practical duty in question during the revivals of religion with which God may see fit to bless and replenish our Zion. Let the sinner see *at the time* to what a state of feeling and of action he ought to be converted if he would be Christ's "disciple indeed;" and let the young convert be timely reminded, into what a new world of benevolent action he is born. Direct the sinner to give himself *wholly* to be the Lord's; and encourage him, when he has done it, to start in the career, with Christ and the primitive disciples for his pattern. If the Spirit has breathed the breath of life and love into his soul, he will readily fix his standard at almost any point which you shall show him his Lord requires. But leave him to fix the standard low, by saying nothing expressly on the point, and when the fervor of his "first love" has subsided, you will labour to little purpose in an attempt to elevate it.

One soul thoroughly converted to the work of the Lord, is worth more to the honour and prosperity of the church than ten such as those to whom the apostle was compelled to say, "I stand in doubt of you."

This thorough transformation may perhaps be effected by the timely use of means in cases apparently the most hopeless. Instances occur in the records of every age, in which men previously distinguished for particular traits of abandoned sin, have become as highly distinguished for the opposite traits of godliness. The mad persecutor has become the devoted martyr—the devotee to mammon, the munificent patron. Perhaps as a reason of this, the enormity of their particular sins may have led them especially to contemplate the opposite virtues, at the time of conversion. At any rate, the facts encourage us against despair, even in the hard case of the most native and deep rooted avarice. The muscle of a miser's fingers is his heart; and though that be contracted to the size of a grape-shot, and of the same iron hardness, and hold his fist clenched round his purse with the unyielding gripe of the tetanus—yet, when this adamant is made to yield to the glow of an etherial flame, we may expect to see the spasmodic grasp relax. If then the moment is improved, we may expect a thorough cure.

What then shall we say of the converted worldling who professes to be cheered with the hope of future felicity—to have become an "heir of all things" by having "put on Christ"—imbibed the spirit of infinite benevolence—but who is found as pennyless as ever when an application is made for his substance to send the same precious gospel to the millions who are perishing for lack of vision? One of these two things we are obviously compelled to say: either he has contrived to gain a selfish hope, that must 'perish with his money;' he is one 'that hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, and thus proves his destitution of love to God;' or else his spiritual guide is in fault for not having 'taught him the way of God more perfectly.' And what shall we say of the character of a revival of religion in any place where converts are said to be multiplied by fifties or by hundreds, but where, on the application of a thorough test, no material increase of Christian beneficence can be discovered! Would to God this were but an hypothesis—a picture without a prototype; and that I could have sketched it without the recurrence of what has been recently told me from the east and the west. Fault must be somewhere, when facts are thus. It was not so in the revivals of 1816, and I trust it is not the *general* characteristic of those with which God is now blessing our churches. Revivals are the hope of Zion for stability here, and her resources for spreading the gospel to the earth's end; and it is all-important that they should be so conducted as to answer these ends to the utmost.

In the warmth of my solicitude, I have said so much on the above topic, that I have no space left to treat of the article of "justice" in this relation as its importance demands. Nor, perhaps, is it requisite that I should go over again with a similar course of suggestions for the purpose of applying them *distinctly* to this topic. It is obvious that most of them, (mutatis mutandis,) are equally applicable in their full force.

I will briefly add, that if the duty of justice were more frequently enforced on the conscience during seasons of revival, we should find more of integrity and less of scandal in the subsequent lives of those brought into the church. Let the base criminality of a departure from the strict morality of the gospel, be portrayed; and let a sketch of social intercourse be exhibited, based on that golden rule of Christ, "whatsoever ye would that men should do unto you, do ye even so to them"—let these subjects of beneficence and justice be presented also in their practical bearings in private conversations with the inquirer and the convert—and especially let them be exhibited to candidates for church membership, in questions, gentle in manner, but as distinct and discriminating as the meekness of wisdom can devise. Let the person thus publicly pledge himself, as he ever ought, "to do justly and love mercy;" and if it appear obvious that he has no heart to such a life of devotion, the safest advice he can receive, is, to seek a more decisive conversion before he take the vows of God upon him. Let it ever be remembered, that what is thus done and felt in immediate connexion with our espousals to Christ, will give a tone to the whole subsequent life. It was the frequent remark of a very able and experienced divine, whom many now in the ministry remember as their spiritual father—"the higher you aim, the higher your arrows will reach." And perhaps the observation of all conversant with this subject, rebukes the presumption we are so ready to cherish in behalf of the new convert, that he will subsequently *elevate* his aim to a higher standard of feeling and practice.

While *immediate* repentance is ever to be urged, let it be a repentance of *all* sin, and conversion to *all* duty.

But I have promised to speak of two objections before I close. What has already been said, prepares the way for their speedy solution.

1. "To dwell much on topics of external duty, will divert the attention of enquirers." Divert it from what? seeking their salvation? Certainly not, provided the very way to seek salvation is to be converted to the cordial performance of all the duties Christ has enjoined. These duties may indeed be presented in such a manner as to divert the mind from Christ and the necessity of holiness of heart. But if presented in their proper connection with the doctrines of grace, they lead to no diversion except it be that very needful diversion of the sinner's mind from the pursuit of a *selfish* hope.

2. "But they will lead to self-righteousness." Presented in such a manner as to lead the mind to regard them as the meritorious ground of justification, doubtless they will foster this hateful and ruinous sin, so congenial to the proud heart. But did Christ so present these duties? And is he "a workman that needeth not to be ashamed" who cannot venture to follow his Saviour's example, lest he should foster fallacious hopes? cannot guard the manner in which he presents these duties, and therefore cannot dare to present them at all at the crisis when they are most needed, and will prove most effectual? Let him but cast his eye on the fallacious hopes which are liable to spring from his *silence* on these topics, and then let him consider not simply whether he should have the *courage* to preach them, but whether he should have the *presumption* to depart from the divine model, and thus by his silence leave men to the exposure of building their hopes of hea-

ven on the sands of sordid selfishness, and with a heart equally unprepared to "do justly, love mercy, or walk humbly with God."

And let both him that teacheth and him that is taught, forever bear in mind that solemn forestalment of the judgment day, presented by the Judge in Matt. xxv. "I was an hungered and ye *gave* me meat—come, ye blessed;—I was an hungered and ye gave me *no* meat—depart ye cursed!" V.

## FUNERAL CUSTOMS IN N———.

It is my design in this paper, to remark freely, but kindly, upon certain usages connected with the burial of the dead, which have long struck me as extremely improper.

1. It is not uncommon within the circle of my acquaintance to trespass on holy time by preparatory arrangements. I am aware, that cases may and do often occur, in which it is not only lawful but necessary, to bury the dead on the Lord's day; and circumstances may even require the coffin to be made and the grave to be dug, on the Sabbath. But I have known such cases of hurry and bustle as the following. A parent, or child, or some other dear relative, dies on Saturday, and at a season of the year too, when the remains might be kept for a week, if it were necessary; but no, all the funeral preparations must be hurried on, as if God had required them to be made and consecrated upon his holy day. Thus the mantua-maker is sent for and kept away from public worship; crape and silks are brought home from the merchant's shelves on Sabbath morning; half the females in the neighbourhood are expected to assist, more or less, in making up mourning for the bereaved family; saws, planes, and hammers, are heard all day in the work-shop, and nobody seems to suspect that there is anything but kindness, and sympathy, and piety, in all these mournful preparations. But how must a holy God regard them? Are they works of necessity or mercy? In the cases now supposed they are neither. All the parties concerned, might keep the Sabbath as usual, and still have time enough left to prepare for the funeral, long before any change in the corpse would render interment necessary. Why then, should the merchant open his store, and the mechanic be sent to his bench of tools, and why should the house of mourning be converted into a milliner's shop, on the Lord's day, in which he hath said "thou shalt do no work?"

Shall we be told in reply, that these funeral preparations are wholly unlike ordinary secular employments, inasmuch as all who are engaged in them, must needs spend the day in solemn and profitable meditations upon death and eternity? Specious as this subterfuge is, I am sure that it can weigh little in the balances of the sanctuary. For, in what chapter or verse does it appear, that we may work for the dead unnecessarily on the Sabbath, any more than for the living? Will it be said that the custom which I am here deprecating, is sanctioned by the example of some of the most pious and conscientious members of our churches? My first answer is, that if it were so, it would prove nothing, so long as it is known that even good men are liable to be swayed by the tyranny of popular customs. But I am happy to believe, that few, if any, intelligent Christian professors among us are justly chargeable with such profanations of the holy Sabbath.

2. I think I have sometimes known the dead hurried away to the grave on the Lord's day, to save time. For example, when a town pauper, or some other poor and obscure individual dies, at the end of the week, something must be done to save appearances. The neighbours can-

not decently excuse themselves from attending the funeral. But if it should be deferred till Monday, it might interfere with their secular business. And so the Sabbath being a leisure day with all, the majority are in favour of proceeding with the obsequies at once, and the preparations are hastened accordingly. The man is in his grave, before the fever of which he died has time to cool, and it is thought a fortunate circumstance, that he made his exit just in time to be put out of the way, when nothing else could be done. Now is this right? Or is it robbing God under the garb of sympathy and piety in performing the rites of sepulture.

3. Is it right, I would ask, even when the nature of the disease, or extreme heat of the season, renders it necessary to hasten the burial—is it right to spend the Sabbath, or any part of it, in making up mourning? Might not the relatives in almost every case obtain the loan of apparel suitable for the occasion, or in failure of this, would they not better secure those divine consolations which they then especially need, by appearing without some of the customary badges of mourning than by causing them to be prepared on the Lord's day?

4. The tyranny of custom in some places, or I know not what strange anxiety to have the dead safely lodged in their narrow house, sometimes hastens them to it, I will not merely say before they are cold, but perhaps ere the soul has actually left the body. This unnatural precipitancy, carries the appearance at least, of wishing to have the deceased laid away out of sight as soon as practicable. But ought not surviving friends to consider well what is due to propriety, in taking their final leave of the dust which was once so dear? And above all is it not their solemn duty to guard against that haste of interment, which might bury a fellow-creature while yet alive, and leave him to the horrible agonies of waking up a few hours after in his coffin.

5. It is not very uncommon, perhaps, for bereaved friends to go into the opposite extreme, and put off the burial, till the busy attendants of death have carried the work of dissolution so far as seriously to annoy, and in some cases endanger, all who attend the funeral. Pestilential and suspicious diseases seem always to forbid unnecessary delay in the interment of their victims, and never can there be any good reason for long keeping back a mouldering form, however much it may have been loved, from the dust to which the decree of God has consigned it.

6. The custom which prevails to some extent, of handing round spirituous liquors among the carriers at funerals, has long struck me as extremely reprehensible. I am not ignorant of the common excuses for this practice—that it is a needful precaution against contagion—that the weather is warm, and the corpse heavy, and the carriers few—or that the weather is cold and it is a duty to guard against unnecessary exposure. But how futile are all such excuses! It will not be questioned I presume, by any competent judge in the case, that there are other and better defences against infection than ardent spirits. A vial of chlorine, for example, applied to the corpse when there is real danger, is worth more than any quantity of rum or brandy which can be swallowed by the whole procession. And as to the rest, has it come to this, that the sons of the pilgrims cannot endure a little heat or cold, or fatigue, in carrying a neighbour to his long home, without the stimulus of brandy? Let it not be told anywhere among the graves of our sturdy and abstemious ancestors, that when it is cold, we must have spirits to *warm* us, and

when it is hot we must have spirits to *cool* us; and to guard against being over-heated, must lay in a generous quantity of liquid fire from the the distillery.

7. It seems to me highly improper for the *pall-bearers* to return, as they not unfrequently do to the house of mourning, there to take their wine, or brandy and water, and in this way to reciprocate the ill-timed civilities of an afflicted family. Is it time to bring out decanters and fill the sparkling glass, when the head and prop of a family has just been buried, and the widow's heart is breaking with anguish? Surely none of the ordinary accompaniments of festivity are in keeping with tears and sobs, and badges of such recent bereavement. Besides, it is a bad and mischievous example. If the more wealthy bring out their Madeira and Cogniac for the refreshment of the pall-bearers, the lower class will either feel themselves obliged to go to the same expense, or to provide something cheaper, and equally cheering for the occasion. And who does not know, that some in every place will drink to excess, even at a funeral, if they can obtain the means of intoxication?

8. The custom which extensively prevails, of standing by the side of the grave in damp and cold weather, till it is entirely filled up, and even turfed over by the sexton, cannot, I think, be justified, on any principle of reason, or religion. Why should the living, many of whom are in feeble health, stand shivering and expose themselves to almost certain injury, when by retiring as soon as the coffin is lowered into its final resting place, they might avoid the danger? For my part, I believe that thousands have caught very distressing colds, and that many have laid the foundation of consumptions and other fatal diseases, by this kind of exposure. It cannot be right thus to trifle with health and life itself, in obedience to a custom which is incapable of being defended by a single intimation of scripture, or by any consideration of respect, either for the living, or the dead.

9. The tyranny of custom, does, to a great extent, in all parts of our country, impose funeral expenses upon the bereaved, which they are often unable to bear. Thus a poor widow, who has seen better days, would hardly obtain credit for a decent regard to the memory of her husband, if she did not expend the one half he has left for the support of herself and children, in buying mourning and providing a mahogany coffin. How preposterous, how sinful this species of prodigality is, needs no showing. But such improvidence it must be admitted, is not always chargeable upon custom. Some are extremely lavish of the little which will remain when debts are paid, as if they either wished to excite particular attention, or thought themselves in duty bound to expend liberally for the dead, though they should have nothing left for the living. And it is well if they do not contract debts which they have no prospect of being able to pay, by purchasing expensive mourning. Many a merchant could turn to such charges, which were made, when refusing to give credit would have been counted almost inhuman, but which even then it was little expected would ever be cancelled. Verily, it is no time to be dishonest, when death is in the house, and the sexton is gone to the grave-yard.

A.

# MISCELLANEOUS COMMUNICATIONS.

## ON THE MORALITY AND PUBLIC TENDENCY OF LOTTERIES.

(*Continued from page* 79.)

Thus, by the simplest principles of mind, and maxims of political reasoning, have I examined the effect of lottery-institutions upon individual character and national prosperity; and found them, in the one case, dangerous, and in the other, not to be endured. I have considered man in his only proper course of enterprise; and have shown that these divert him from it. I have looked at human society as a bond for mutual benefit, creating and diffusing advantage by its operations of industry and benevolence; and shown that these hang as a dead weight upon both. My objections have been founded on the results of experience, abroad and at home; and my dissuasives drawn from evils which a common observation will detect; objections and evils that would seem sufficient to discredit the system in the view of every man who understands the value of public virtue, or loves the welfare of his fellow-beings. There remains a subject of inquiry, not less important than the others;—the consistency of lottery-adventures with the duties of men relative to each other and their Maker: through which we may perhaps come to the root and spring of many of those unhappy influences that have already been argued from. It will seem a very sufficient account of the ruinous effects of lotteries, if it be found, that, in addition to encroaching upon public good, in this direction, and deranging human society in that, they contravene those principles of moral action on which the public good rests, and which had their existence before society was formed.

For this purpose it will not be necessary to wander far in search of moral distinctions; nor need we reason very deeply concerning the nature of good and evil: I call those practices *immoral* which of necessity violate acknowledged obligations. And as to lotteries, the immorality will have been set forth with all distinctness, when it shall be made to appear, that the *spirit* which indulges in this kind of adventure *is forbidden by the laws of God.*

It matters not whether the laws of God be gathered from his word, or inward monitions of the moral-sense;—every man who has arrived at the belief in a Divinity can tell, that he has not given thought and money to be wasted. And if not wasted, then certainly not to be laid out in efforts which shall form a bar to the equal benefit of others. The duties of men in respect to each other's interests are written on the circumstances in which they stand related; and enforced by their common powers of conferring benefit or harm.* It stands to reason, in the eye of all sobriety, that, in the midst of that vast apparatus set up throughout the known universe as the means of beneficence to sensitive beings, man—endowed with the noblest means of all, rational faculties and a heart to feel—is not to rest inactive, and less, to stop the springs of happiness within the circle of his power. Surely the mind whose region of active enjoyment exceeds the limits of its view, is not to spend its being on itself, in the indulgence of solitary gratifications, like the lamb in yonder field, who crops the grass, or takes repose at pleasure. These obligations, which reason can conjecture, the law of God enforces in more definite forms. There, all morality, that respects the mutual transactions of men, is made to rest upon an equal regard for ourselves and others, which would unite the action of individuals in a system of general advantage. There it is made plain, that from the disregard of that principle. spring all the wrongs which are in the community—all theft, all fraud, all violence. From that law, therefore, may we gather infallible means for judging of the morality of any system which proposes the advantage of one man or class of men, at the expense of all others.

Now let a person whose moral feelings are regulated by the rules of right, become acquainted, for the first time, with a lottery-scheme; and, having never reflected upon its public effects, let it be proposed to him to engage as an adventurer;—what may we suppose to be his course of thought while looking at its lawfulness for himself, as an individual. As he would not wish to engage in an enterprise so evidently novel, without reflecting first upon its proper character, he would naturally inquire, "What object do you propose to me, and from what principle among my motives, shall I act?" The answer must be, plainly, the acquisition of property, and that desire of riches which all men have. "Well," he would say, "but the desire of riches may be covetous, and can never be innocent except when indulged with moderation and the prospect of being useful. Your proposal would induce me either to gain nothing, or, possibly, an abundance; and I do not see that a system which would make us rich without our labouring for it has any great accordance with those principles on which God conducts his providence in this world. I should fear to step aside from the established course of nature, in search of a fortune which there is no evidence that my Maker designs me to have; and should dread the danger of meeting temptations which, as he has not called me to, he may not have armed me against. Besides, I am not the only man whose happiness is of consequence, and, in case I am to enjoy my fortune, I am bound to inquire what I render to my fellow-men for the sums which I take from them."

"But my friend," his tempter might say, "you have certainly forgotten one part of the system. Your neighbours will have the same opportunity with yourself, for the premium. Some, among you all, will gain advantage; and certainly it is worth the while to pay a trifle for the chance of enlarging your estate, by only taking from the multitude a sum which, divided among all, will never be felt."

"Nay then, I do not see but it is the many who must suffer loss for the one;—who might, with as good reason, suffer loss for them. And why should my neighbor wish to gain a trifle from me? If he ought to have it, I can give it with a better grace than so. Your plan is not a just one. It would make us each willing to deprive the rest of what he can, without returning an equal benefit; which none but a covetous man would consent to."

"Why, at this rate," the lottery advocate might perhaps return, "there is hardly any thing that would escape your censure; for how few are the persons who in dealing, act upon such principles at all. Look to that merchant, across the way, displaying his stock for the admiration of buyers, his eye sparkling with the expectation of profit; do you believe that he cares, more than I do, for the equivalent he renders? Observe in all the crowd that move along in this tide of business; how many can be found who have any thoughts beyond their own advantage? To be consistent, then, carry your objection through, and say, that trade and commerce had better be reduced to inaction."

To this the inquirer would doubtless make reply: "I own, that many follow an honourable calling with unsuitable desires; but I discern, nevertheless, a wide distinction between their pursuits and yours. Yonder merchant, whatever he be thinking of, does certainly give the value of his bargain; and the useful end of his actions is one reason for trusting the goodness of his intentions,—which on your behalf cannot be urged. The distinction is, that, while other occupations may admit the inducements of cupidity, this excludes all others; and that, while those compel pernicious motives to a measure of usefulness, yours would render the purest unprofitable. No man can innocently join in such a scheme, which acts upon unlawful passions, and rests upon the unmingled desire for riches."

Among these reflections, which, to a conscientious man, would be apt to present themselves at once, and cloud the scheme with an air of suspicion, almost as soon as developed, there are two that deserve particular notice. One of these respects the desire of getting the property of other men into possession, without reciprocal benefit; and if this be compared with the tenth commandment, it must appear directly hostile. The other relates to the disposition of gaining sudden wealth without the trouble of labour;—a disposition containing the seeds, if not the elements, of discontent and immoderate cravings.

Let the word of God be here, as every where, our guide. "He that maketh haste to be rich shall not be innocent." What temper does this warning set us on our guard against, if it be not that of discontent with the common gifts of Providence and a restlessness to better our condition by sudden and large accessions? And how may one define the "love of money"—the fertile source of mischief, but as a kind of abstract aspiring, which has gained an ascendency so great, that the subject of it will catch at almost every means for promoting his object? Now, although it may be difficult to describe the blameable desire for property in any form of words which shall define it from that which is unavoidable and proper, still it is known to be a besetting evil; and every man may suspect it of himself who, with his means of comfort tolerably supplied, cannot rest easy without more. If lottery-adventure does not imply this spirit, already existing, it conducts to it. If that be doubtful, ask yourself;—why has a man admitted the design of seeking his fortune in the wheel, if he have not already fixed his eye upon it? And, if he have embarked only a few desires, is it not the quality of imagination to blow them up, till desires are kindled into longing? And if he have gone only so far as to cherish a willing hope of receiving at the hands of chance benefits which do not belong to him, and which he has not merited by any labour, or industry, or invention, has he not transgressed the terms of that great prohibition which stands the barrier, on this subject, between crime and innocence?

Or, if example should be thought more forcible than conclusions from general principles, very practical illustrations of the doctrine are at hand, from exhibitions which every day among us witnesses. Here is a man betting on his neighbour's horse,—here is his neighbour who takes up the bet:—between them is the spirit of lottery-adventure displayed in all the characters which have been mentioned. The exhibition of the spirit, in this case, will hardly gain the epithet of *moral*, beyond the circle of the parties and their associates.

This leads me to remark, that on

the principle of lotteries, exhibited in another form, ***human society have placed their stamp of reprobation.*** There is a practice, well known in the world, having the same end and operation as I have ascribed to lotteries,—to transfer property under the direction of chance; and which finds its moving principle in the desire of getting gain without labour. This, though exhibited in many forms of more concealed or more open profligacy, has attracted the particular aversion of mankind in the characters of those who make the gaming table their resort. Now from some cause or other, from some perception of its immoral nature—or some experience of the malignity of its influence, all men call the gamester's character base; and, in denouncing gambling, irresistibly they pour contempt on lotteries, if it can be shown, that ***the evils of the one extend to the other;*** and that ***the passions which sustain both are alike.***

On the mention of these propositions, after what has been proved, the mind of every man will outrun all course of argument, and spring to a conclusion before logic can deduce it. For, on the score of wasted privileges, discontented hopes, ruined habits, the two maintain, beyond all litigation, intimate affinity. Only one difference can be named; that, at the gaming table, waste and ruin are concentrated, miseries brought on at a throw; while from the lottery-office, the evils issue more diluted, yet more diffused. If this circumstance form a palliation, it cannot a specific distinction. Indeed, when the extension of damage to greater numbers is considered, the question of precedence, though not important, is not clear. A few dishonest culprits, despised and driven from society, are less formidable than a mode of tempered dishonesty, insinuating itself throughout men's dealings.

But, to learn the kindred of these two systems, observe the proneness which they have toward each other. Numberless adventurers, entering the highway by means of lotteries, have come to their limit at the gaming tables. And wherever the former have gained a footing, they collect around themselves the arts of the latter, which, under the different forms of betting and insurance, connect them by insensible gradations with the lowest species of this corruption. And to learn the similar character of the passions by which the two subsist, if it be not plain already, go to the dealer, read his notices, observe his arts, note his customers, and you will have a very practical estimate of the moral dignity of the men who can be affected by such means, and the moral dignity of the means which can operate on such men.

There is no hazard, therefore, in saying, that lotteries ***will be infamous.*** But when I say ***will be,*** my mind is rather turned towards lamenting the reasons which have kept them from being so already. One cause and illustration of the general indifference I see, in the fact, that some individuals of serious character uphold them by their interest as adventurers: and another, in the fact, that legislatures give sanction to them, by public acts. The last, in a measure, makes the other inaccessible to correction. For, surely, "one ticket will not add to the evil, already established. It will be bought by another if not by me."—Such is the reasoning which leads many to believe that they may venture, without the responsibility of upholding the practice. Though they may feel the dreadful character of the system, when brought before them in public statements, yet the fascinating chance of being a winner, upheld by the argument of general prevalence, is too strong a temptation;—the hand is reached forth and the forbidden fruit gathered, whose taste always brings the knowledge of evil, rarely, the knowledge of good.

In the connection, therefore, of this subject with the private and public obligation of our citizens, it is important to remark; that, if the duty of individuals, with regard to lotteries, be clear, that of the State authorities is equally so. *The cause of public morals and of general happiness demands their abolition.* It is not an undertaking that need embarrass our public bodies in the execution. It is not even to repeal past acts; but only to decline new ones. And if a word could reach them, on the throne of legislation, they might be asked to look around and see, if the wide spread evil do not require their interference.—You sit to guard the rights of the people: will you look unconcerned upon the devastation of those morals which alone can make their rights worth having? You are entrusted with the general happiness: will you listen to the clamors or accept the gifts of interested men, who will injure it? To enlarge the revenues by encroaching on the virtue of the nation, what is it but to "do evil that good may come"? And when those revenues are seen to impoverish, in the end, the public treasuries, the act has an aspect of more unmingled harm. It is no longer doing evil, that good may come; it is doing evil, that EVIL may come.

Could those who have the opportunity feel the importance of urging the weight of this subject, in its proper place, there would no longer be cause for papers to proclaim it. Legislators must feel, that the tie which binds them to their high duties has something like solemnity. I am one who believe, that the wrongs of the oppressor and the corruption of the unjust judge will not more surely come upon their heads, than the evils which distress a people, through the neglect of upright administration, shall array themselves against their promoters. If this be evident, the cause of public morals, whether it carry the majority or minority in the "voice of the people," has an appeal reaching forward beyond the limits of time; looking to the day when truth shall assume her sceptre over men and nations—when obligations, once thought too empty for regard, shall fall with the weight of mountains; and when truths which might seem very harmless on the lips of mortals, like the seven thunders of the Apocalypse, shall "utter their voices."

ABE.

## CONTINUATION OF REMARKS ON COMMON SCHOOLS.[*]

ELEMENTARY books are another important means for promoting education. These we rejoice to see multiplying at the present day, even to superabundance. They are at once an indication of the interest excited in the community, and a facility for accomplishing its ends. Where competition is so great, improvements may reasonably be expected. These improvements will finally be embodied, and very excellent works will be the result. In the mean time, for our present exigency, we must select the best of those before us.

A spelling-book by Mr. Sears, is one out of many of the same kind recently published.[†] Whether this work should have the preference of all its recent competitors, I cannot certainly say, as I have not examined them all. In a variety of respects, it is manifestly better adapted to the instruction of children than the one we have generally used in New England. The selection and arrangement of the reading lessons, are enough to give it a decided preference, provided it were equal in all other respects. They are extremely simple and such as to render it difficult, for a child to read them with a "school tone." At any rate, with a very little care, on the part of the teacher, where this is the primary book, that worst bane of common schools, may be expelled. The lessons for spelling appear also quite improved both in selection and arrangement. There is a larger proportion of words in common use, and a much smaller proportion of those which neither the pupil nor the teacher will understand, or ever see except in the spelling book. Nothing can be more absurd than to task a boy to learn the spelling of words for which he will never have occasion in practice. So far as a judgment can be formed of the probability, no word should be introduced into a spelling lesson which there will not be occasion for the pupils to use in writing. Any spelling book I have yet seen, I should think materially improved by striking out one fourth or one half of the words in the tables. Indeed I am by no means sure of the utility of spelling lessons at all, as the reading lessons may be used for the same purpose. Such simple reading lessons as Mr. Sears places first, are admirable to begin with, both for the purpose of reading and spelling. The cat runs—the dog barks—are phrases which every child can understand; and perhaps it is of nearly as much importance in its ultimate bearing on the mind, that the words for spelling should be understood, as those for reading: and a child will be much more likely to attach a correct idea to each one found in a phrase, than when separate.

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[*] From page 89.

[†] As this work is now urging its way, and with some success, for general adoption into our common schools, perhaps a criticism on its merits from a disinterested individual, may not be untimely, nor wholly foreign to the general object of the Christian Spectator.

The author has also interspersed many useful hints to teachers in the course of his work. After what I have said above, it may easily be supposed I approve in the strongest terms of these. They supply, though very feebly, the want of more thorough instruction on school keeping. I presume, from the improvements above noticed, that Mr. Sears has himself taught school; else, I do not believe he could have made so good a book in these respects. The more learned a man becomes, and the more abstracted from juvenile intercourse, the less is he capacitated to understand what is and what is not adapted to the capacity of a child. In one or two other respects, however, as I may have occasion to show from the work before us, the accomplished philologist has the decided advantage in constructing a primary book of this kind.

Mr. S. professes to follow Walker's pronunciation, and has given a notation throughout, which will be a sufficient guide to the teacher if not to the pupil. Of this improvement, though deemed perhaps the greatest by the author, I think but slightly. For children take their pronunciation from the living voice of those about them—not from books. Nor in fact should I much care whether they follow Walker implicitly or not.

After having found so much to commend, I am sorry I cannot give an unqualified approbation of this book. Were it faultless, it would prove an invaluable blessing. But there is one very serious and very unaccountable blemish. I refer to his adoption of an obsolete spelling of quite a large number of words. I say it is unaccountable, for I can surmise but two possible reasons for it, neither of which is valid. The first is a manifest desire to follow Walker implicitly in all things: the second, a desire to differ from Webster as much as possible. This last I presume Mr. S. will promptly disavow, as he cannot be willing to injure the usefulness and the sale of his book, through personal antipathy. It remains for me then only to argue with him on the point of Walker's authority. This trouble I assume, in the faint hope of inducing him so to alter his very valuable book as really to fit it for use, and give it general currency.

Mr. S. has completely mistaken Walker's authority on this point, if he supposes himself to have followed it. He may have been led into such a mistake by the orthography still retained in what is called Walker's dictionary. But the simple fact is, that so far as spelling and definitions are concerned, it is not Walker's dictionary at all. All he professed to do was barely to rectify the pronunciation of Johnson's dictionary, leaving it in all other respects just as he found it. Walker has, however, notwithstanding he did not see fit to extend his province to the correction of Johnson in this particular, given us his authority *against* the correctness of Johnson in this particular, as a standard at the present day, as I will soon show. Mr. S. may indeed adduce Johnson, and all the lexicograpers of previous date, in support of this obsolete spelling; and well he may, for at that time it was not obsolete but in full fashion. But their author is now nothing in the cases before us. It is just as absurd to refer to a lexicographer of past ages for the current spelling of a word, as to appeal to the patterns of some antiquated tailor to determine the present fashion of garments. All they can tell us is the fashion of *their* day. If it has since altered, it is the simple business of the orthographer of the present day to report the fact just as it now stands, whether he is pleased or displeased with the alterations that have been made. Had Dr. Johnson given us the spelling employed in the age of Chaucer, it would not have been a whit more absurd in principle than for Mr. S. now to give us the spelling of Johnson in those words which decided custom has since altered. The old maxim of Horace must forever remain the true and only guide on such a point—Usus, quem penes arbitrium est, et jus et norma loquendi;—not past, but present use.

Walker, however, is of such modern date that his authority is still good; and had he chosen to exercise it in modernizing the spelling as he did the pronunciation of Johnson, we presume we should have been spared the trouble of the present remarks. As it is, it will certainly be with an ill grace in Mr. S., when informed of this authority, should he refuse to bow to it, when at the same time he is insisting so strenuously on our obligation to bow to the authority of the same man, on the kindred topic of pronunciation—and that too in a case in which we have not yet generally adopted the change, while the change in spelling has received full currency.

Most of the words in which I have noticed this obsolete spelling, are such as formerly were terminated with *ck*, but from which the *k* has since been dropped. Now for Walker's opinion on the point. In his remarks on the consonant *k* he observes; "It has been the custom within these twenty years to omit the *k* at the end of words when preceded by *c*." After expressing some groundless regrets for the change which I shall presently notice, he adds;—"This omission of *k*, is however too general to be counteracted, even by the authority of Johnson." These declarations seem sufficiently indicative of Walker's opinion as to the actual fashion of spelling such words. But should a possibility of doubt remain, it must be precluded by a recurrence to almost any page of his composition. Look, for instance, at the 26th page of the introduction to his dictionary, and you will see no less than seven instances in which the *k* is omitted in words which retain it in the subsequent vocabulary which he suffered to remain, literatim, as Johnson left it. *Didactic*, *gigantic*, *climacteric*, *&c.*, are the words in question; and they are almost the only ones found on that page which could end in *ck*. Walker's authority, then, as evinced by positive declaration and by his own practice, is entirely against Mr. S. And if so good a judge as he, felt himself compelled, against his own predilections, to pronounce the change, even at that time, "too general to be counteracted *even by the authority of Johnson*;" how can Mr. S. hope to counteract it at the present time when the change has become much more general and more firmly established! It is wisely remarked, that, "revolutions rarely march backward;" and least of all can this be expected in the improvements in the mechanical part of literature which have been steadily progressive ever since the English has been a written language. This same article of orthography is a perfect illustration of the remark, both as to the resistless progress and the benefit of the revolution; for who could even wish it possible to bring us back to the awkward and cumbrous combination of silent vowels and teeth-breaking consonants, in vogue but a few ages back. Even Mr. Walker we presume does not regret the changes effected previous to his day, however naturally he may be loth to change a spelling to which he had long been accustomed.

I have intimated that his regrets are groundless, and will now proceed to show it, in the hope of removing the like regrets in minds of less extensive observation, and less readiness to comply with established usage, whatever it may be. He complains that the omission of *k*, "has introduced a novelty into the language, which is that of ending a word with an unusual letter, and is not only a blemish in the face of it; but may possibly produce some irregularity in future formatives; for *mimicking* must be written with the *k*, though to *mimic* is without it." As to the blemish in the face of our language," we should think the superfluous *k* itself, and not its removal, were the blemish; just as the useless addition of another nose on the human "face," would be a blemish. But of such things, men are liable to judge chiefly from their customary associations. But it is "a novelty." True; and what improvement has ever been introduced into the language, which was not a novelty. But Mr. W. presents us with something more in the shape of *serious* objection. "It may possibly produce some irregularity in future formatives." Suppose it should, and the community by adopting them should give the strongest proof that they are *improvements*. A future age will be grateful for them. But let us look at the case, and see if there is really even a "possibility" of *irregularity* being introduced by droping the *k* in all the formatives. Provided it be found a fact that the greater proportion of derivatives from such words are now written without the *k*, it will be rather the introduction of *regularity* than otherwise, to drop it from the remainder. As this is a question of fact, any one may satisfy himself by recurrence to a dictionary. Take Johnson, if you please, and you will find that even he has not retained the *k* in one quarter of these formatives.

Take the very word which Walker selects to exemplify the contrary position—*to mimic*. Now while we must, as he observes, retain the *k* in *mimicking*, we must omit it in *mimical* and *mimically*. So of the word *politic*, from which we have *political*, *politically*, and *politician*, all without the *k*. The same may be shown of almost every verb, noun, and adjective, once ending in *ck*, from which any formatives are made. The very argument then which Walker brings *against* the wisdom of dropping the *k*, is as complete as any majority of cases can make it *in favour* of the omission. It is the only way to *produce* regularity in these formatives.

It is to be remembered that Walker does not at all advise to the reinstatement of *k* in words where custom has dropped it. He only wishes the revolution may stop where it is. To this, so far as the construction of a present vocabulary is concerned, we can have no objection. Let Mr. S. only give us the *present* fashion of spelling, and it is all we ask; but for him to give us an obsolete one, is really as absurd as to publish for the laws of the land, a code long since repealed. It is surely worse than useless for a child to learn a mode of spelling not in common use, for he will have to unlearn it again, and to acquire the current mode, on penalty of being branded as old fashioned—a penalty, by the way, which Mr. S. would deem absolutely insufferable in the article of pronunciation. Upon what principle it is that he would so zealously urge forward our children to adopt a new fashion in pronunciation, even before it is generally adopted in our community, and which in itself is no improvement, and at the same time drive them back to an old fashioned orthography, and beat them off from a real improvement completely established, I am at a loss to determine.

On the whole, should Mr. S. see fit, as I hope he will, in a subsequent edition, to give us a correct orthography, I believe his work would be immediately adopted into general use. But the error on which I have dwelt so long, is of so fundamental a character in a *spelling*-book, that I should advise the community to forego the other benefits of the book for a while, however highly I prize them; for some other author will soon come forth who will embody his improvements and avoid his obliquities, if he does not see fit to correct them.

Where the present edition is introduced in any school, I should advise the teacher to be at the trouble of dashing out from every copy the words in which an obsolete spelling is adopted. It will not be so much trouble as for the children to learn and then unlearn them and acquire a correct orthography. Or perhaps the better way will be, to omit the tables altogether, and to teach the pupils spelling from the reading lessons of almost any other book. One of the best items of advice which Lord Chesterfield, that philosopher on fashions, gave to his son, was, to acquire his orthography by observing the manner in which words were spelt in common books, and not in dictionaries. Then he would be in fashion; but if he had recourse to a dictionary, he would surely be behind it.

I should think it an additional improvement to the many which Mr. S. has already given us in his book, were he to introduce a well digested system of rules for the spelling of derivatives. These words are really the most perplexing to a writer of any in the language. He wants some rule, in participles for instance, to guide him when to omit the final vowel of the verb, or to double its final consonant. And what increases the necessity of such a system of rules tenfold, is the fact that these derivatives are not inserted in common dictionaries, so that one is now left without any means at hand for deciding the orthography, in case he is not fortunate enough to recollect the manner in which he has seen it spelt in the course of his reading. Our language, notwithstanding its many anomalies, is sufficiently regular to render an extensive code of rules at once practicable and of great utility. I would also add, that I see nothing which bids so fair to preserve our orthography from innovation and to render it uniform. I believe too it would be a vast facility in the acquisition of orthography, for the youth, at an early period, to commit thoroughly to memory such a system of rules, illustrated by appropriate examples. It would supercede the great toil and burden to the memory now requisite for learning to spell in detail all the words we have to use. Such rules, to some extent, have already been given by different authors; but we should be glad to see them increased and better digested, and embodied as a leading and principal part of an elementary work.

I will here take occasion to remark that we manifestly need a primary book for children of much smaller dimensions than a common spelling-book, and of perhaps one fourth the price, for the purpose of teaching the alphabet and a very few of the first rudiments. It might perhaps be more adapted to the infant mind, and would certainly be a great saving of expense to the community, as it is an obvious waste for a child to destroy a large book, as is the common fact, in acquiring what is contained on a very few of its pages. Perhaps the Franklin Primer is the work we need.

My apology for having detained your readers so long on this article, is the importance of the subject. A spelling-book, however small in size, and humble in pretensions, and destitute of interest to the mass of adult population, is still of vastly more importance to the coming generations than many a mighty tome which we patiently hear lauded through some fifty pages of a laboured review. Should these remarks contribute at all to render any future work of this kind better, or to prepare the community to appreciate any proposed improvements, I shall not regret the labour they have cost me.

I must still beg leave to make one more suggestion, though but remotely connected with the present subject. May there not be ultimately introduced into printed books, a system of stenography in which a single distinct character shall denote a syllabic sound, however differently that sound may now be spelt in different words? The benefits of such an improvement, *if practicable*, would compensate the labour of a hundred lives. The immense labour now spent in the acquisition and practice of spelling, would be superceded—the pronunciation and notation of words, would stand a fairer chance to become permanent, as we are informed is the fact in some languages of India by their having no silent nor superfluous letters, nor any letter denoting more than one sound—and books might be reduced to half the price by the reduction in size. The obvious mode of effecting such a change, would be, first to construct with great care the requisite system of stenography; and then to print the bible and other common books in this character, with the requisite explanations of the notation at the beginning; and to rely on the reduction of price to give them currency. Once introduced, the system would then be taught in schools, instead of the alphabet, spelling, &c., and the toil of years would be reduced to months, and the time saved would be so much added to each one's life and usefulness. The present tedious and absurd* notation would be learnt only by a few, as Greek and Saxon are now; and for the same reasons. Such a project is at least worthy of a sufficient investigation to enable those to decide on its practicability who may now be spending their learned leisure to no better purpose.

I close by reminding Mr. S. that in the attempt to revive an obsolete orthography, he is virtually guilty of the very crime he so heavily charges on Mr. Webster—"innovation." It is very much the same sort of *innovation* as to explode our present well established improvements in government and reduce us again to the shackles of a foreign monarchy. V.

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## THE ELOQUENCE OF MASSILLON.

In consulting the great models of pulpit eloquence, we have not secured our only, or our chief advantage, while we limit our inquiries simply to an examination of their public efforts. We may accurately analyse the eloquence of each; we may refer the success of one to an impressive delivery, of another, to sound and logical argumentation, of a third, to strength and vivacity of conception, of a fourth, to an earnest and powerful mode of appeal to the hearts and consciences of men, and of another still, to some or all of these united. So far we have done well. By a familiarity with these qualities as they appear in others, and an estimate of their comparative value, we correct and elevate our standard of excellence. But if we look for assistance in our endeavors to reach the standard they thus enable us to conceive, we must go farther. When we have ascertained the excellencies that marked the public efforts of an eminent orator, we should trace back those excellencies to their source in the intellectual and moral character of the man; and not only so, but we should inquire how that character was formed. We should recur to his history; learn what were the powers and traits which nature gave, and by what discipline they were improved and brought into useful exercise; what was the peculiar style of eloquence he had proposed to cultivate, and what course he pursued to effect his design.

He who should thus present to us the eloquence of Massillon, giving to its principal traits that distinctness and bold relief that would impress us with a just sense of their value; and then point to their origin in the private character and life of the man, would doubtless render us important service. Shrinking, for reasons obvious enough, from such a task, I shall only say a few things respecting Massillon as a man and as a preacher.

Massillon was born in 1663, in an obscure town of Provence, where his father lived, a poor Attorney. At the age of seventeen, he joined the congregation of the Oratory, by which I suppose we are to understand the preaching fraternity of the Roman Catholic church. He soon distinguished himself by his public addresses in various parts of the country, whither he was sent by his superiors.

A simple circumstance will show that modesty and humility were prominent traits of Massillon at this early period. Though but a mere boy, he was appointed to pronounce funeral orations on two archbishops; and his attempts on these occasions were attended with the most flattering success. Alarmed at his growing reputation, and dreading, as he said, the demon of pride, he resolved to escape him forever, and consigned himself to seclusion by becoming a monk in an abbey, where the strictest discipline was observed. It was not long, however, before he exposed himself again by a letter, which he was employed to address, on some particular occasion, to a dignitary of the church. The merit of the composition excited inquiry, and as soon as it was ascertained that he was its author, he was obliged to quit the habit and resume that of the Oratory.

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* *Absurd.* An uncommonly intelligent and enterprising Moonshee commenced the study of English under the tuition of one of our missionaries in India. But when he had spent some time in an attempt to learn our mode of combining letters into syllables and words, perplexed with the use of silent letters, and the very different powers of the same letters, he abandoned the project, declaring that such a language could contain nothing worthy of the acquisition.

Afterwards, while theological professor at Vienne, he delivered the funeral oration of Villars, archbishop of that city. On this occasion he seems to have given brilliant promise of his future celebrity. In consequence of his rising reputation, he was called to Paris, where he charmed the most crowded audiences, by a style of eloquence peculiarly his own. Appointed, at length, to preach before the court of Versailles, he was received with undiminished favour. After the death of Lewis XIV, the regent nominated him to the bishopric of Clermont. Before retiring to his diocese, however, he was engaged to preach again at Versailles before the new king, then nine years of age. In the course of three months, he composed and delivered those discourses which are known by the name of Petit Careme. Of these it is remarked, that though not in the highest degree finished, and perhaps inferior to some of his great sermons, in pathos and vehemence, yet their eloquence is more insinuating and delicate, and they convey those simple and affecting lessons, which were calculated to penetrate agreeably as well as forcibly the heart of the young monarch, for whom they were designed. About this time, he was elected member of the French Academy. But nothing could detain him longer from his flock. He sought in Clermont, a retreat from the great world where his talents had gained him the applauses of courtiers, and dedicated those talents to the instruction of a less splendid, but more humble and docile audience. The charges which he delivered from time to time to his curates, are placed high among his works. "He preached to them," says d'Alembert in his eulogy, "the virtue, of which he set an example, disinterestedness, simplicity, forgetfulness of himself, the active and prudent earnestness of an enlightened conviction, very different from that fanaticism which proves nothing but the blindness of zeal, and which makes its own sincerity very doubtful."

His charity to the poor was unbounded. His whole revenue was at their service. Says the same writer, "His diocese retain the remembrance of his benefits now, after thirty years, and his memory is still honored by the most eloquent of all funeral orations, the tears of a hundred thousand people, whom his bounty made happy." Not content with devoting his fortune to the indigent, he employed his interest and his pen in their favour; and presented to the court such pictures of the misery he saw around him, as obtained either actual contributions for them, or a considerable abatement of their taxes. His letters on this subject are said to be master-pieces of eloquence and pathos, superior even to the finest of his sermons. He died in 1742 in the 79th year of his age.

Massillon, as an orator, enjoyed unrivalled favour in his day, and he has gained to himself a name which will not soon be forgotten. To what did he owe this uncommon favour, to what his celebrity?

I believe it may be said to the credit of Massillon, that his popularity did *not* arise from any thing like a compromising spirit, which would lead him to relax the strictness of religious truth, the better to conciliate the favour of his hearers. On the other hand, he appears every where clothed in the dignity of the messenger of God to guilty man, every where he manifests the same holy indignation against impiety. How far he could use the language of compliment, may be seen in the following instance. It is from d'Alembert's account of his first effort at Versailles. "Lewis XIV, was then at the zenith of his power and glory; he had been victorious in every part of Europe; he was adored by his subjects, intoxicated with fame, and surfeited with adulation. Massillon chose for his text that passage of scripture which seemed the least adapted for such a prince, "Blessed are they who weep;" and from that text he conveyed a compliment which seemed to be dictated by the gospel itself, (and such as an apostle might have paid) "Sire," said he, addressing the king, "if the *world* were to address you from this place, it would *not* say, Blessed are they who weep. *Happy*, would it say, that prince, who never fought but to conquer; who hath filled the universe with his fame, who in the course of a long and prosperous reign, has enjoyed all that men admire in the splendor of conquest, the love of his people, the esteem of his enemies, the wisdom of his laws. But, Sire, the *gospel* does not speak the language of the *world*." Even when addressing a haughty monarch and a dissolute court, Massillon seems to have been ever true to his sacred office: humble, but firm. Of this we have sufficient evidence, if other proofs were wanting, in those words of Lewis XIV, which convey the highest encomium a minister of Christ can deserve, and which should be told wherever the name of Massillon is known. "Father," said he to the orator, "when I hear other preachers, I often go away *pleased* with *them*, but your sermons always leave me *displeased* with *myself*."

Massillon does *not* owe his distinction either to peculiar copiousness or depth of thought, or to any niceness of logical argument. In these respects he is ranked below his countrymen Bourdaloue and Bossuet. He has less parade of learning too, than the first, at least of patristic lore. It is remarked by many that he was not sufficiently studious in his youth, but trusted too much to his quickness of parts, and that often he does not sufficiently search beforehand into the bottom of his subjects.

The great excellence of Massillon as an orator consisted in a knowledge of the human heart, that enabled him to present to every hearer a picture of himself which he could not but recognise, and an unction both of style and delivery, which by its mild, insinuating, attractive influence, charmed away the opposition of even the unregenerate man, and made him look steadily at the painful picture so accurately drawn. These are the traits on which the admirers of Massillon fix their eye, and which indeed flash upon us wherever we open his volumes. I would have you view them as they were combined in the orator; and to aid you in this I cannot do better than to quote again the finished eulogy of d'Alembert. "He was persuaded that if a minister of the gospel degrades himself by circulating known truths in vulgar language, he fails on the other hand, in thinking to reclaim by profound argumentation, a multitude of hearers who are by no means able to comprehend him; that though all who hear him may not have the advantage of education, yet all of them have a heart at which the preacher should aim; that in the pulpit man should be exhibited to himself not to frighten him by the horror of the picture, but to afflict him by its resemblance; and that if it is sometimes useful to terrify and alarm him, it is oftener profitable to draw forth those extatic tears, that are more efficacious than those of despair. Such was the plan that Massillon proposed to follow, and which he executed like a man who had conceived it, that is, like a man of genius. He excels in that property of an orator which can alone supply all the rest; in that eloquence which goes directly to the soul, which agitates without convulsing; which alarms without appalling; which penetrates without rending the heart. He searches out the hidden folds in which the passions lie enveloped, those secret sophisms, which blind and seduce. To combat and to destroy these sophisms, he has in general only to unfold them: this he does with an unction so affectionate and so tender, that he allures us rather than compels. His diction, always smooth, and elegant, and pure, is every where marked with that noble simplicity, without which there is neither good taste nor true eloquence.—Massillon reaped another advantage from that heart-affecting eloquence which he made so happy a use of. As he spoke the language of all conditions, because he spoke to the heart, all discriptions of men flocked to his sermons; even infidels were eager to hear him; they often found instruction, when they expected only amusement, and returned sometimes convinced, when they thought they were only bestowing or withholding their praise. Massillon could decend to the language which alone they would listen to, that of a philosophy apparently human, but which, finding every avenue to the heart laid open, allowed the orator to approach without effort, and made him conqueror even before he had engaged.—His action perfectly corresponded with the kind of eloquence he had cultivated. The moment he entered the pulpit, he seemed deeply impressed with the great truths he was about to declare; with eyes cast down, a modest and collected air, without any violent motions, with few or no gestures, but animating all by an affecting and impressive voice, he communicated to his hearers the religious sentiment which his external appearance announced. He commanded that profound silence, which is a higher compliment to eloquence than the most tumultuous plaudits."—In looking at this delineation one might, indeed very naturally doubt whether the artist had drawn more from the real subject, or from his own beau ideal of pulpit eloquence. Yet if we allow for the high French colouring which it so obviously carries, we have, I am persuaded, a true portrait of Massillon.

I intended, when I began, to offer a few remarks of a practical nature on some topics connected with this subject; but have judged it better that they should give place to passages like these of d'Alembert.—I only add that among the most eloquent and perfect of Massillon's sermons are ranked those 'on the Forgiveness of Enemies;' 'on the Death of a Sinner;' 'on Confession;' 'on the Divinity of Jesus Christ;' 'on the Mixture of the Righteous and the Wicked; and his homily 'of the Prodigal Son.'

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*To the Editor of the Christian Spectator.*

Subjoined are a few *extracts from the common-place book of a deceased friend*. They are, as you will perceive, unstudied thoughts, of a practical character, written for his own perusal. They are the effusions of a heart habitually pious; and if you think them adapted to promote the piety of others, you are requested to lay them before your readers.

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"Perhaps almost every man living has a particular train of thought into which his mind falls when at leisure from the impressions and ideas that occasionally excite it; perhaps also the train of thought here spoken of, more than any other thing, determines the character. . . . In a *moral* view, I shall not be contradicted when I say, that if one train of thinking be more desirable than another, it is that which regards the phenomena of nature with a constant reference to a supreme intelligent Author."—*Dr. Paley.*

It is impossible to measure the value of the habit of mind here recommended. It is at the same time a most efficacious, I had almost said indispensable means, of advancement in piety, and a source of the purest enjoyment. It exerts also a most benign influence on our whole character.—Whereever we go, we meet with something which may remind us of the goodness of God. From the vast luminaries of heaven, down to the simplest forms of vegetable and animal life, every thing proclaims a present Deity. A person who has acquired the above-mentioned habit, perceives ten thousand evidences of the Deity, which others pass over without any notice, and without feeling any sentiment rise in the bosom. To such a person not a rivulet winds its way amid the twisted roots of a thicket, nor a gleam of sunshine spreads over the field, nor a bird pours forth its melody in the grove, without raising his thoughts to God. Nay if he has reflected much on the ways of this busy world, and learned the scope and tendency of both moral and political arrangements; he will recognise the hand of God, also, even in the hum of business, and in the complicated machinery of civilized life. A state of civilization is a state of nature—in other words Providence designed man should advance to a civilized state, and there are laws of nature, according to which this advancement is most successfully to take place, which are as much ordinances of heaven, as the laws that obtain in the material world. When therefore a person has acquired the devotional frame of mind, mentioned above, he can find something to nourish his piety, and lift his soul in silent musings to heaven, in the busiest scenes of human life; and to him the man who honestly and industriously labours for his daily bread, exhibits as unequivocal a mark of divine wisdom and goodness, as the busy bee which blindly erects a fabric of the most curious and exact mechanism.

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Lord Chatham, in his letters to his son, remarks, that "*politeness* is a species of benevolence, or something to that amount." Undoubtedly it is, since it consists in a constant endeavour to render those in our company, and others who have a claim, happy—whether it is done by the acts, the language, and the look of kindness, or by abstaining from whatever would tend to displease them. If this is so, is not true politeness a humble sort of virtue; and are we not under a *moral* obligation, as well as under the obligation imposed upon us by the rules of decorum and propriety, to imbibe its spirit, and practice according to its requisitions. We may, it is true, be polite from other motives than a desire to make others happy; and so may we relieve the distressed, and instruct the ignorant, from other motives than such as are sanctioned by the spirit of true religion; nevertheless our motives *may* be good. It often requires no small degree of self-denial, and no small effort of kindness, to conform to all the rules of politeness, in every variety of company, and in every situation into which we may be thrown. Hence the propriety and force of the appellation *Christian gentlemen.*

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"The armour which the Christian puts on in solitude, he will not lay aside in the field of battle."—*Mrs. More.*

"Such, and so permanent, is the effect of first impressions on the character, that although the philosopher may succeed in freeing his reason from prejudices with which he was entangled, they will still retain some hold of his imagination and his affections: and therefore, however enlarged his understanding may be in his hours of speculation, his philosophical opinions will frequently lose their influence over his mind in the very situations in which their practical assistance is most required;—when his temper is soured by misfortune; or when he engages in the pursuits of life, and exposes himself to the contagion of popular errors."—*Stewart.*

Every one who has made any advancement in virtue, knows by painful experience, how easily we are overcome by temptation. He forms his virtuous resolutions at home—he goes abroad, falls into temptation, and returns with bitter reflections on his want of moral vigilance and firmness. His good resolutions may not have occurred to him when they were needed, or if they did, they did not present themselves in that light in which they formerly did. They may appear to have been adopted in too scrupulous a frame of mind—or from a narrow view of the circumstances in which it was supposed they might be needed. Whatever may be the cause, the fact is remarkable, and deserves the serious attention of every one who imagines himself far advanced in moral excellence, so that while he "thinketh he standeth he may take heed lest he fall." The magnanimous and virtuous resolutions on which you rely for safety, and the strength of moral principle which may seem to you to elevate you above the snares of an alluring world, may be dissipated when the heart grows warm with the feelings of some rare occasion; and an opportunity will be given for the enemy in the *rear* to advance—an enemy who are ever ready to volunteer their services, nay, who push themselves into the battle, and take you captive ere you are aware of it. The erroneous impressions of an early education, conspiring with the suggested feelings of the moment, may, in a moment, gain predominance in your soul, and wake themselves into action, while reason, and conscience, and religion, are turning their eyes another way, or suffering them to grow drowsy, amid the din of a worldly scene. It is the part of true wisdom and of true religion, then, before we leave our quiet homes for extraordinary occasions, to pass in review the scenes which will present themselves, and having ascertained, as nearly as may be, the predominant temptations likely to prevail and beset the soul, when other things will engross its attention and feelings, to fix the steady eye upon them—to sink them deep in the memory, and at the same time to look about for a monitor who will accompany us, and, as we lift the poisoned bowl, will dash it from our hands, and save us from the "sins which," on such occasions, "most easily beset us." Some passage of scripture, or some weighty remark of a pious moralist, dwelt upon before hand, and *hummed* over, as it were, in the mind, and made to adhere to our familiar thoughts, may be useful on such occasions, by rising spontaneously to view, and staring us in the face.

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### ENGLISH ADVERTISEMENTS.

Much may be known of the manners of a people from their advertisements, and I sometimes amuse myself with looking over these articles on the crowded covers of the English Magazines.—In our country, we sometimes hear of a political aspirant, at the south or west, publicly proposing himself for office, but we never hear, I believe, of an American clergyman advertising for a parish. This is common in England. Among all sorts of "situations wanted," applications like the following, are as conspicuous as any.

"Curacy wanted.—A Married Clergyman, in Full Orders, M. A. of Oxford, wants a Curacy in Devonshire, in any neighbourhood where he can rent a good house, with garden, coach-house, and stable. The Advertiser would undertake two full services on Sunday, and the weekly duty. The most satisfactory references can be given. Address X. Y. Z. &c."

Another proposes to exchange his cure, for one which is more to his mind; and another, a recent graduate, is in want of a Curacy, that he may obtain a title to orders.

Our American clergymen, not uncommonly, *read* their discourses, but I am not aware that they *buy* them. No doubt, often, they would think it a cheap preparation for the pulpit, while they are burning their lamps till midnight, and writing their nerves into sleepless excitement, if they might purchase their sermons at two shillings sterling apiece, or in lots of ten for a pound. But their American notions forbid. This however is practised in England, as the reader probably knows. That the practice is not *very* scandalous, might be inferred from the admission of a notice like the following to the covers of such a work as the Christian Observer; and yet that it is somewhat so, would appear from the fact, that advertisements of the kind are anonymous, and their import concealed from the million under the cloak of a learned language. What need, too, if the practice be decent and right, of a "lithographic impression?" An honest roman type is as easily read, and sounds as well to the hearers, as a sprawling imitation of manuscript. But the hearers have eyes as well as ears; and their eyes must be "caught with guile," or their ears will be "dull of hearing." The preacher must carry a *deception* "in his right hand," into the pulpit, or what were his preaching better than the reading of a chapel-clerk to a slumbering congregation.

The advertisement, referred to above, follows.

AD CLEROS.

In Sets (of Ten,) price 1*l.* each.

Conciones Orthodoxæ, Lithographice impressæ, ac M.S.S. fideliter imitantes, in lucem jam primum prolatæ, atque in usum publicum Clerorum,—præsertim juvenum, illorumque quibus, propter curæ suæ amplitudinem, sermonum scribendorum sœpe deest opportunitas, accommodatæ.

Quibus accedunt aliæ, ex operibus Tillotson, Stillingfleet, Seed, Rogers, Brady, cæterorumque veterum Theologorum Ecclesiæ Anglicanæ clarissimorum excerptæ, contractæ, et ad genus orationis hodiernum haud levi cura redactæ, a quodam Presbytero.

Singulis Concionibus auctoris nomen adjungitur.

Quisque fasciculus Sermones decem, viz. tres novos, veteresque septem renovatos, in se complectitur; cui porro adduntur sententiæ, quas de Concionibus ejusdem auctoris publicatis Critici quidem jam antea ediderunt.

To be had of Messrs. Hatchard and Son, Piccadilly, London; [and a string of others]; or, by application to the Author, (inclosing Remittance,) addressed to the Rev. M. N. (care of the Post Master,) Ferrybridge, Yorkshire.

Liberally done into English thus:
*In sets of ten for a pound.*

UNMETHODISTICAL pulpit discourses; exactly executed like manuscript, by means of the lithographic art, and designed to be privily used in public, by those gentlemen of the clerical profession who, from the extent of their engagements, in the chase and the circles of fashion, [literally, the extent of their cures, curæ amplitudinem] cannot redeem time for the tedium of writing sermons.

To which others are added, taken from Tillotson, Stillingfleet, Rogers, &c. and so metamorphosed, and modernized, that the authors themselves should never suspect their origin. By a certain Presbyter.

Ten sermons in a parcel, three new ones and seven old ones newvamped; and [lest heretical or puritanical productions should be palmed upon the purchaser for orthodox, and also because it is not to be supposed that his professional reading has led him to an acquaintance with those old and by-gone authors mentioned above] the opinions of critics are added respecting their several merits."

The learned reader will perceive that several passages of the above version are rather hermeneutical than literal, but they seemed necessary to the spirit of the original.

A CERTAIN LAYMAN.

# THEOLOGICAL COLLECTIONS.

*Extract from Muensher's Dogmatic History,* (Introduct. Pt. II. vol. I. pp. 13—34.) *translated for the Christian Spectator.*

## THE GENERAL CAUSES OF CHANGE IN THE DOCTRINAL VIEWS OF CHRISTIANS.

WHOEVER has but glanced an eye over the history of Christian theology, and observed the great changes of opinion among Christians—the advances and retrocessions of enlightened and correct views, will find himself pressed by the question: Whence these innumerable changes? Why this constant fluctuation between light and darkness, between truth and error? The causes indeed are numerous and diversified. Some affected only single doctrines: and these we shall notice in the progress of this history. Others were more general; which it may be useful here to place together in one general view, as they must often be referred to in the examination of particular doctrines.

The general causes of change in doctrines may be reduced to these four: (1) the nature of the human mind generally; (2) the external circumstances in which Christians lived; (3) the varying necessities of the times; (4) the different helps used by Christians in the explanation and defence of their religion.

The FIRST CAUSE lies in *the character of the human mind.* The mind of man, when it has not lost its tone by inaction, and is not restrained by force, has a propensity to analyze its conceptions, and to combine and systematize its ideas.

With a simple faith, however excellent and praise worthy, the mind will not always rest contented. It begins to look at the grounds of its belief; it compares its own conceptions with those of others; and so far as its views are indistinct or unsettled, it endeavours to give to them precision and correctness. In these attempts, the human mind is apt to overleap the bounds, which by the nature of its powers are prescribed to its inquiries: it soars into bold speculations, and is lost in the mazes of its own movements. After many unsuccessful efforts, it begins to be more modest, to consider how far it can go, and to look at the field of its inquiries before it ventures upon them. From this propensity to speculation, the human mind, according as it proceeds more slowly or more hastily, forms for itself a greater or less number of new doctrines, which are annexed to its creed and incorporated in it. Thus from a simple faith, grew up a scientific theory, which afterwards was variously supported, decorated and modified, and which at one time sunk into a mere collection of creeds, and at another approximated to the ideal perfection of a science.

This aspiring disposition of the mind must have produced the greater varieties of opinion, in consequence of the vast difference in the abilities, education, and conditions of men, on which their views and judgment in regard to doctrines so much depend. Disparity of talents, education and aims, naturally produces diversity of opinions. Here, one man finds out new statements, and another new proofs, of what is currently received; there, those statements are called in question, and those proofs invalidated. The greater part of mankind, and even of teachers, are unqualified for deep investigations; and of course, they receive with blind acquiescence, the declarations of those who by their superior talents, splendid virtues, or without much personal merit, by the concurrence of circumstances, have risen to respectability and gained the confidence of the many. Sometimes an individual gains ascendency over the age in which he lives; he gives a new direction to the current of opinion, and his conceptions are adopted by that and the succeeding generations. If any voices are raised to question or contest his assertions, they are unheeded or coercively silenced, because his influence is paramount. After a while however, the enthusiasm with which the great man was regarded cools down; he sinks to the level of a common man, and his once admired doctrines are viewed with indifference, or even discarded. Such, almost invariably, has been the course of religious opinions. Certain teachers acquired a high reputation; and they advanced new opinions and decisions, to which other Christians yielded assent, until they were eclipsed by new teachers, and sunk away forgotten.

It is a noticeable fact that, as with individual persons, so also with the human race at large, periods of activity and of repose alternately succeed each other. Seasons of advancing, of standing still, and of going back, seem as if they revolved in a circle. Now a period of inquiry arrives; investigations commence; a few great men take the lead, and a multitude follow after, emulous of their fame. From these exertions, the system of theology assumes a new character; many imperfections are removed from it, and many important truths are exhibited with new evidence and clearness. What attainments might be made, if progress in such a course were to continue! But now an unexpected pause ensues. It would seem as if the human mind, having been overstrained, became exhausted and needed repose. Instead of advancing onward, men now are content thoughtlessly to repose over such doctrines as have been examined and settled; and from their fear of going too far, they actually take some steps backwards. Thus things remain, till a new excitement awakens again the slumbering spirit of inquiry. The history of theology in the 16th and 17th centuries, when the protestants came so far short of the pattern set them by the first reformers, is the best exemplification of these remarks.

The *passions* of men also have ever had great influence on changes in doctrine. The love of distinction leads some to hazard the publication of new opinions, which they advance with confidence and defend with pertinacity. Some, from their lust of empire, cannot endure, that the views they have formed of certain doctrines should not universally prevail; and therefore attempt, successfully or in vain, to enforce them on others. Sometimes personal enmity leads men to declare certain opinions erroneous and dangerous, and to denounce them, and procure their public condemnation. Sometimes the ardour of controversy leads an eager polemic to make assertions, which he would not have made in cooler moments; but which he will afterwards defend with unyielding obstinacy, and raise, if he can, to the rank of important articles of faith, in order to escape the mortification of acknowledging his error. Dissatisfaction with the world and gloomy melancholy have often engendered new opinions, which took colouring from the hue of the minds in which they originated. Thus have the pasions too often played a game with the understandings and judgments of men, even in matters of religion, and so become the cause of changes in opinion.

SECOND CAUSE, *the external circumstances in which men lived.* Man has, as we have seen, a principle of action within, and is not necessarily moved only by external things; yet history every where shows the vast influence these have on the mind, and their power to change men's views and judgments on religious subjects.

Semler has made the just remark, that dogmatic history has its own geography, and that the Christian doctrines have received various modifications according to the diversities of countries. The climate in which men live, undoubtedly, affects their religious opinions. The modes of thinking and of elucidating and confirming doctrines, are very different in the East, from what they are in the West. The Asiatic demands employment for his imagination, on the wings of which he readily soars to a great height; he finds little difficulty in regarding as true, whatever appears to him awfully sublime, or awakens pleasing anticipations; and his conceptions are generally expressed in ingenious apophthegms and parables. The colder European seeks for a logical connexion in his ideas and conclusions, is more inclined to calm investigation, and is less disposed to depend on mere authority. Dry scholasticism would never flourish well on oriental ground. The Egyptians showed a propensity to refined speculations; and in the stillness of solitude, opened their souls to mysterious influxes. Hence Eygpt gave birth to the Gnostic sects, to monkery, and to mystic theology. After reading the turbid conceptions and the tempestuous rage of the imagination in the works of Tertullian, who can doubt that the burning climate of Carthage gave him birth!—But geographic difference among Christians had another influence on the state of doctrines. The Greeks in the east were able to read the New Testament in its original language, and the Old Testament in the Alexandrine version. Hence they were, for the most part, much better expositors than the western Christians, who adhere commonly to the Latin translation, and out of it drew many forced interpretations.

Not only did country and climate serve to modify Christian doctrines, but also the *external condition of Christians*. In the change of their condition, often lay the cause of their being more inclined to certain opinions, at one time than at another; and of their sometimes cultivating theology with much vigour, and at other times neglecting it. In western Asia, where the churches once flourished under eminent teachers, Christianity is now reduced to a ceremonial of worship, in which its primitive doctrines are unknown or misunderstood. Is not this change to be ascribed chiefly, to the pressure of a despotic government which has impaired the mental energy, and to a sense of bondage which depresses the spirits of those Christians? Thus has oppression at times obstructed all improvement among Christians. But in different circumstances, it has served only to awaken their enthusiasm, which led them into all the notions of which the enthusiastic mind is susceptible. For example, the doctrine of Christ's thousand years reign on the earth and of the previous destruction of the Roman empire, was a favourite doctrine with the early Christians, so long as the oppression they suffered from the Romans gave it peculiar interest, but not so, when the emperors of Rome themselves embraced Christianity. When the government became Christian, its situation and mode of proceeding had considerable influence on the state of doctrines. At times it interfered in religious matters, employed its authority to give currency to certain doctrines, and its power to suppress the contrary opinions. Sometimes it imposed restraints on the spirit of inquiry, and at other times encouraged it. In these ways civil government has had too much connexion with the state of theological opinion.

Still more has the *ecclesiastical government* affected the state of theology. The teachers were the guides of the people, and controled the mode of thinking on religion in their age. If the education of teachers was good, and ignorant and unworthy men were excluded from the sacred office, religious knowledge was extensive, correct, and efficient, in the churches. But whenever admission to the ministry and behaviour in it were not guarded, when the ignorant were admitted and the vicious tolerated, then the theology of the times gathered rust from the sordid hands to which it was entrusted. The teachers, addicted to idleness, or absorbed in other business than that of their calling, were unconcerned about the state of religious knowledge around them; or they attended to it only with a view to their own influence and aggrandizement, or to cloak their ambitious and selfish purposes.—The relations subsisting between teachers and their congregations, and those between different teachers or churches, must have had influence in shaping the faith of Christians. The greater dominion the teachers had over the consciences of their fellow men, the greater the intellectual bondage, and the less the effects of free discussion. The uniting the clergy in regular bodies, formed after the model of the civil establishment, which was confirmed by synods, was a most efficient means of promoting uniformity in doctrine, but also of damping the spirit of inquiry. When the government of the church, and what has generally been connected with it—the establishment of articles of faith, were the prerogative of a few leading bishops, or of a single spiritual sovereign, the progress of dogmatics would take quite a different course from what it would if no human authority was admitted in matters of faith. Hence a thorough knowledge of the ecclesiastical regimen of an age, of the subordination and the rights of the clergy, as well as of the relation in which the churches of one country stood to those of other countries, must necessarily throw much light on the theology of that age, and account for many of the changes then produced.

*Ecclesiastical usages* have likewise had not a little influence on the course of opinions. Christianity in a short time after its establishment, was invested with a multitude of ceremonies, which were supposed to render it more venerable, and to increase its respectability and influence. These rites and customs multiplied immensely, and in the attempts to enforce or defend some of them, new doctrines were proposed, which, coinciding with established usages, were generally received and held valid. Thus for example, Thomas Aquinas, in order to justify the prevailing practice in his day, respecting indulgences and penance, invented the hypothesis of a treasury of good works, committed to the care of St. Peter's successors.

The mere *phraseology* used in religious discourse, has had influence on the revolutions of opinion. If a man, in order to give dignity to certain ideas, uttered them with sublime obscurity, or clothed them in bold allegories and pompous imagery; a subsequent age would be misled to put an erroneous construction upon his flights of oratory, and to receive his allegorical covering for the simple truth; and thus would found on his authority, doctrines, of which he himself, had no conception. The rise of the doctrine of transubstantiation, may serve both for illustration and confirmation of this remark.

But the circumstance that most advanced or retarded theological knowledge, was the degree of *freedom*, with which men were allowed to investigate and express opinions on religious subjects. Whenever a man would shudder to have a new thought occur to him, lest the utterance of it should destroy his peace for life, and cause him to be branded with the odious name of heretic; then the field of dogmatics would remain a barren waste, for no one would dare to cultivate it. Those able to improve the science of theology, would shrink from the attempt, because the results of their investigations must be kept as a profound secret, locked up in their own breasts. They would carefully avoid making any new remarks, or would study to conceal them under ambiguous and artful language, where for the most part they would lie unseen and useless. In such an age, if some daring spirit ventured farther, in defiance of custom and the laws, and openly expressed his views; those views were at once hunted down by the outcry of the multitude, or crushed beneath the weight of power. They could rarely spread far, or meet a fair examination. In general, the narrower the circle of subjects allowed to free enquiry, the greater the uniformity of doctrine, and of apodictical assurance. but the more also, of blind submission, and of adherence to mere formulas. On the contrary, when the careful investigator is encouraged to bring forward the results of his enquiries, and when the reflecting querist is not refused liberty to express his difficulties and doubts; some ferment may indeed arise, and more diversity of opinion prevail, but theology will then be stripped of its excrescences and false appendages, and its deficiencies being discovered, will afford opportunity for attempts to supply them. And though such an age may at first, seem more eager to pull down than to build up, yet in the end it produces this solid advantage, that the doctrines of Christianity are set in a clearer light, and defended by more solid arguments. From free inquiry, if it is conducted with impartiality and modesty, the truth must in the end, always derive advantage.

Finally, among the outward circumstances, producing a change in Christian doctrines, the *character of the religions supplanted by Christianity* must not be overlooked. The first Christian churches were gathered among Jews and Pagans. But how could such persons, on embracing a new faith, discard at once, the whole train of their former conceptions and opinions! Rather, while they cordially embraced Christianity as their new religious directory, their former ideas became intermixed with its instructions. Thus both Jewish and Pagan opinions were transplanted into Christian ground, and thereby contributed to shape or modify several doctrines of the church.

THIRD CAUSE of changes in doctrine, namely, *the varying necessities of the times.*

Jesus and his apostles stated their doctrines in the manner best suited to the exigences of the age in which they lived; and they dwelt most on those doctrines which were comprehensible by their immediate hearers and readers, and most important to their sanctification and comfort. But every age has its peculiar character and wants; and while the teachers who succeeded the apostles, endeavoured to adapt their precepts and language to the necessities of their own times, they introduced great varieties of sentiment.

Christians have found themselves obliged to defend their faith against those who impugned both its credibility and its importance. This led them to a more thorough examination of the principles they professed, and to the invention of more convincing arguments with which to meet gainsayers. A Jew was not to be confuted in the same way as a pagan; and new attacks called for new replies, and new objections for new proofs. To meet the exigences of controversy, Christians had to exhibit more clearly the connexion and dependance of many doctrines, to explain apparent contradictions, and to set up new definitions and distinctions. Sometimes also they have chosen to abandon a long received opinion, because it appeared to them untenable, and they feared that a perseverance in defending it would bring other doctrines under suspicion. How greatly, for instance, have the writings of deists contributed to change the aspect of modern dogmatics!

But a more fruitful source of change was the *zeal*, sometimes honest and sometimes selfish, for preserving the Christian faith pure and uncorrupt. This zeal has given rise to continual controversy in the church, from the days of the apostles to the present times. And in one point of view, these controversies have been advantageous to theology; for they have been a most powerful excitement to new and profound investigation. The ardour of conflict and the desire of victory fire the mind, and lead it to examine every source of proof for the opinion maintained, to discover every weak side of the opinion attacked, and to anticipate and guard against every possible objection. Not unfrequently the mind is pushed on, by this cause, to make inquiries and discoveries, of which it would not otherwise have formed a conception. Theology indeed has seldom derived much benefit from a controversy, so long as the heat of the contest continued; because the disputants almost invariably judged and reasoned from passion, and of course defectively and with partiality. But when the heat of the controversy had subsided, then the dispassionate inquirer could weigh the arguments on both sides, and profit by the new views which had opened to the visions of the combatants while sharpened by collision. Yet advantageous as religious controversies may have been to the cause of theology, by giving birth to more correct statements and better illustrations of the truth; not a little injury has also resulted from them. Seldom were they guided by the love of truth; but generally by violent party zeal subversive of all calm investigation. Seldom too, were they decided according to evidence; but oftener by extraneous circumstances, and sometimes by the decrees of the civil power. The modest voice of truth was drowned by the impassioned zeal of the stout polemic, and the more boldly and fiercely defended cause often prevailed over the more righteous. Polemic contests have led to useless speculations, and diverted attention from what is most important, the *practical bearing* of religion. They gave occasion for framing new articles of faith; by which the circle of subjects open to free inquiry was more and more contracted, and the Christian religion was reduced to a precise form, to which the highest importance was attached.——The most important effects of controversies on the cause of theology, were the following: new principles were brought to light, which before were unknown; and others that were known, were modified and supported by new arguments. The estimate of the relative importance of doctrines was changed; and many a point, on which little stress had been laid, was elevated to an essential article of religion, and all who rejected it consigned to the class of heretics. For each party in a controversy endeavoured to make it appear, that its own opinion lay at the very foundation of religion, and to exalt it to an essential article of faith. The triumphant party generally set forth its creed, defining articles of faith and prescribing phraseology, in order to exclude from their communion all who differed from them. Thus the Arian controversy gave rise to a creed respecting the Trinity, and the Nestorian controversy caused the person and natures of Christ to be carefully determined; and generally, religious contests have been the means of establishing new dogmas, and of giving a new form and stricter definitions to old ones.

While a zeal for purity of doctrine caused new speculative opinions to be introduced, there were some distinguished men, whose attention was directed to the *practical abuses* of doctrines. To counteract such abuses, they advanced propositions which became distinguishing doctrines of themselves and their party. Why, for instance, did Luther lay so much stress on justification by faith alone, without works? Because he saw the human satisfactions for sin in the Catholic church, to be worthless; and the meritorious works, by which the men of that age expected to purchase remission of their sins, excited his strong disgust.

As the necessities of the times caused many doctrines, so on the other hand, many doctrines *changed their character*, because they were retained unaltered in a different state of the world. Principles that had once been harmless and even useful, became hurtful, when held fast after the state of things was totally changed. That the early Christians, for example, should at first have regarded oral communications, which were handed down in the church, as their only source of religious knowledge, and afterwards should have coupled the Christian scriptures with tradition, cannot surprise us. The circumstances and necessities of the times naturally led to this. But, that Christians should regard tradition as a proper source of knowledge, in modern times, when the lapse of centuries has rendered it uncertain, and the stream has become so turbid by foreign mixtures, must be very prejudicial to theology.

FOURTH CAUSE, *different helps* for pursuing theology.

The sciences stand in close alliance; each contributes directly or indirectly to enrich, correct or support the others; and with the cultivation of the sciences, the progress of theology is intimately connected. When barbarism spreads wide, then religion degenerates into mere forms of worship, and its doctrines are stamped with the ignorance of the age. Superstition prevails, and multiplies the articles of faith immeasurably. The more mysterious any doctrine is, the more it distances all human conception,—so much the truer and more holy is it. The weakest proof,—the bare assertion of a man of influence, or even a marvellous story, is enough to satisfy a superstitious man and control his faith. Every doubt of a proposition so supported, is in his view, treason against the church and against God, and can be expiated only by the blood of the audacious doubter. The more ignorant men are, the more credulous also; and among such, it is easy for an honest enthusiast or a cunning deceiver to give currency to the most senseless thoughts. The history of the middle ages affords abundant proof, how low theology can sink, when ignorance becomes universal, and superstition mounts the throne. That great acuteness of intellect will seldom preserve a man from the infection of a reigning superstition, but only enables him to refine upon it, and to support it by more plausible arguments, appears from the examples of John Damascen, Thomas Aquinas, Anselm and others.

In particular, the neglect or cultivation of *good taste* has had considerable influence on theology. When the religious teachers were very sensitive to the beautiful, the sublime, and the simple, and especially when the study of the unrivalled classic works of the Greeks and Romans enlightened and guided their vision, the effects were apparent in their theological productions. Their cultivated taste led them to avoid useless speculations and digressions, to exclude the lumber of useless words, and to exhibit religious truths in a profitable and becoming manner. Among the respectable names to which theology is a debtor, I will mention only those of Erasmus and Melancthon. On the contrary, when good taste fled from the field of theology, then dogmatics shrunk up to a dry skeleton, acuteness degenerated into intricacy, precision into logomachy, and solidity into subtilty. Whoever reads the scholastic divines, e. g. Anselm, Abelard, Thomas Aquinas, cannot but admire their intellectual acumen; and he would often follow with pleasure the no ordinary train of their thoughts, if every page did not vexatiously remind him, that acuteness only, and not a chastened taste, was the inheritance of the scholastics.

As the cultivation of learning and taste in general, had a close connexion with the state of dogmatics; so especially has the use of certain *auxiliary branches of knowledge*, namely biblical interpretation, philosophy and history, had a direct influence on Christian theology.

The scriptures of the Old and New Testaments have, from the beginning, been regarded by Christians as a legitimate source of their religious principles; and they must be vastly preferable to dubious tradition, if we would ascertain the pure doctrines of Christ. Now when the Bible was snatched from the hands of Christians, and kept back as an obscure or dangerous book; the faith of Christians must of course have rested wholly on the authority of their teachers, and it became loaded with much that was not genuine. On the other hand, the free use and careful study of the holy scriptures, promoted a reformation in theology; for many a dogma would be given up, when men discovered that the Bible contained not a vestige of it, or perhaps direct confutations of it.

As the *use* of the Bible was so important, much also depended upon the manner in which it was interpreted. If the languages of the original were neglected, translations must be relied on; and as these seldom expressed the original accurately, men were in danger of believing doctrines, on the authority of the Bible, of which no traces occurred in the original. Examples in point, are numerous. The earlier Christians taught that God had committed the inhabitants of the world to the superintendence of angels, and that themselves had charge of the Jewish people. They likewise taught, that a part of the angels had debauched the daughters of men, and for this crime were thrust out of heaven. The first of these opinions was derived from Deut. xxxii. 8, 9, and the last, from Gen. vi. 2. Neither would have been found in the Bible, had not the Septuagint version been their sole dependance. But the consequences of neglecting the original text are most apparent in the Latin fathers, who being confined to their Latin translation, drew from it many opinions, which with more knowledge of philosophy, they could never have derived from the Bible. Various examples occur even in Augustine, who as an interpreter was long admired and followed.

Not only a knowledge of languages, but also just principles of interpretation, are necessary for deriving doctrines from the scriptures. We may compare them to a glass, through which the scriptures are viewed, and which imparts its own colour to all the objects seen. If in expounding the Bible, we assume some one principle as our fundamental rule, from which we will never deviate,—as for example, the authority of the church, or of some distinguished theologian;—or if we chase every ingenious allegory through all its windings, and in addition to the simple meaning of the words, seek for hidden and mysterious meanings; we shall be led to very different results, and shall collect very different materials for our system of theology, than if we had examined the sense of holy scripture by grammatical rules, and had transferred ourselves back to the age and the circumstances of the writers. To be sensible of the effects of a change in exegesis on dogmatics, we need only compare one of the recent systems of theology, with a system written forty years ago. It will be seen at the first glance, that many tenets, once supposed to be undeniably biblical, are now regarded as not biblical, and are therefore either expunged from the system of divinity, or are stated very differently, since the time that Ernesti and Semler introduced new principles of interpretation.

*The state of philosophy* has likewise contributed much to the changes in theology. The doctrines of a revealed religion ought indeed to be sought for only in a hermeneutical and historical way: mixing philosophy with such a religion, must be viewed as in a sense corrupting it. But when its doctrines have been ascertained, we cannot avoid an inquiry, how far they agree with the dictates of philosophy; and the great use of philosophy, in stating, arranging and supporting these doctrines can not be denied. Now philosophy has had both her friends, who recommended her as a safe auxiliary to the clergy; and her opposers, who maintained that the honour of divine truth was profaned by her touch. Sometimes she was considered only as a convenient instrument, serviceable when used to support the established system; and the only offices allowed her, related to the form of doctrines, the selection and statement of the proofs, and the arrangement of the parts of the system. In regard to the substance of doctrines, she might not hazard a query, without being charged with a criminal intrusion into the sanctuary of religion. On the other hand, sometimes she has been able either openly or silently to go much farther, and to raise herself from a handmaid to a mistress. Now dogmatics must have assumed a totally different aspect, according as it was pursued in the one or the other of these ways. Frequently there was a sharp contest between the friends and the opposers of philosophy; and whenever the former triumphed, the consequence was, that theology put on the livery of the reigning philosophy of the age, and appeared clad in Platonic, Aristotelian, Cartesian, Wolfian or Kantean drapery, as the fashion happened to be. And yet theologians have always ostensively founded their doctrines on the Bible, even when in fact derived from the prevailing philosophy; and though the Bible was often cited merely to support the conclusions of philosophy, and if it did not readily afford such support, was stretched on the rack of forced interpretation; still every age has claimed the merit of having a system which was in most beautiful harmony with the Bible.

Finally, *theological history* holds a place among the auxiliary branches of knowledge, which might contribute to changes in religious opinions. Impartial history shews us the origin of opinions, and thus discovers various tenets to be modern corruptions of Christianity. It divests us of many prepossessions, and leads us to examine and to judge with candour. The high authority of the famous ecclesiastical councils, for example, must sink in our view, when we have learned from impartial history the manner and materials of their composition, and the mode of their proceedings. Yet hitherto the influence of history on dogmatics, has been the less extensive, because the composing of good histories, is a service, which past ages have left for these later times to perform.

All the causes now enumerated have affected the state of theology, sometimes more, and sometimes less, at one time silently and imperceptibly, at another openly and notoriously. And though the doctrines of Jesus were always made the foundation, yet the modifications they received were numberless.

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## SURPRISE IN DEATH.

"We are all borderers upon the river of death, which conveys us into the eternal world, and we should be ever waiting the call of our Lord, that we may launch away, with joy, to the regions of immortality; but thoughtless creatures that we are, we are perpetually wandering far up into the fields of sense and time, we are gathering the gay and fading flowers that grow there, and filling our laps with them as a fair treasure, or making garlands for ambition to crown our brows, till one and another of us is called off on a sudden, and hurried away from this mortal coast: those of us, who survive, are surprised a little, we stand gazing, we follow our departing friends, with a weeping eye, for a minute or two, and then we fall to our amusements again, and grow busy, as before, in gathering the flowers of time and sense. O how fond we are to enrich ourselves with these perishing trifles, and adorn our heads with honours and withering vanities, never thinking which of us may receive the next summons to leave all behind us, and stand before God! but each presumes, "it will not be sent to me." We trifle with God, and things eternal, or utterly forget them, while our hands and our hearts are thus deeply engaged in the pursuit of our earthly delights all our powers of thought and action are intensely busied amongst the dreams of this life, while we are asleep to God, because we vainly imagine he will not call us yet."

"There are some beautiful verses, which I have read perhaps thirty years ago, wherein the ingenious author describes the different stages of human life, under the image of a fair prospect, or landscape, and death is placed, by mistaken mortals, afar off beyond them all.

"Since the lines return now upon my remembrance, I will repeat them here with some small alteration. They are as follow:

"Life and the scenes that round it rise,
Share in the same uncertainties.
Yet still we hug ourselves with vain presage,
Of future days, serene and long,
Of pleasures fresh, and ever strong,
An active youth, and slow declining age.

"Like a fair prospect still we make
Things future pleasing forms to take:
First, verdant meads arise, and flow'ry fields;
Cool groves, and shady copses here,
There brooks, and winding streams appear,
While change of objects still new pleasures yields.

"Farther fine castles court the eye,
There wealth and honours we espy:
Beyond, a huddled mixture fills the stage,
Till the remoter distance shrouds
The plains with hills, those hills with clouds,
There we place death behind old shiv'ring age.

"When death, alas! perhaps too nigh,
In the next hedge doth skulking lie,
There plants his engines, thence lets fly his dart;
Which, while we ramble without fear,
Will stop us in our full career,
And force us from our airy dreams to part." [*Watts's Works, Vol. I.*]

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The first of the above quotations will remind the reader of the following beautiful lines of Cowper.

"Op'ning the map of God's extensive plan,
We find a little isle, this life of man;
Eternity's unknown expanse appears,
Circling around and limiting his years.
The busy race examine, and explore,
Each creek and cavern of the dang'rous shore,
With care collect what in their eyes excels,
Some shining pebbles, and some weeds and shells;
Thus laden, dream that they are rich and great,
And happiest he that groans beneath his weight:
The waves o'er take them in their serious play,
And every hour sweeps multitudes away;
They shriek and sink, survivors start and weep,
Pursue their sport, and follow to the deep,
A few forsake the throng; with lifted eyes
Ask wealth of heaven, and gain a real prize.

# REVIEWS.

*The Christian Philosopher; or the Connexion of Science and Philosophy with Religion.* By THOMAS DICK, author of a variety of literary and scientific communications in Nicholson's Philosophical Journal, the Annals of Philosophy, &c. &c. First American edition. New-York: G. & C. Carvill, 1826. pp. 397.

IT is well known to all who were familiarly acquainted with the late President Dwight, how much that great and good man insisted on the duty of Christians studying the WORKS of God. Of his authority, the author of the work before us has availed himself, by quoting from his system of Theology, the following passage.

"The works of God were by him intended to be, and are in fact, manifestations of himself; proofs of his character, presence, and agency. In this light, he requires men continually to regard them; and to refuse this regard, is considered by him, as grossly wicked and highly deserving of punishment, Psalm xxviii, 5. Isa. v. 12—14. I am apprehensive that even good men are prone to pay less attention to the works of creation and providence, than piety demands, and the scriptures require. We say and hear so much concerning the insufficiency of these works to unfold the character of God, and the nature of genuine religion, that we are prone to consider them as almost uninstructive in moral things, and in a great measure, useless to the promotion of piety. This however, is a palpable and dangerous error. The works *alone*, without the aid of the scriptures, would, I acknowledge, be far less instructive than they now are, and utterly insufficient to guide us in the way of righteousness. The scriptures were designed to be a comment on these works; to explain their nature and to shew us the agency, purposes, wisdom, and goodness of God, in their formation. Thus explained, thus illuminated, they become means of knowledge, very extensive, and eminently useful. He who does not find in the various, beautiful, sublime, awful, and astonishing objects, presented to us in creation and Providence, inestimable and glorious reasons, for admiring, adoring, loving, and praising his Creator, has not a claim to evangelical piety." (System of Theology, Vol. III, p. 477.)

What Dr. Dwight so earnestly recommended to others, he himself practised in an eminent degree. "He looked at Nature with the eye of a poet, a philosopher, and a Christian. The majestic mountain and roaring cataract, the morning dawn and evening cloud, the shady grove and flowery meadow, were objects which raised his soul to ecstasy, and filled him with ever new delight. Nor were his views of nature limited to scenes of beauty and grandeur. He loved also to mark the *laws* that regulate the various works of God, from the minutest insect to the starry heavens. In them all, he saw proofs of His existence, power, and wisdom, and with grateful praise, recognised His goodness in the morning sun, and falling shower, and springing herb." (Memoir of President Dwight, Port Folio.)

The frequent and happy manner, in which many of the sacred writers allude to the scenery and the operations of the natural world, evinces how attentively they had studied them, and how deeply they were imbued with that delight and admiration, which such a study of them never fails to inspire. The same contemplation of the starry heavens, that kindled so warm and exalted emotions in the breast of Mr. Addison, and that drew from him one of his most admired and finished passages,[*] had long before awakened a loftier feeling in the breast of the Psalmist, and given rise to a still more fervent and exalted strain. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?"—The green pastures and the still waters—the rose of Sharon and the lily of the vallies—the cedars of Lebanon, and the dews of Hermon—objects of which the sacred poets make such fond and frequent mention, clearly evince how familiarly they held converse with the works of God. Nor are there wanting examples to show that they studied nature not only in her cheerful, but also in her solemn and awful forms, and recognised and adored the great Creator in *tempests*, when clouds and darkness were round about him—in *storms*, when his lightnings enlightened the world, and the hills melted like wax at his presence—in *volcanoes*, when in his wroth, the earth shook and trembled, the foundations of the hills also moved and were shaken; when there went up a smoke out of his nostrils, and fire out of his mouth devoured. Nor were they inattentive to the monitory voice that issues from the fading leaf, and the withering grass, and the transitory flower of the field, when the wind passeth over it and it is gone. This practice of devout and instructive reference to objects in the natural world, was not confined to the sacred poets. How aptly, and how beautifully, does our Saviour himself enforce his lessons of heavenly wisdom, by referring us to the *fowls of the air*, that our heavenly Father feedeth—to the *lilies of the field*, excelling in beauty the princely robes of Solomon—to the *sparrows* which are not forgotten before God—and to the *storm* which beat harmless on the house that was founded on a rock, but which prostrated in ruins that which was built upon the sand.

How great is the blessedness of that man, who combines with the enthusiasm of the naturalist, the devoutness of the Christian; whose heart is warmed while his vision is charmed; whose love and gratitude to the Creator, mingles with the delight and admiration with which he inspects the works of his hands!

If, as is the opinion of some, the heathen mythology was fitted to enhance the interest inspired by natural scenery, peopling as it did, the sky, the air, the sea, and the abysses of the earth, each mountain, stream, and grove, with myriads of divinities, how much more is that religion fitted to heighten the same emotions, which leads the student of nature to believe and feel, that the glories of the evening sky, the vernal landscape, each glittering gem, and enamelled flower, not only speaks the presence, but proclaims the loving kindness of his God! Who has so much reason as the Christian 'to find a fane in every sacred grove?'

The soul that sees Him, or receives sublimed
New faculties, or learns at least t'employ,
More worthily the powers she own'd before,
Discerns in all things, what, with stupid gaze
Of ignorance, till then she overlook'd—
A ray of heav'nly light, gilding all forms
Terrestrial in the vast and the minute;
The unambiguous footsteps of the God
Who gives its lustre to an insects' wing,
And wheels his throne upon the rolling worlds.

Who can doubt that the writer of the following passages from the hundred forty-eighth psalm, which Milton has so finely amplified in

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[*] Spectator, No. 565.

Adam and Eve's morning hymn, and Thomson so successfully imitated in his Hymn to the Seasons, united in himself those qualities which are necessary to impart the highest possible interest to the works of creation,—an imagination ever kindling at the beautiful and sublime of nature, and a heart ever glowing with love and gratitude to the Creator. *Praise ye him sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Fire and hail, snow and vapour, stormy wind fulfilling his word. Mountains and all hills, fruitful trees and all cedars. Beasts and all cattle, creeping things and flying fowl.*

We think the work before us well adapted to promote a union of that admiration of nature with piety towards its Author, of which we have cited such high examples. Although it comes after a long series of writings of the same class, it has the advantage of being better adapted than any of the others to the present advanced state of science; and though not a work of as great originality as several other kindred works, it still excels most of them in its tendency to promote at once the cultivation of the understanding and the affections. If we compare such writings as Ray's Wisdom of God in the Works of Creation, Sturm's Reflections, Wollaston's Religion of Nature Delineated, Derham's Physico-Theology, St. Pierre's Studies of Nature, Hervey's Meditations, and Paley's Natural Theology, we shall perceive that the uses which Christian writers have made of the works of creation and providence, are extremely various. Some have looked at nature purely through the medium of the understanding, and others through that of the imagination. One has sought only for *proofs* of the being and attributes of God; another, feeling the full force of this evidence as soon as he opened his eyes upon the works of creation, and impatient of a laboured course of reasoning, has chosen to occupy himself in descanting on their beauty and magnificence, and the benevolence and glory of the Creator; and another still, while he attempted coolly to give a history of nature, found himself, as Saint Pierre remarks, "making a pause at every step he advanced, transported at the beauty of her divine productions."* Dr. Paley may be cited as an instance of the first; Hervey of the second; and our present author of the third. As the views with which these several writers have looked at the works of creation and providence were different, so their several degrees of merit ought to be estimated on different principles. Paley's Natural Theology is a work of the highest excellence, and we are inclined to think that as a piece of reasoning it has never been excelled. But Hervey can no sooner look at the starry firmament, or take a turn in a flower-garden, than he is transported at once away from the cold regions of argument, into the warmer and more congenial climes of poetry. Yet to many devout Christians, the "Meditations" of Hervey, are more edifying and more dear than the Reasonings of Paley. The disparaging manner in which Dr. Blair† spoke of Hervey's Meditations, is probably one great reason why this once favourite author has fallen into such neglect, we might almost say contempt. We cannot but think, however, that even when his merits as a writer merely are considered, he has been depressed below his proper level. No one can study nature long or attentively without being smitten with admiration at the perfection of her works. Hence, if the naturalist

*Studies of Nature, i. 1.

†Blair's Lectures, No. 18.

has a spark of poetry in his composition, it is sure to be kindled and to animate his descriptions.* If then one who undertakes merely to describe the works of creation is so prone to fall into raptures, and to leave simple prose as too tame to express his transports, much indulgence must certainly be granted to one, whose professed object it was not to *describe* nature, but to *contemplate* her in her most sublime and beautiful forms, exalted in all their characters, by reflecting the divine image of their Maker, and shadowing forth the glories of the redemption to a soul already strongly imbued with the love of God. Viewed in this light, the Descant upon Creation, which was intended to magnify the condescending love and mercy of Christ, by contrasting his humiliation and sufferings in the work of redemption, with his exaltation and glory in the work of creation, contains several passages of great beauty, and moves throughout in a very elevated strain. Let us take as an example of his style and spirit, the apostrophies to *mines*, *fountains*, and *birds*.

"Ye *mines*, rich in yellow ore, or bright with veins of silver; that distribute your shining treasures as far as the winds can waft the vessel of commerce; that bestow your alms on monarchs, and have princes for your pensioners: Ye beds of gems, toy-shops of nature! which form, in dark retirement, the glittering stone; *diamonds*, that sparkle with a brilliant water; *rubies*, that glow with a crimson flame; *emeralds*, dipped in the freshest verdure of spring; *sapphires*, decked with the fairest drapery of the sky; *topaz*, emblazed with the golden gleam; *amethyst*, impurpled with the blushes of the morning: He who tinctures the metallic dust, and consolidates the lucid drop; He, when sojourning on earth, had no riches but the riches of disinterested benevolence; had no ornament, but the ornament of unspotted purity. Poor he was in his circumstances, and mean in all his accommodations; that we might be rich in grace, and obtain salvation with eternal glory; that we might inhabit the new Jerusalem, that splendid city, whose streets are paved with gold; whose gates are formed of pearl; and the walls garnished with all manner of precious stones. Ye gushing *fountains*, that trickle potable silver through the matted grass: Ye fine transparent streams, that glide in crystal waves along your fringed banks: Ye deep and stately rivers, that wind and wander in your course to spread your favours wider; that gladden kingdoms in your progress, and augment the sea with your tribute: He who supplies all your currents from his own ever-flowing and inexhaustible liberality; He, when his nerves were racked with exquisite pain, and his blood inflamed by a raging fever, cried, I THIRST, and was denied (unparallelled hardship!) in this his great extremity, was denied the poor refreshment of a single drop of water; that we, having all-sufficiency in all things, might abound to every good work; might be filled with the fulness of spiritual blessings here, and hereafter be satisfied with that fulness of joy which is at God's right hand forevermore."

"Ye *birds*, cheerful tenants of the bough, daily dressed in glossy plumage; who wake the morn, and solace the groves with your artless lays: inimitable architects! who, without rule or line, build your pensile structures with all the nicety of proportion; you have each his commodious nest; roofed with shades and lined with warmth to protect and cherish the callow brood; but He, who tuned your throats to harmony, and taught you that curious skill; He was a man of sorrows, and had not where to lay his head; had not where to lay his head, till he felt the pangs of dissolution, and was laid in the silent grave; that we, dwelling under the wings of omnipotence, and resting in the bosom of infinite love, might spend an harmonious eternity in singing the song of Moses and of the Lamb."

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*This tendency is strongly manifested in Wilson's Ornithology, and in the Entomology of Kirby and Spence. Any one who has perused the account of the Bald Eagle by the former, and the history of the white ants that hold in slavery a nation of blacks, by the latter, will be ready to assent to the correctness of this remark.

When, however, we venture to offer an *apology* for Hervey's Meditations, blending as they manifestly do, the spirit of the naturalist, the poet, and the Christian, we would not be misunderstood: the style is by no means adapted to ordinary purposes, and we need hardly add, that the reflections of Addison in Westminster Abbey, and his contemplations on the starry heavens,* are to be recommended to the young writer as much safer models of composition than the kindred productions of Hervey.† We cannot, however, extend the same apology to a writer who introduces, here and there, a passage in the style of Hervey's Meditations, in the midst of a plain didactic discourse; and hence, contrary to the common opinion, we are inclined to think that Hervey's Theron and Aspasio, a work consisting of familiar dialogues and letters, written for the most part in a plain, colloquial style, is more faulty in the manner of its execution than the Meditations; because here the florid passages appear like splendid pieces of patchwork, stitched upon a ground of very different texture.

> Purpureus late qui splendeat unus
> et alter
> Assuitur pannus.

On the same principle, we feel compelled to censure a few passages in the work now under review. The following may serve as an example:

> If we turn our eyes upward to the regions of the atmosphere, we may behold a spectacle of variegated magnificence. Sometimes the sky is covered with sable clouds, or obscured with mists; at other times it is tinged with a variety of hues, by the rays of the rising or the setting sun. Sometimes it presents a pure azure, at other times it is diversified with strata of dappled clouds. At one time we behold the rainbow rearing its majestic arch adorned with all the colours of light; at

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*Spectator, Nos. 26 and 565.

†That Hervey was possessed of a vein of genuine poetry, is evident from the specimens of translation which he has occasionally given in the notes to the Meditations; and had he cultivated his muse, and written his Meditations in poetry, he would perhaps have done himself better justice. Take, for example, the following translation of an ode of Casimir to the Rose, in which the spirit of the original is finely preserved, and several highly poetical thoughts are added.

> Siderum sacros imitata vultus,
> Quid lates dudum, rosa? Delicatum
> Effer e terris caput, O tepentis
> Filia cœli:
> Jam tibi nubes fugiunt aquosæ,
> Quas fugant albis Zephiri quadrigis:
> Jam tibi mulcet Boream jocantis
> Aura Favoni.

> Child of the summer, charming rose,
> No longer in confinement lie;
> Arise to light, thy form disclose,
> Rival the spangles of the sky.
> The rains are gone, the storms are
> o'er,
> Winter retires to make thee way:
> Come then, thou sweetly blushing
> rose,
> Come, lovely stranger, come away.
> The sun is dress'd in beaming smiles,
> To give thy beauties to the day:
> Young Zephyrs wait, with gentlest
> gales,
> To fan thy bosom as they play.
> [*Reflections in a Flower Garden.*]

another, the Aurora Borealis illuminating the sky with its fantastic corruscations. At one time we behold the fiery meteor sweeping through the air; at another, we perceive the forked lightnings darting from the clouds, and hear the thunders rolling through the sky." p. 93.

This paragraph, which would be a little too florid in any connexion, appears to a peculiar disadvantage in the work itself, by coming immediately after a passage which contains some plain geological remarks upon "earths, sand, gravel, marl, clay, sandstone, freestone, marble, limestone, fossils, coals, and peat." These topics, however useful and instructive they may be, furnished but a poor preparation for the fancy to take so sudden a flight upward. But when our author has been descanting on the wonderful powers of the telescope and the microscope, the reflections which follow appear much more like the result of a genuine feeling of admiration.

By this admirable instrument, (the microscope,) we behold the same Almighty hand, which rounded the spacious globe on which we live, and the huge masses of the planetary orbs, and directs them in their rapid motions through the sky—employed, at the same moment, in rounding and polishing ten thousand minute transparent globes, in the eye of a fly; and boring and arranging veins and arteries, and forming and clasping joints and claws, for the movements of a mite! We thus learn the admirable and astonishing effects of the wisdom of God, and that the divine care and benevolence, are as much displayed in the construction of the smallest insect, as in the elephant, or the whale, or in those ponderous globes, which roll around us in the sky. These, and thousands of other views which the microscope exhibits, would never have been displayed to the human mind, had they not been opened up by this admirable invention. In fine, by means of the two instruments to which I have now adverted, we behold Jehovah's empire extending to infinity on either hand. By the telescope, we are presented with the most astonishing displays of his own *omnipotence*, in the immense number, the rapid motions, and the inconceivable magnitude of the celestial globes; and by the microscope we behold, what is still more inconceivable, a display of his unsearchable wisdom in the divine mechanism by which a drop of water is peopled with myriads of inhabitants,—a fact which, were it not subject to ocular demonstration, would far exceed the limits of human conception or belief. We have thus the most striking and sensible evidence that, from the immeasurable luminaries of heaven, and from the loftiest seraph that stands before the throne of God, down to this lower world, and to the smallest microscopic animalcula, that eludes the finest glass,—He is every where present, and by his power, intelligence, and agency, animates, supports, and directs the whole. Such views and contemplations, naturally lead us to advert to the character of God, as delineated by the sacred writers, that, "He is of great power, and mighty in strength;" that "his understanding is infinite;" that "his ways are unsearchable and past finding out;" and they must excite the devout mind to join with fervour, in the language of adoration and praise."—p. 295.

Few, if any writers of this class have ever taken so wide a range over the vast territories of science, as the author before us. Anatomy and Physiology, Geography and Geology, Natural History and Natural Philosophy, Chemistry and Astronomy, are severally regions through which he has taken his excursive flight. Nor does he rest even here; but with untiring wing, next wanders over the spacious domains of art, bringing home from each of the great inventions and discoveries of man, something to augment the riches of his hive. The art of printing and of navigation, the telescope and microscope, the mighty labours of steam: these, and many similar things which testify of the capacity and greatness of man, are shown to witness no less the manifold wisdom of Him that made him, and are hailed as the harbingers of the millennial day.

Were it demanded how far the author is qualified to collect the offerings of so many sciences and arts, and present them at the feet of the Christian, we should not hesitate to say, that he has proved himself well qualified for this arduous but grateful task. We would not however, be understood to mean, that he is himself so universal a scholar, as the fulfilment of such a purpose might seem to imply. With the exception of what relates to astronomy, (in which study the author seems to have made very considerable personal attainments,) this work is chiefly a compilation, made up partly from similar works in Natural Theology, and partly from popular treatises on the several sciences: such, for instance, as Parkers' Chemical Catechism, and Bonnycastle's Astronomy; which, being intended chiefly for the young, studiously remark and point out the indications, which the facts they record afford, of the existence, the wisdom, and the benevolence of the Creator.

In the REFLECTIONS, however, which are interspersed throughout the work, there was more room for originality. These are generally pertinent; some of them are striking. But on the whole, we are inclined to think that this book will be more likely to edify the Christian, than to convince the infidel. Those very reflections which are so agreeable and animating, to one who needs no new arguments to confirm his belief, are what most disgust the unbeliever, while they weaken the impression made upon the mind of the inquirer after truth, who is half Christian, half infidel. To such a reader, and to the confirmed atheist, the cool, unimpassioned, candid, skilful arguments of Paley, are not only better adapted than any similar production, but they appear to us almost incapable of being surpassed. Short of absolute mathematical demonstration, we repeat it, we cannot think of another piece of reasoning in our language, on any subject, at once so inimitable in its manner, and so irresistible in its conclusions, as Paley's Natural Theology. One important respect in which Dr. Paley differs from most writers of the same class is, that he fastens on those examples only, which are strong and unequivocal proofs of the point in question. In so rich and ample a field for illustration, there was really no need of selecting any instances which were either ambiguous or weak; and accordingly, he has selected none. But other writers on the same subject have not always been so discreet; and among these we are forced to place our present author. When the phenomena of nature afford such excellent proofs of certain points in Theology—such, for instance, as the existence, the power, and the wisdom of God, we cannot but think that it is injuring the cause to attempt to derive from the same phenomena, doctrines to which they have, to say the most, but a doubtful application. The skeptic who had become thoroughly convinced of the existence and the natural attributes of God, by reading one part of the work before us, would be apt to lose all respect for the writer, when he came to witness his feeble attempt in the fourth chapter, to derive from the same premises, the doctrines of the resurrection, and the general conflagration. Such we believe, would be the effect upon the minds of men of science at least, and consequently upon the only class of readers, who are qualified to estimate the validity of the arguments. Indeed, this whole chapter, affords so many striking examples of the injudicious practice alluded to, that we feel it necessary to animadvert upon it with more severity, than we should be inclined to exercise towards a writer, whose general merits entitle him to so much of our respect and esteem. The chapter is entitled, 'Scriptural Facts illustrated from the system of nature." To the first proposition, under this head, namely, *that scientific knowledge, or an acquaintance with the system of nature, may frequently serve as a guide to the true interpretation of scripture*, we see no cause to object. To the *canon* also, or rule of interpretation, which is added, we readily assent. It is as follows: *that no true interpretation of scripture will be found inconsistent with well-authenticated facts, in the material world; or, in other words, when a passage is of doubtful meaning, or equally capable of different interpretations, it ought to be explained in such a manner as will best agree with the discoveries of truth in science.* The author proceeds to offer several illustrations of this rule.

If it be a fact that geological research has ascertained that the materials of the strata of the earth, are of a more ancient date than the Mosaic account of the commencement of the present race of men; the passages in the first chapter of Genesis, and other parts of scripture, which refer to the origin of our world, must be explained as conveying the idea, that the earth was then merely *arranged* into its present form and order, out of the materials which *previously existed* in a confused mass, and which had been created by the Almighty, at a prior period in duration. For Moses no where asserts, that the materials of our globe were created, or brought into existence out of nothing, at the time to which his history refers; but insinuates the contrary. For "the earth," says he, prior to its present constitution, "*was* without form and void." p. 315.

It frequently happens that an illustration is faulty, when the principle itself is correct; and whatever may be thought of the one just quoted, (and we are inclined to think well of it,) we cannot consider that which follows as at all felicitous.

Again, if it be a fact, that the universe is indefinitely extended,—that, of many millions of vast globes which diversify the voids of space, only two or three have any immediate connexion with the earth, then it will appear most reasonable to conclude, that those expressions in the Mosaic history of the creation, which refer to the creation of the fixed stars, are not to be understood as referring to the *time* when they were brought into existence, as if they had been created about the same time with our earth; but, as simply declaring the fact, that, at what period soever in duration they were created, *they derived their existence from God.* That they did not all commence their existence at that period, is demonstrable from a fact, that within the space of 2000 years past, and even within the space of the two last centuries, new stars have appeared in the heavens, which previously did not exist in the concave of the firmament, which, consequently have been created since the Mosaic period; or at least, had undergone a change analogous to that which took place in our globe, when it emerged from a chaotic state, to the form and order in which we now behold it."—p. 315.

Yet the Bible unequivocally asserts that the stars were created on the *fourth day*, a declaration much more specific than this, *that they derived their existence from God.* The suggestion in the following passage, that they could not *all* have been created at that time, surprises us the more, as we do not recollect to have met with the idea in any writer on astronomy, although several of these writers whose treatises we have perused, were very remote from the character of the "Christian Philosopher." The common supposition has been, that these new stars were so distant from us, that their light had just had time to reach us, since the creation; but, as that hypothesis would not account for their disappearing again, another more probable view of the subject has been suggested, which is thus expressed by Dr. Chalmers. "At such an immense distance for observation, it is not to be supposed that we can collect many points of resemblance between the fixed stars, and the solar star which forms the centre of our planetary system. There is one point of resemblance, however, which has not escaped the penetration of our astronomers. We know that our sun turns round upon himself, in a regular period of time. We also learn, that there are dark spots scattered on his surface, which, though invisible to the naked eye, are perfectly noticeable by our instruments. If these spots existed in greater quantity on one side than upon another, it would have the general effect of making that side darker, and the revolution of the sun must, in sucha case give us a brighter and a fainter side, by regular alternations. Now, there are some of the fixed stars which present this appearance. They present us with periodical variations of light. From the splendour of a star of the first or second magnitude, they fade away into some of the inferior magnitudes—and one, by becoming invisible, might give reason to apprehend that we had lost him altogether—but we can still recognize him by the telescope, till at length he re-appears in his own place, and after a lapse of so many days and hours, recovers his original brightness."*

The second position of the author is, *that the system of nature confirms and illustrates the scriptural doctrine of the depravity of man.* This point is argued from the disorders that exist among the interior strata of the earth, indicative of vast and destructive revolutions that have occurred since their first creation—from the ravages of volcanoes and earthquakes—and from "thunder-storms, tempests, and hurricanes"—and from "the vast and frightful regions of ice around the poles."

The fact that so many of the human race have been punished by the operation of these natural agents, may be admitted as some proof of the wickedness of man. But we are of opinion that all the laws of nature are benevolent in their design, and *entirely* benevolent; and that the mode in which they are made instrumental in punishing the wicked, is that these are brought *into the range* of those operations which, though destructive, on account of their resistless energy, to the individuals that fall in their way, are still essential to the well-being and safety of the whole. Modern sciences,particularly chemistry and geology, have discovered the beneficial tendency of so many of these convulsive efforts of nature, which seemed before to be designed merely to scourge and afflict mankind, that we feel justified by a sound analogy in repeating the assertion, that the operations of all the laws of nature, even in their greatest irregularities, are good in their intention, and designed for the security and happiness of the world.

Thus the disruptions and dislocations of the strata composing the crust of the earth, so far from indicating in itself any marks of the displeasure of the Deity, is commonly mentioned by geologists as the most fortunate circumstance in the world for their science; for, had the strata remained in a horizontal position, (as the author seems to take it for granted they were created,) nearly all the facilities which are now offered for the study of geology, would have been wanting. Instead of the knowledge which the ardent devotees of this science, are now able to acquire respecting the interior of the earth, and of the diversified substances that compose its crust, by examining, as they have now the means of doing, the *edges* of the *inclined* strata—the caverns, that open an avenue to the abysses of the earth—and the frightful precipices that tower amid the ruins of the Alps or the Andes, their observations would be almost limited to one or two of the uppermost strata, were the crust of the earth formed throughout of horizontal, unbroken layers. Those riches moreover, which the mineral kingdom now pours into the lap of commerce, and administers to all the arts, would, in such a case, either lie mostly concealed forever from the view of man, or be nearly inaccessible to the miner. Those very disorders of the interior of the earth, therefore, indicate the benevolent purposes of the Creator no less, than the life that subsists, and the beauty that blooms, on the surface. Nor, in the opinion of the ablest geologists, are they to be referred, in general, to the deluge, but to revolutions which occurred during that period of which the author has spoken in his first illustration, "when the earth was without form and void,"—revolutions of course, not designed to scourge and afflict man, but to prepare the earth for his habitation. The origin of *volcanoes* being deep in the caverns of the earth, science has not been able to disclose completely the part they bear in the economy of nature. We could suggest some reasons already explored for thinking that this part is salutary; but we will, for the present, content ourselves with the inference to which all the analogy of nature points,—that when their agency is fully developed, it will prove to be beneficent in proportion to their sublime and awful phenomena. We are even now permitted to descry in the hurricane, gleaming through its black and portentous shroud, the hand of our most merciful Heavenly Father; and can unite with the Psalmist in summoning to his praise, fire and hail, snow and vapour, and *stormy wind fulfilling his word*. All who have attentively studied the atmosphere, and learned its diversified and important agencies, both chemical and mechanical, must have deeply felt how necessary it is to the safety of the world, that the equilibrium of this fluid should be preserved, with such variations only as are necessary to make it circulate in the form of winds and breezes. Viewing, therefore, the tornado as indicating somewhere, a disturbance in this equilibrium excessive in degree and fatal in its tendency, they will regard it as a messenger of mercy pressing its way onward, hurrying to prevent a direful catastrophe.

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*Chalmers's Astronomical Discourses, p. 21.

The "vast and frightful regions of ice around the poles," which our author considers as also degrading the habitation of man, are, to our minds, striking proofs of benevolent design in the works of creation; and so we believe they would have been regarded by himself, had he fully understood the influence which they exert in the economy of nature. His mistake lay in supposing that ice is the cause of cold; whereas its whole tendency is the other way—namely, to check and to arrest it. Chemists have clearly proved that congelation, though it is caused by cold, is nevertheless not itself a cooling but a heating process—that whenever water passes into the state of ice, a great quantity of heat is liberated, which contributes to soften the air, and to prevent the further reduction of its temperature; and, on the contrary, whenever ice melts, a similar quantity of heat is withdrawn from the air, retarding the sudden elevation of temperature which would otherwise ensue. Hence the approach of winter, in our climate, is greatly retarded by the congelation of water, which begins to take place as soon as the cold has reached a very moderate degree of intensity; and in the severest weather, when the increasing cold threatens to annihilate all things, the spacious floods of water instantly change their form, and pour forth from their secret chambers torrents of heat, that limit and mitigate the severity of the frost. The liquefaction of large bodies of snow and ice, exert, on the other hand, an agency no less beneficial, to retard the too rapid advances of the summer heat. The excess of temperature is absorbed by this means, and is again stored away to meet the exigencies of the returning winter. Now let us consider these facts in relation to the polar regions, and we shall soon discover that these "vast and frightful" accumulations of ice, are so far from being designed to afflict the inhabitants of those dreary climes, that, but for these, all those regions must have been totally uninhabitable. In a latitude where a winter's night lasts three long months, and a summer's day as many more, what could stay the severity of the frost or the intensity of the heat, did not the processes of congelation and liquefaction perform these kindly offices? The shivering Greenlander or Esquimaux ought, therefore, when he hears the forest-trees rending, and the ice groaning around him, to hail, with thankful emotions, these agonies of nature as the means which his beneficent Creator, mindful of the lowest of his creatures, has provided to save him from destruction. The benevolence of God is indeed eminently conspicuous in these frozen regions. Of all the bodies that are fitted to imprison and economize heat, it is found by chemists that none are so effectual as those which have a downy texture and a white color. Such is the raiment with which the Creator has invested the polar animals; and the Greenland bear with his robe of matted fur of snowy whiteness, grows up strong and majestic, amid frosts so bitter, and winds so piercing, that man, with all his boasted resources, sinks down beneath them in despair, or dwindles to a pigmy.

Had our author sufficiently reflected on these facts, he would never have thought of placing the polar ice among those things in the natural world which indicate the displeasure of God against mankind; and we are inclined to think that no part of creation, no laws of nature, will be found, on close inspection, to warrant our belief that any such indications exist—his tender mercies are over all his works.

We pass now to the third position of our author in the chapter under review, namely, *that the discoveries which have been made in the system of nature, illustrate the doctrine of the Resurrection of the Dead.*

> The transformations of insects afford us a beautiful illustration of this subject. All the butterflies we see fluttering about in the summer months, were originally caterpillars. Before they arrived at that highest state of their existence, they passed through four different transformations. The first state of a butterfly is that of an *egg;* it next assumes the form of a loathsome crawling *worm;* after remaining some time in this state, it throws off its caterpillar skin; languishes; refuses to eat; ceases to move; and is shut up as it were in a tomb. In this state the animal is termed a *chrysalis;* it is covered with a thin crust or shell, and remains, sometimes for six or eight months, without motion, and apparently without life. After remaining its allotted time in this torpid condition it begins to acquire new life and vigour; it bursts its imprisonment, and comes forth a butterfly, with wings tinged with the most

beautiful colours. It mounts the air; it ranges from flower to flower, and seems to rejoice in its new and splendid existence. How very different does it appear in this state from what it did in the preceding stages of its existence! How unlikely did it seem that a rough, hairy, crawling worm, which lay for such a length of time in a death-like torpor, and enshrouded in a tomb, should be re-animated, as it were, and changed into so beautiful a form, and endued with such powers of rapid motion! Perhaps the change to be effected on the bodies of men, at the general resurrection, may not be greater nor more wonderful in its nature, than are the changes which take place from the first to the last stage of a caterpillar's existence. In such transformations, then, we behold a lively representation of the death and resurrection of a righteous man. 'A little while he shall lie in the ground, as the seed lies in the bosom of the earth; but he shall be raised again, and shall never die any more.' p. 329.

"There is another illustration, taken from a consideration of the chemical changes of matter, which has a still more direct bearing on the doctrine of a resurrection. We know that substances which are invisibly incorporated with air, water, and other fluids, and which seem to be destroyed, may be made to re-appear in their original form by the application of certain chemical re-agents. For example; put a small piece of solid camphor into a phial half-filled with alcohol or spirits of wine; in a short time the camphor will be dissolved in the fluid, and the spirit will be as transparent as at first. If water be now added, it will unite with the ardent spirit, and the camphor will be separated and fall to the bottom of the phial. In this way the camphor may be nearly all recovered, as at first; and by distillation the alcohol may also be separated from the water, and exhibited in a separate state. p. 329.

With regard to the transformations of certain insects, if this example be intended merely as an *illustration* of the changes which man undergoes in the different stages of his existence (such different stages of existence being proved) we do not object to it—it may serve the purpose of comparison. But such instances cannot be offered as affording the slightest *proof* of the doctrine of the Resurrection. After all, the analogy fails in the principal point—the insect in making its transitions to the different states of being, does not *die*. If while in either of these states of transition, it be crushed between the fingers, or be drowned, or burned, it lives no more. In the examples of chemical decomposition which are adduced, the analogy is still more imperfect, or rather there is no analogy at all, and we noticed them with no little surprise. How slight an illustration does the mere fact that the same matter may exist under different forms, or in different states, as the solid and the fluid, afford of that sublime and holy doctrine which teaches, that this organic being, though reduced to a cold and lifeless clod, though dissolved in dust, though scattered in the winds of heaven or in the depths of the sea, shall be re-animated, and glow with renovated youth, and flourish in immortal bloom! We cannot but think (although such a purpose was far from the heart of our author) that this mysterious and sacred subject is degraded and almost profaned, by such a comparison.

The fourth proposition, *that the discoveries of science tend to illustrate the doctrine of the General Conflagration*, is maintained like the preceding, by a feeble train of reasoning, and amounts to nothing more than this, that the Creator has abundant means within his reach for the accomplishment of this purpose.

Should the Creator issue forth his Almighty fiat—'Let the nitrogen of the atmosphere be completely separated from the oxygen, and let the oxygen exert its native energies without control'—from what we know of its nature, we are warranted to conclude that instantly a universal conflagration would commence, throughout all the kingdoms of nature—not only wood, coals, sulphur, bitumen, and other combustible substances, but even the hardest rocks and stones, and all the metals, fossils and minerals, and water itself, which is a compound of two inflammable substances, would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe, and change its present aspect into that of a new world." p. 331.

The foregoing passage (which by the way is incorrect, in point of fact, in several particulars*) is one of those which we had in view when we said, that the indiscreet application of natural phenomena to the support of doctrines of Theology, had an unfavorable influence upon the mind of the skeptic, and indeed upon the minds of men of science generally; and that they in this way tended to weaken the salutary impression made by other parts of the same work. But, while we have felt it our duty to censure what we have deemed a perversion of the evidence, which the voice of nature speaks in favor of Revelation, we still cordially recommend the 'Christian Philosopher,' as a work replete with valuable information respecting the creation, and radiant with devout and pious sentiments towards the Creator.

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## *The Reference Bible, designed to facilitate the acquisition of scriptural knowledge, in Bible Classes, Sunday Schools, Common Schools, and Private Families.* By Hervey Wilbur, A. M. Boston, Cummings, Hilliard, & Co. Crocker & Brewster, also by the American Sunday School Union, Philadelphia. 1826.

The pleasure to be derived from reading the word of God, is described by Chrysostom, the most eloquent of the Fathers, with his usual vividness. He compares it with that arising from witnessing the beautiful objects of nature, and shows how it surpasses this in richness and permanence. The meadow and garden, says he, are sweet, but far sweeter the perusal of the divine scriptures. In those are withering flowers; but in these are living thoughts. In them is the whispering zephyr; in these, the breath of the spirit. There you may see the thorny hedge for a protection; but in these you may learn the securing providence of God. There you may listen to the chirping crickets; but here to the sounding prophets. The garden is confined to a single spot; the Scriptures may be every where enjoyed. The one suffers from the inclemencies of seasons, but the others in summer and winter are rich in foliage, and laden with fruit.

The wonderful volume of inspiration is indeed replete with all which can yield pleasure and improvement to the mind, or awaken, correct, and gratify the feelings. He who employs in its study intellect merely, finds it a mine inexhaustible, and rich in the quality of its contents. It furnishes material for the most intense thought and ardent investigation. It is a transcript of the "living manners," that flourished in the various ages during which it was composed; which but for this had long since descended to oblivion. It has transmitted to us, as it must to the last generation who will inhabit this earthly vale, the literature of a people singular for intellectual and moral worth,—a literature rich in its own material, and nervous with underived strength. It has made us acquainted with a language simple, noble, strong, tender; so like the works of God, it seems to have been created by himself rather than formed by the tardy and gradual invention of men. This literature and language were chosen by the Holy Spirit in ancient days as a medium of revealing to man what feeble reason could not teach. No book can afford so much food for the mind as the inspired scriptures. So new and striking are their subjects, so peculiar the customs of church, and state, and private life, pourtrayed in them; so inexhaustible the sources from which materials for their illustration may be drawn, they call into exercise whatever feelings of admiration, and whatever powers of understanding, we may possess.

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*Rocks and stones might, in the case supposed, become melted or even converted into vapour, but they would not blaze nor burn, not being inflammable bodies. Water is not composed of two inflammable substances as the author says —hydrogen is the only inflammable ingredient, while its union with oxygen prevents its being combustible in the state of water. The presence of oxygen in a body is rather a reason why it will not burn than why it will.

But the intellectual enjoyment and profit cannot for a moment be compared with the moral improvement derived from the study of the scriptures. It is impossible to say what this divine word has done to elevate man, and how much of the civilization of this world is to be attributed only to it. Where then is the man who would not wish this book to be placed in the hands of every son of Adam?

But if it be a subject of lamentation, that millions are without the Bible, it is also to be regretted, that thousands of those who do possess it, and even habitually read it, remain in a great degree ignorant of its contents. They have been accustomed to course over its chapters so familiarly from their childhood, that it has come to be like an often repeated story, heard but not heeded. They pass over its beauties, of language and of sentiment, without perceiving either; over its facts and doctrines, without being interested or instructed; and even over its obscurities and difficulties, without suspecting their existence. To devise a plan which shall tend to correct this habit, and fix the mind of the reader, to perceive and feel the import of the sacred word, is to subserve the end for which the Bible was bestowed upon us. And this is the object of the "Reference Bible." By the use of various letters of the alphabet affixed to the verses, or larger portions of scripture, as the connexion may require, reference is continually made to a "Key," or sheet of questions judiciously prepared by the editor, and by this means, the Bible, ceasing to be a passive book in the hands of an idle reader, is made the active interrogator respecting its own contents, requiring the reader at every step, to pause, investigate, and comment. The method may be understood from a specimen. Take for example the 97th Psalm. Prefixed to the first verse we find the letter *d*, and on referring to the key, we find this letter asks the following questions: "What DUTY is here enjoined? On whom? Is it taught by precept, by example, or by inference? How enforced?" To these questions severally, the attentive reader answers. The duty enjoined is, delight in the government of God, and it is binding on all the inhabitants of the earth:—The Lord reigneth; let the earth rejoice: let the multitude of isles be glad thereof. It is taught by precept, as well as by the example of the Psalmist; and is enforced by a variety of motives drawn from succeeding verses. Prefixed to the second verse we find the letter *S*, which the key informs us asks the following questions: "What SUBLIMITY of thought or of language is here? What inference follows?" To the first of these questions the reader might reply, that clouded majesty, vivid lightnings, the trembling earth, and melting hills, all conspire sublimely to announce the presence of Jehovah; and it might strike his mind as an inference that the "shepherd king,"—uttering language so much above the most admired passages of the heathen poets respecting the divinities they announced—must have "spoke as he was moved by the Holy Ghost;" or in other words, the Psalmist was inspired. For other passages different letters are employed, as *D*, *f*, *g*, *e*, *t*, &c. with which are associated such questions as the following, together with various subordinate ones, severally growing out of them; namely, What *difficulty* in this passage? what *facts* stated? what *geographical* information, *oriental custom*, doctrinal *truth*, &c.? To aid the learner in answering these questions, various compendiums of useful information are appended to the volume, which we shall notice more particularly hereafter.

The Bible though read in the closet or the family, will fail of salutary effect unless its truths are apprehended and felt. A commentary may explain a difficult passage, but it will not cause the mind to form strong conceptions of divine truth, nor the breast to feel its force. But the references of Mr. Wilbur are suited to lead the mind to think strongly of the subject of revelation. Divine truth becoming thus the subject of investigation, is incorporated with our fund of knowledge. It is associated with our trains of thought. We no longer recollect scripture as we do the alphabet with an artificial memory, we remember its ideas. The tenderness of Jeremiah, as he pours forth his mournful elegies, has sunk into our soul. We admire the abrupt sublimity of the Psalms and the prophets, and our souls expand with the eloquence of Paul. As we read we make our own commentary, and it is deep and original according to the strength of our minds and feelings. The difference in the knowledge of the scriptures acquired by merely reading a commentary and imbibing its explanations, and that gained by studying and meditating on each sentence, is as the difference between the knowledge acquired by doing a thing ourselves, and that gained by examining it after it is done by others.

One of the most common difficulties in the way of understanding the scriptures arises from its division into verses. Each verse stands by itself, as if it were an insulated proposition. The unpractised mind therefore is predisposed to search for its meaning as though it were a proverb, unconnected with the context. Mr. Wilbur has we think remedied this difficulty in part by making but one reference where several verses are intimately united in sense, and that at the first of these verses. The mind is thus led to consider them all as containing the same idea, repeated, it may be, under another form, for the purpose of enforcement or illustration.

For ourselves such seems to us the evil of this division into verses by breaks such as are used in other books only to mark paragraphs, we could wish that in the next edition of the Reference Bible, the whole text should be thrown into a solid form after the manner of Knapp's, Titman's, or Griesbach's Testament, and the paragraphs only be designated by breaks. The divisions into chapters and verses might be retained in the margin. The sign ¶ inserted by the original editors of our version to mark paragraphs, is too liable to be overlooked, is often inserted where the sense does not require it, and often omitted where it does.

If this alteration and one other in the Poetical books which we will mention were adopted, we should be quite contented with our version. The alteration now alluded to is a change in the somewhat absurd punctuation of the Psalms and other poetical books, and the arrangement of the text according to the parallelism of the poetry. The mode of punctuation from which we dissent is the too regular occurrence of a period at the end of the verse, and of one of the longer pauses in the middle. One evil of this punctuation is, that instead of aiding the mind to understand the meaning of scripture, it destroys the connexion of thought, interrupts the flow of style, and breaks up into detached portions the beautiful or sublime descriptions of the sacred authors. Another is, that it assists in framing that habit of reading which obtains so generally in relation to this portion of scripture, and is extended indeed to all reading of solemn composition. We allude to that gradual elevation of the voice towards the middle of a verse, and its gradual depression to a deep cadence at the end,—that absurd chant ironically misnamed the 'holy tone,' the sport of the thoughtless and a grief to the man of true taste.

We think that all who have attended to the subject must have felt the difficulty we have mentioned, and that all who have particularly noticed the tone we have alluded to must join in our regret, though they should attribute its prevalence to another cause.—No author would choose to see his writings disjointed like those of inspiration, each sentence, and often the member of a sentence, printed in a distinct paragraph, with a period perhaps putting a dead stop to the sense at the end. As we have no accents like those of the Hebrews, to mark the rythm, or rather the parallelism of the poetry, we ought to adopt the only mode we have, that of printing each member of the stanza in a line by itself. This is according to our own customs, which require that the lines of poetry even when they rhyme together, would be printed separately and begin with capitals. And this custom is absolutely necessary to reveal the structure of Hebrew poetry, which has neither rhyme nor syllabic measure.

Concerning the judgment exhibited by Mr. Wilbur in prefixing his references, our examination has not furnished us with much to say which is unfavourable. In some cases we should locate them differently, but though a wrong location might perplex, and occasionally mislead, it would still accomplish the great end of these references, which is to awaken attention to the matter of revelation.

Accompanying this edition of the Bible are tables of contents of the Old and New Testaments, and a table of proper names accented according to Walker's Key and Rules. There is also a Geographical Vocabulary prepared by J. E Worcester. This is a valuable appendage. Still it is to be wished that it were more full and complete, especially in relation to the geography of the Old Testament. Many places are mentioned in the Jewish scripture not to be found in this list; and in respect to some which it does contain, it is probably more or less inaccurate. Mr. Worcester however remarks, that 'the exact situation of a great part of the places mentioned in the Bible cannot be determined with any certainty; that the best authorities differ, 'and that therefore the positions assigned to many places in his vocabulary are to be understood as given with only a greater or less degree of probability.'

The first passage to which we referred for the purpose of trying the merits of this vocabulary, was Is. lxvi. 19—where four places are mentioned, only one of which, (Lud,) is to be found in the vocabulary. Concerning this, the information we obtain is probably incorrect, as it is said to be a city of Palestine near Joppa, when the sense indicates that Lud was some remote country. Gesenius says it was the name of a people in Africa or Egypt. Our next passage was the striking prophecy concerning the dissent of the Assyrian army upon Jerusalem, Is. x. 27—33. Their rapid march, the terror they produce in the inhabitants of the country north of the holy city, the progress they make from village to village, and the threatning attitude they assume before Jerusalem, are strongly conceived and described with graphic pencil. We will quote according to Gesenius' translation; and then compare the passage with the graphical vocabulary.

28. He comes to Aiath, he passes through Migron;
At Michmash he leaves his baggage.
29. They go through the pass,
They lodge at Geba,
Ramah is afraid,
Gibrah of Saul fleeth.
30. Lift up thy voice, daughter of Gallim,
Hearken, Laish,
Poor Anathoth!
31. Madmena flees,
The inhabitants of Gebim flee.
32. Yet a day at Nob to take rest,
Then he shakes his hand against Mount Zion,
The hill of Jerusalem.

Mr. Wilbur's references at each of these verses directs us to search for geographical information. Aiath is not in the vocabulary, though it was doubtless the same place with Ai which we find in the vocabulary and on the map. The vocabulary informs us that Migron and Michmash are in a direction south from Ai, and thus we learn the course taken by the invading army. We find Geba on the map by the name Gibeon, and may almost see north of it the narrow pass circumstantially described in 1st. Sam. xiv. 45, as being between Michmash and Geba. Ramah and Gilbeah of Saul )1st. Sam. xiii. 3) we find still farther south and nearer Jerusalem. Gallim is not mentioned in the vocabulary. Daughter of Gallim is a Hebraism for the people of Gallim. Here we are left to conjecture from the progress of the invaders that this is farther southward than the places already mentioned. Laish (according to the translation we have given) is called upon to listen to the lamentations of Gallim. Laish is said in the vocabulary to be in the north of Palestine, and there it is marked in the map. But it seems more reasonable to suppose it some place near which the army was to pass in its incursion, as we can see no sufficient reason why a city so remote should be mentioned in this connexion. Anathoth was still nearer Jerusalem, and for this ill fated village through which the desolating army would lie, the prophet expresses his compassion, poor Anathoth! Madmena is fixed by the vocabulary at the southern extremity of Judea; but Gesenius on whose authority we rely in these remarks, thinks it must have been near Jerusalem and north of that city, else it could not be represented as fleeing at the approach of the army. Gebim is not mentioned in the vocabulary, but this also is a village not far from Jerusalem, near and within sight of which was Nob. In such passages we see the utility of an acquaintance with sacred geography. We only regret that the vocabulary before us is not now perfect in regard to the geography of the Old Testament. In that of the New, its assistance is very considerable. Gesenius and Wahl would afford much assistance in a revision of this vocabulary. A correct and sufficiently extensive one is greatly needed in our language.

With other valuable tables appended to the Reference Bible, is a Chronological Harmony of the Old Testament, being a syllabus, as the edition informs us, of Townsend's recent able work, whose basis is Lightfoot's Chronicle. In this, scripture history is arranged in the order of time. The several psalms and prophesies are arranged in the history, according to the known or supposed period of their composition. The revelations of God's will are so interwoven with the historical facts which gave occasion to them, they should be read in connexion with these, in order to be clearly understood. The psalms of David which, like the diary of a sincere and pious man, reveal the trials and religious experience of this man after God's own heart, lose much of their force, when separated from the events which gave rise to their composition. We understand that Townsend's Harmony of the New Testament will be substituted in the edition of the Reference Bible now in the press, for the one by Dr. Jarvis in the edition before us. Townsend has availed himself of the labours of preceding harmonists, and though we cannot think him infallible in a work of such intrinsic difficulty, we are thankful that we can have the substance of his work in so small a compass as that in which Mr. Wilbur has presented it. In addition to the tables already mentioned there are, an etymological vocabulary explaining the signification of the most important scripture names, a table of references to the prophecies and the places where their fulfilment is recorded, and a miscellaneous table which might be advantageously enlarged.

The very neat typography of Mr. Wilbur's Bible, the quality of the paper, the neatness of the maps, and the style of its execution generally, will enable it to vie with any edition of the Bible ever issued from the American press. Though we think it capable of improvement, we cordially recommend it to the patronage of our readers, as a beautiful, and, we believe, correct edition of the Bible, and as well suited to promote a deep and pervading acquaintance with the scriptures. It is excellent for the use of Sabbath Schools, and for family devotion, where the scriptures should not only be read by each member of the family in course, but where the attention of each should be fixed on the sense of divine revelation. We hope our editor will persevere in perfecting his work, and that for his sake and that of the church it will be introduced into general use.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*Letters and Papers of General Washington.*—It is announced that arrangements have been made by Mr. Sparks, Editor of the North American Review, with Judge Washington, for publishing a copious edition of the works of General Washington; to consist of his State Papers, Official Correspondence, Private Letters, &c. with notes and illustrations by the Editor.

*Life of Buonaparte.*—Sir Walter Scott's life of Buonaparte is reprinting in Philadelphia.

The Rev. Dr. Miller is about to publish a work entitled, "Letters on Clerical Manners and Habits: adressed to a Student in the Theological Seminary at Princeton."

*Rammohun Roy.*—Proposals are issued in Boston for publishing the writings of Rammohun Roy, respecting christianity, to consist of his Precepts of Jesus, and his First, Second, and Third Appeals. The proposals are accompanied with warm recommendations from the Unitarian friends of the Hindoo Philosopher. Dr. Tuckerman remarks that, "had he embraced Trinitarian Christianity, and written as ably in defence of it, his works, long before this time, would have been inculcated through the whole of Protestant christendom; nor would any other appeals have been necessary, to have obtained both missionaries and churches for the Hindoos." The remark is a singular comment on the comparative spirit of Trinitarian and Unitarian christianity, in regard to missions.

# LIST OF NEW PUBLICATIONS.

## RELIGIOUS.

Religious Teachers tested: a Sermon, delivered at the Dedication of the Union Meeting House in Groton, Mass. Jan. 3d, 1827. By John Todd. Published by the Union Church. pp. 46.

A Narrative of the Revival of Religion in the County of Oneida, particularly in the bounds of the Presbytery of Oneida, in the year 1826. Published by a Committee of said Presbytery.

## MISCELLANEOUS.

Speech of the Hon. Henry Clay, before the American Colonization Society, in the Hall of the House of Representatives, January 20, 1827. With an Appendix, containing the documents therein referred to. Washington.

Tenth Annual Report of the Boston Society for the Religious and Moral Instruction of the Poor, October 25, 1826. Boston. Crocker & Brewster.

# MONTHLY RECORD.

## RELIGIOUS.

*Prayer for the Colleges.*—A concert of prayer for the Colleges was observed, we have not learned to what extent, on Thursday the 22d of February.

*Boston Society for Home Missions.*—A society with this name, was formed in Boston on the 22d of January, as an auxiliary to the American Home Missionary Society. One thousand dollars were subscribed at the formation of the Society.

*Reformed Baptists.*—Thirteen Baptist Churches, in North Carolina, have published a singular declaration of "non-fellowship" with all churches, societies, and individuals, who are in any way favourable to Bible, Tract, and Missionary Societies, and Theological Schools. The Columbian Star remarks that the declaration is "just such a production as might have been expected from the opposers of those various evangelical efforts for which this age is signalised. The maxim of the party evidently is, *Charity should begin at home*, and it is very well understood that the votaries of this proverb are seldom the most charitable either at home or abroad.

## POLITICAL.

*The Controversy between the United States and Georgia* has been introduced into Congress, by a message and document from the President to both houses. The message informs Congress, that a letter had been received from the Creek nation through the resident agent, complaining that the Georgia surveyors, in violation of the treaty with the Creeks, ratified at Washington last April, were proceeding with their surveys within the Indian territory, and invoking the protection of the government against this invasion of their rights. The President further states, that he had judged it within the discretion of the Executive to apprehend the surveyors, either by a direct military force, or by a civil process. He had preferred the latter.

"Instructions have accordingly been given by the Secretary of War, to the Attorney and Marshal of the United States in the District of Georgia, to commence prosecutions against the surveyors complained of as having violated the law, while others have at the same time been forwarded to the Agent of the United States, at once to assure the Indians that their rights, founded upon the treaty and the law, are recognised by this Government, and will be faithfully protected, and earnestly to exhort them, by the forbearance of every act of hostility on their part, to preserve unimpaired that right to protection, secured to them by the sacred pledge of the good faith of this nation.

"In abstaining at this stage of the proceedings, from the application of any military force, I have been governed by considerations, which will, I trust, meet the concurrence of the Legislature. Among them, one of paramount importance has been attempted, and partly effected, under colour of legal authority from the state of Georgia. That the surveyors are therefore not to be viewed in the light of individual and solitary transgressors, but as the agents of a sovereign State, acting in obedience to authority which they believed to be binding upon them. Intimations had been given that, should they meet with interruption, they would at all hazards, be sustained by the military force of the State, in which event, if the military force of the Union should have been employed to enforce its violated law, a conflict *must* have ensued, which would, in itself, have inflicted a wound upon the Union, and have presented the aspect of one of these confederate States at war with the rest. Anxious, above all, to avert this state of things, yet at the same time, impressed with the deepest conviction of my own duty, to take care that the laws shall be executed, and the faith of the nation preserved, I have used, of the means intrusted to the Executive for that purpose, only those which, without resorting to military force, may vindicate the sanctity of the law, by the ordinary agency of the Judicial tribunals."

Accompanying the message, with other documents, is a copy of a communication from the Department of War to Governor Troup, in which his Excellency is assured that "the pretensions under which these surveys are attempted, are in direct violation of the treaty, and, if persevered in, must lead to a disturbance of the public tranquility. The treaty of Washington, like all other treaties which have received the constitutional sanction, is among the supreme laws of the land. Charged by the constitution with the execution of the laws, the President will feel himself compelled to employ, if necessary, all the means under his control, to maintain the faith of the nation by carrying the treaty into effect."

This message was of course received with strong excitement, in both Houses, and was immediately followed with loud and stormy language, particularly from Mr. Berrien of the Senate and Mr. Forsyth of the House of Representatives,—both from Georgia. The tone of passion and menace was answered with words of indignation and rebuke, till the excitement having partially spent itself on a motion of reference to a committee of the whole, it was felt to be too combustible a subject for such a reference, and was at length referred to a select committee. With that committee, it still remains.

The Bankrupt bill, the subject of much and able discussion during the last and the present session has been finally rejected in the Senate.

*Spain and Portugal.*—-War, that was beginning to show its head between these kingdoms, has disappeared. In consequence of the attitude assumed by England, Ferdinand has recognized the Constitutional Government of Portugal, and promised to break off all communion with the Portuguese rebellion.

## ORDINATIONS AND INSTALLATIONS.

Dec. 20.—HUGH M. KOONTZ, over the Presbyterian Church in Hopewell, N. Y.

Dec. 27.—The Rev. LINUS H. FELLOWS, over the Second Presbyterian Church in Durham, N. Y. Sermon by the Rev. Mr. Buck of Knox.

Jan. 10.—The Rev. ELDERKIN J. BOARDMAN, over the Church in Danville, Vt. Sermon by the Rev. Grant Powers, of Haverhill, N. H.

Jan. 10.—The Rev. JEREMIAH GLINES, as Pastor of the church in Lunenburg, Vt. Sermon by the Rev. Samuel R. Hall, of Concord.

Jan. 17.—The Rev. JACOB SCALES, over the Congregational Church in Henniker, N. H. Sermon by the Rev. Mr. Edwards of Andover.

Jan. 17.—The Rev. JOSEPH HARVEY, over the Church in West Chester, Conn. Sermon by the Rev. Joseph Vaill, of Hadlyme.

Jan. 24.—The Rev. CYRUS P. GROSVENOR, over the First Baptist Church in Boston. Sermon by the Rev. Francis Wayland.

Jan. 24.—The Rev. ALBERT B. CAMP, over the Congregational church in Ashby. Sermon by the Rev. Mr. Camp of Litchfield, Con.

THE

CHRISTIAN SPECTATOR.

New Series.

VOL. I.] APRIL, 1827. [No. IV.

# RELIGIOUS COMMUNICATIONS.

## INFLUENCE OF THE BIBLE ON INTELLECTUAL CHARACTER.

IT is the principal object of the Bible, no doubt, to improve the moral, not the intellectual, part of man; to teach the way to heaven, not literature and science. Still it is evident, I think, that the Bible exerts upon the mental faculties a powerful and valuable influence, though this influence is merely incidental to its great and primary object. This incidental influence of the Bible, is analagous to what we find in the physical world. It is acknowledged that the physical world exerts upon the human mind an incalculable influence, by means of the subjects and materials for science which it furnishes. But no one supposes, that it was the main design for which the physical universe was created, that these subjects and materials might be furnished, but rather, so far as we can see, that a theatre might be prepared, upon which rational beings might be sustained, and that moral character unfolded and proved, upon which should be awarded the destiny of their future being; and in regard to men, it evidently answered as well as it does now, this essential purpose of its creation, before Copernicus demonstrated the true theory of the planetary system, or Newton developed those laws which bind together and regulate it, or any principles whatever, of science had been derived from physical phenomena.

So in regard to the Bible, it is plain, as has already been hinted, that the primary object of God, in revealing his character and purposes, the laws of his spiritual kingdom, and the wonderful apparatus of redemption which his wisdom devised, was to prepare the way for depraved man to become holy and meet for heaven, and this *essential* benefit of revelation, is within the reach of the humblest capacity, of one that can cope to no advantage with what is deep and mysterious, precisely as the unlearned yeoman can derive from the earth a plentiful harvest, and feel all the gratitude such a blessing demands, while he knows nothing of the demonstrations of Natural Philosophy.

But beside this obvious and essential advantage, as in the natural, so in the moral world, there is another benefit less obvious and essential, which should not be passed over in our estimate of the sacred volume, to wit, the valuable materials which it furnishes for the elevation and improvement of the intellectual faculties. It is the great excellence of revelation, that while it brings down to the level of the feeblest minds all its important and essential blessings, it at the same time contains that, upon which the mightiest intellect may pleasurably and profitably bend all its energies through time, perhaps through eternity. A man may not only experience all the the practical benefits of the truths of the gospel, he may go farther and by studying them as a science, clearing away as far as he can the difficulties associated with them, and forming them into a connected and defensible theology, he may make them highly subservient to the improvement of his mind. And I can see no reason why the study of the Bible in respect to its theology, may not be made to contribute as much to the strengthening of the intellectual faculties, as the study of the mathematics or natural philosophy, since it calls these same faculties into equally vigorous exercise. All will admit that it tends most effectually to the improvement of the mind to deduce and embody into demonstrative science the laws of the physical world, and what possible reason can be alleged, that it is not equally beneficial to the mind, to deduce and embody the principles of the moral world, into their appropriate science? If it gives scope and expansion to the intellectual faculties, to labour through the demonstrations of an intricate astronomy, to attain an acquaintance with those principles which bind together and regulate the universe of matter, why does it not give to these same faculties equal, yea greater scope and expansion, to derive from the Bible the sublime system of theology therein contained, which would be to develope the elements of those laws which bind together the whole immensity of moral and imperishable being. Indeed, may I not say that it would require a mind of as great power and as sure movement, to deduce from the sacred oracles a perfect theology, as it did to write the Principia; for this would be doing in the more hidden and moral world, what Newton did in the Natural. Here then, is a field upon which the mind, in every stage of its strength, may put forth all its powers,—problems of indeed hard solution—laws and principles truly difficult to be stated and applied—subjects, in short, the noblest and most elevating that can employ the rational powers of man.

There is another respect in which the Bible may be made highly beneficial to the mind; that is, in the improvement of a rhetorical taste.

The rhetorical merits of the Bible, as is well known, have in former times, been almost universally neglected, perhaps unknown. But the labours of later critics have ascertained that the sacred volume well deserves the attention of the scholar, as containing the finest specimens of rhetorical merit that can be found in the whole range of literature. They have discovered that it contains a poetry replete with every perfection and sympathy that can give poetry access to the heart, and though written anterior to art, yet possessing every characteristic of thought and style, which the most rigid rhetoric could demand; a poetry which, in every important excellence, as much surpasses the most finished specimens of Grecian literature, as the precepts of scripture transcend in value, the inefficient ethics of her wisest philosophers. This assertion I know will be deemed by many, wild and extravagant. But it is made upon the authority of men preeminent as their age, for learning and taste. And the truth of it will doubtless be more extensively felt and acknowledged, according as the real merits of sacred poetry are more fully unfolded, taste becomes more correct and healthful, and the usages of a collateral antiquity are better understood.

Now the sentiment that a judicious study of poetry imparts a valuable grace and elegance to the mind, and increases its power not only to please, but to instruct and impress, needs no illustration. Every rhetorician, in directing the best method of acquiring the art of a correct and polished style, and the power of an ascendency over the feelings and actions of others, sends us immediately to Shakspeare and Milton and Pope. The wonderful influence of the writings of Homer on the subsequent literature of Greece, is known to all. The Illiad was the very rhetoric of those illustrious writers and speakers who adorned the brightest day of her learning and arts. Now if Homer, and Shakspeare, and Milton, exert such an influence, why not the sacred poets, as it is confessed that their writings possess excellences of a still higher order. Plainly they would, were they studied with equal zeal and diligence : yes, the student would come to the perusal of them, with a taste corrected by piety; would feel the exalting power of this species of poetry, of thoughts elevating as those of eternity, of beauties enchanting, like the rainbow of the heavens.

Amongst many advantages, sacred poetry possesses one that is very important. Other poets in the midst of much that enriches and chastens the mind, mingle much too that carries poison and death to the moral feelings and sympathies. But all in the Bible is invigorating, and pure, and health-giving. Whilst reading other poets, we are indeed in a bright and beautiful world, yet over the richness of its landscape, and on the softness of its breeze, there may float the deadly contagion. But when perusing the poetry of scripture, we stand as it were, on a commanding eminence, where we inhale a healthful atmosphere, and behold around us a broader horizon of magnificence and beauty. Thus the direct tendency of this species of poetry, is to store the mind with images of the grand and beautiful, to work upon it a delicate refinement, and at the same time to give it the flush and symmetry of health. Other portions and kinds of sacred composition might be noticed with equal propriety, as their rhetorical influence is as favourable as that of the poetical parts, but my limits will not permit.

Another way, and the last I shall mention, in which the Bible operates in raising the intellectual character, is, by means of those stupendous scenes which it lays open to faith, especially of those great events which it relates and predicts. The influence of great physical objects upon mental character, is by all acknowledged to be valuable and exalting. Minds of scope and sensibility, as they look upward to the heavens cannot but feel a sympathetic expansion to the immensity around. Events too of vast temporal moment have still more effect. Great political exigences, it is remarked, usually elevate and prepare for illustrious efforts the minds of those who contemplate much and with feeling. The French Revolution had this effect upon thousands in this country and in England. Burke never wrote so much like a giant, as he did, when he marshalled his invincible mind against a "Regicide Race." The conception and contemplation of our national independence had a powerful intellectual influence upon all those who had souls to apprehend the magnitude and glory of the project. Never on any other occasion, did Jefferson exhibit such wonderful energy of mind, as when he conceived and sketched that memorable document which separated this country from England; or Patrick Henry speak with such overwhelming power as he did upon that momentous question, war or chains. Indeed it is a common remark, that great political crises, always elicit great talents, rather they create them. Multitudes on such occasions start up from the lethargy of a mere physical existence, and display to the world an unaccountable greatness and energy of character. The reason is, such events awaken and keep awake all the faculties of the mind, present one quickening, one overpowering idea upon which the soul may fix and glow and expand. On a similar principle it appears to me the religion of the Bible operates in exalting the intellectual character of those who embrace it in its spirit, and who are in the least susceptible of such generous and expanding influences. The gospel, we know, lays open to our faith, a few events of inconceivable interest and magnitude. Of these, I shall select for the illustration of my views only one, but one however, which, in the sublimity of the circumstances that will attend it, in interests involved, and in consequences resulting, as much transcends the mightiest political events, as the heavens are higher than the earth. I refer to that amazing era in eternity, the consummation of the meditorial dispensation. The circumstances attending, will be the resurrection of the dead, the conflagration of the material universe, and the final judgment, and the consequences, the consummation of the doom of angels and of men. Even the external accompaniments of this awful event, cannot but have a powerful mental effect upon a man of strong faith and vigorous imagination. Perhaps in no other circumstances is the Christian who has a soul that can be moved, sensible of such intellectual elevation, such a thrilling consciousness of mental grandeur and strength, as when he stands by an open grave, and with a faith which for the moment annihilates time, feels the great crisis to be close upon him, when all who are in their graves shall hear the voice of the Son of Man, and come forth. At such a time, I suppose the mind has something of that towering and excursive energy, which it will have in perfection, at that amazing moment when it shall first open its vision upon the overwhelming realities of eternity. Every person must have observed, for doubtless it accords with the experience of all, that whenever under *any* circumstances, he has had peculiarly vivid apprehensions of those sublime scenes and events which are predicted in the Bible, and which we must all witness, then it is that he has felt a greatness of conception, a reach and power of thought, of which, perhaps he is not capable at any other time. The reason of this is obvious. Moments of an uncommon intellectual capacity are always the result of an unusual excitement of the feelings, and surely no events within the compass of our knowledge, are fitted to awaken such lofty emotions, such intensity of mental excitement, as some of those which have been mentioned. Now let a man have a faith that will in a measure perpetuate these vivid and affecting apprehensions of the events alluded to, and the consequent increase of intellectual power will also be continued. Examples illustrative of this point, might be adduced. We have all seen men of ordinary mental endowments, but who, thinking and acting under a vivid and affecting sense of the great truths and approaching events of the gospel, have exhibited a largeness of view, an eloquence of appeal, and a power of accomplishment, which far surpassed any thing manifested by some of their more gifted, but less excited associates.

But my limits will not permit me to pursue this topic farther, nor to take any other views of this interesting subject. Various and inestimable is the influence of the sacred volume upon the mind. It raises at once, the intellectual character of that community where it is read and revered. It gives enlarged and corrected intelligence to that man who thoroughly imbues his mind with its invaluable contents; and though it does not professedly teach him science and literature, yet he derives much from it akin to these of equally valuable influence. He sees there the philosophy of a perfect adaption of means to an end; a poetry of unequalled richness and beauty; an eloquence adequate to bring back an alienated world to the love and fellowship of God. Especially does the high destiny which the Bible opens before him, provided it exerts upon him its legitimate moral influence, swell his bosom with the noblest moral conceptions, as he looks forward from this dark threshold of his being, into a bright and unclouded eternity, where he will range without obstruction over the wide fields of knowledge, and where intuition will feed the eager and admiring soul. DALETH.

## THE DANGER OF MAKING A PROFESSION OF RELIGION WITHOUT PIETY.

A PURE church is not to be expected on earth. Even in the time of the Apostles, when those who received the keys of the kingdom of heaven from Christ himself, were ministers, persons obtained access to the communion table, and were admitted to sealing ordinances, who had not the love of God. We have reason to believe there will be always tares among the wheat; foolish will be found mingled with wise virgins; the vile will be gathered with the precious in the gospel net. "*Many*" we are told, "in the last day, will *say*, *Lord*, *Lord*, *open to us*, who will be met with this appalling answer, *I never knew you*. From the description given of them, it is evident, professors of religion are intended.

My position is, that very few of those who are received among the visible followers of Christ without grace are ever brought to a knowledge of the truth. We read of hypocrites and false professors in scripture, but *never* of their conversion. I cannot conceive of a more perilous situation than that of one who has made a profession of religion unsupported by a good hope through grace, of one who, instead of making God his hope, makes hope his God. There is among all classes of thinking and conscientious persons, a well grounded apprehension of entering the church without sufficient evidence of a spiritual, saving change.

I will point out some of the grounds of fear, that such persons will die in their sins. There is obviously a difference in point of danger, between those who are persuaded prematurely to assume so great a responsibility, through the injudicious solicitude of friends, and those who presumptuously or insincerely take the vows of God upon them. In both cases however, the hazard is great.

1. There is a fancied security attending an enrollment of our names in the visible church, which is greatly to be lamented and exceedingly dangerous. The pastor and church have signified their approbation; and their acceptance has put to rest any previous fears, and for a time at least, quieted, if not removed, anxiety and doubt. How is the vain confidence and false peace of such professors to be shaken?—Is vice attacked? The force of education, or the apathy of natural constitution, or respect for character, keeps them from vicious habits. Is hypocrisy exposed and denounced? They are not aware of an intention to deceive; or of any guilt contracted by the heartless performance of duty. Any attempt on the part of the preacher to fasten conviction on the conscience, to break up false hopes, or to produce deep and godly sorrow, proves abortive; the heart is protected by a shield which no

weapon can penetrate, wrapped in a covering which no hand can remove. The Spirit of God which alone gives efficacy to any means, operates through the medium of truth; but by them the force of truth is evaded, and its direct application turned aside. The longer, therefore, self delusion is practised, and the appeals and searching messages of the gospel are resisted, the greater the danger that the Spirit will be grieved, and the individuals given up to obduracy and blindness.

2. Another source of fear, that those who are in the visible church will never truly turn to God, is found in the alarming truth, that the perversion of serious and solemn things has a tendency to produce peculiar hardness of heart and searedness of conscience.

A professor of religion, to be at all consistent, to hold a respectable standing among his fellow Christians, must daily engage in the performance of many holy duties. He must use the language of prayer. He must worship where Gabriel bows. He must meet the eye of God. He must speak unto the great King. He must read his word; attend upon the sacraments, and become conversant with scenes of awful interest. All this will exert an ameliorating influence upon a sanctified heart, and produce the happiest impression upon a pious mind. But no such results will follow where all is carnal and dead. The spirituality and the interest of the duties serve only to increase the insensibility of the conscience, and the sacredness of the subjects discussed and listened to, destroys the excitability of moral feeling. By becoming familiar with awful truths and hypocritically going through with solemn duties, the tenderness and purity of the soul are sullied and lost; religion is reduced to a cold and spiritless set of forms and observances.

3. Nor is this all. God is particularly offended with insincerity in the performance of religious duties. He "abhors the sacrifice where not the heart is found." There are frequent and unequivocal indications in the Bible of his displeasure against hollowness in Christian profession. The religion of the gospel is a spiritual religion. *God is a spirit, and they that worship him, must worship him in spirit and in truth.* He requireth truth in the inward parts. Where sincere and supreme love doth not reign, he will not accept the offering. His eye penetrates every fold of insincerity that covers, every unreal appendage that setts off, the performance of duty. How great the hazard then of provoking him to say, as in the case of his ancient people, *To what purpose is the multitude of your sacrifices unto me? The new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting: and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear.*

I will only add, in the conclusion, if there are any in the visible church, in greater danger than others, they are those who are so little acquainted and impressed with the deceitfulness of the heart, and are so little alarmed at the idea of deception, as not to feel deep solicitude, and to institute the most faithful self-examination, and to endeavour if possible to gain some new evidence of a vital union to the Lord Jesus Christ.

M. M.

## ON THE NATURE OF PROVIDENCE.

I STRUCK a young sapling with my axe: it was parted: the top fell on the ground to perish, while the trunk and root still remained in their place to vegetate. The tree was parted: this event took place in the creation of God, and under his superintending providence. The question is raised, whether the providence of God, in regard to this event, was mediate, or immediate. Was the tree parted by the *axe* and the axe wielded by *me*, so that the providence which rendered sure my volition, rendered sure, through these *mediate causes*, the parting of the tree: or was the tree parted by the *immediate efficiency* of the Creator; my arm and the axe wielded by his immediate efficiency? They who maintain that providence is immediate, affirm the latter; they who maintain that it is mediate, affirm the former. Which are in the right?

The tree was parted by the immediate agency of God: What is this? I can resolve it into nothing else, consistently with the notion of immediate agency in all things, than this; that God, at the instant before the parting of the tree, created it whole; at the instant of its parting, created it in *two parts;* and then created the two parts in *two places*, as many times as the two parts changed their relative positions in the fall of the top to the ground. He created it in two parts, instead of continuing to create it whole: this is his immediate agency in its parting. But how was the axe wielded by his immediate agency? That was constantly created in all the positions it occupied; an instant before the parting of the tree, by the side of the tree; at the parting, between the two parts of the tree. I say nothing of the motion of my arm, for that is to be explained in the same way. My volition; that was immediately created, and just before these changes in the successive creations of the axe, in the successive creations of the tree.*

On the other hand, when the tree is said to be parted by *means*, it is meant that the application of the axe was a physical force, which of itself was sufficient to part the tree: so of the application of the arm to the axe, and that my volition was a cause sufficient to account for the motion of my arm; and that my existence, with that superintending providence which offered the inducement, was sufficient to account for my volition. Here is casuality and power in created things: on the other view there is none.

I think both views are rendered sufficiently clear for examining the question; which view is correct?

On either view, it is obvious, that if we spoke of the providence of God, truth would require us to say that God parted the tree: and also, if the parting of it occasioned any injury or benefit to any one, to say that God did the evil, or that God did the good. If God were to inspire any one to speak of his providence in this instance, the prophet must use this same language; God parted the tree; God did the evil; God did the good. Were the prophet to say this, and were he to call on the person who experienced this evil or good, to shew corresponding submission or gratitude, all would apply to a providence that is mediate. We could infer nothing from his language respecting the question: which view is correct?

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* The notion of immediate efficiency as maintained by Malebranche, in his "La Recherche de la Verite," I know, is somewhat different from this definition. Yet as it involves the absence of all casuality in created things, and refers every change to the direct efficiency of the Deity, on created things, I see not why the theory, pushed to its legitimate results, comes not to the above given view. If what is called external things are mere occasions on which the Deity gives efficiently to the mind, its perceptions and volitions, and if these perceptions and volitions, thus given, are the mere occasions on which he efficiently gives to matter its motions, where I ask, does any occasion exist for the Deity efficiently to operate, but in the direct result of an immediate preceding efficient operation of his own? Must not the things themselves therefore as well as the changes in them, be the products of immediate creative efficiency? At least, the theory is pushed to these legitimate results of it by theologians at the present day.

The question still returns: which view is correct? No one infers any thing else than a mediate providence from his *observation of facts*. Mechanical power in the axe parted the tree: muscular strength wielded the axe. This is plain and intelligible: and the conviction of it always arises on observing the facts. God created the tree whole at one instant: at the next he created it in two parts: no one ever comes to this conclusion, by observing a tree when it falls under the axe: it must result from a process of abstract reasoning.

The *process of reasoning* relied on for the conclusion that providence is immediate, is *defective*. God created all things, is the premise: therefore it is concluded, acts of constant creation account for all changes. God immediately created iron: therefore he immediately created the axe: does this follow? The advocate of a mediate providence constructs as good a syllogism, and one that is more consistent with observation, when he says: God created all things originally, and upholds them, with their various powers; these established powers, together with his interpositions, account for the changes.*

The *inspiration* of the prophets was an act of immediate providence. God produced in their minds immediately the perception and belief of certain truths. This implies that his common providence, in this respect, is mediate. How else shall we make this distinction? God creates immediately the perception and belief of a certain truth in the prophet: he creates as immediately, the advocate of an immediate providence says, the perception and belief of a certain proposition, in me: which, I ask then, is the revelation? Some people think and believe very differently from the prophets: whose thoughts are most immediately derived from the Fountain of knowledge?

The Holy Spirit excites to all holy desires, by his *influences*. The advocate of immediate providence asserts, that all desires holy or unholy, are immediately created of God. What room, then, is there for the peculiar influences of the Spirit in regard to those which are holy? A mediate providence accounts for the occasion: an immediate one, excludes it altogether. Which view of providence is correct?

Our fathers believed in a mediate providence: and they are not to be despised, either for their talents, their piety, or their diligent study of divine truth. "God in his ordinary providence maketh use of means, yet is free to work without, above, and against them at pleasure." "By his providence, he ordereth [all things] to fall out according to the nature of the second causes, either necessarily, freely, or contingently."* According to their view, the blow of the axe parted the tree by mechanical force, "necessarily;" the contraction of the muscle of the arm that wielded it was caused by a choice of the mind, "freely;" and the volition itself took place in consequence of my power of choice and the inducements which surrounded me at the time, "contingently."

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* I will quote, for your readers, a passage from Brown on the philosophy of the Human Mind, who has most ably confuted the theory of Malebranche.

"That the Deity, in this sense, as the *Creator* of the world, and *willer* of all those great ends, which the laws of the universe accomplish,—is the author of the physical changes which take place in it, is then most true,—as it is most true also that the same Power, who gave the universe its laws, can, for the particular purposes of his providence, vary these at pleasure. But there is no reason to suppose that the objects which he has made surely for some ends, have, as made by him, no efficacy, no power of being instrumental to his own great purpose merely because whatever power they can be supposed to have, must have been derived from the Fountain of all power."—Lect. xxx.

An immediate providence resolves all the changes transpiring into one simple cause, the continued creating agency of God. Acts of creation are repeated, in regard to each minutest thing in the whole universe, at every infinitessimal of time. But is the universe thus constantly twinkling in and out of existence? Or, does the continued existence of a thing resolve itself necessarily into more than one original act giving it existence? Does not the iron composing the axe exist with its properties in consequence of the original act of creation?

In all our observations in regard to power, we are brought to this conclusion; that the effect of it *always remains*, until it is destroyed by counteracting power. The axe once sharpened by me, continued so, till the accident which befel it, in striking upon a rock after it parted the tree. The body moved at A, passes through the line B, indefinitely, until it is impeded by resisting power at C. Why shall we not say that the effect of creative power remains, until it is destroyed by annihilating power; or that what the Creator wills to be, continues to be, until he wills it not to be?

An act of creation repeated at each *infinitessimal of time*! What is this? From the moment I raised the axe till it parted the tree, a space of time elapsed, which like the line described by its motion, is infinitely divisible. But because you can divide time into portions, does it follow that substance itself requires a corresponding succession of creative efforts to give it prolonged existence? Why may not prolonged existence be the effect of the first creative effort? Has time itself any causality to destroy a substance, that it should occasion this new demand on omnipotence? These questions deserve deep pondering.

I ask the advocate of immediate efficiency, what exists? I believed that *I* wielded an *axe* against the *tree*. But that belief was *immediately created*: but if the belief was directly infused by creating power, I have no evidence of the real existence of any substances which I call myself, the axe, the tree. There is nothing of which I am sure but the created belief. Nothing exists but certain mental perceptions. With one breath the material universe is swept away into a bare mental perception. Why not the being of God himself, by the same process?

O. F.

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* Confession of Faith of the Colony of Connecticut.

## MISCELLANEOUS COMMUNICATIONS.

### INFLUENCE OF NERVOUS DISORDERS UPON RELIGIOUS EXPERIENCE.

Though metaphysicians and physiologists may not be able to decide what particular bodily organ is the seat of the soul, yet all agree in admitting the existence of an intimate sympathy between the corporeal and intellectual powers. Nothing exhibits this mutual connection and dependence more clearly than disease. How soon is a vigorous frame broken down by the ravings of insanity, or the tumult of excited passions! And how often is the giant mind shorn of its strength, and reduced to the feebleness of infancy, through the influence of its disordered and enfeebled tenement! We know indeed, that there are instances in which this influence seems to be but partially felt. These cases, however, can be regarded only as the exceptions to a general law.

The nervous system is evidently the medium of communication between mind and matter. For no sensation can exist where the nerves are destroyed: and without sensation we could have no idea of external objects. Hence, then, we might conclude that in those bodily disorders in which the nerves are but slightly affected, the mind would retain its vigour: whereas those complaints whose origin or seat is in the nerves, must affect the mind in a correspondent degree. And these conclusions are confirmed by experience.

Now there is a class of maladies, very prevalent at this day, that are termed nervous diseases,* because their origin is either in the nervous system, or the nerves are powerfully affected. And so great is their influence upon the mind, that a majority of mankind, who have not studied their nature, or felt their power, regard them as mere mental weakness or aberration. To these disorders, to their effects upon the mind, we wish, in this place, to call the attention of the reader. Yet it is not the object of this paper to consider all their relations to mental operations, except so far as will illustrate this particular point, viz. *the influence of nervous diseases upon religious experience.*

We deem it necessary, however, for a reason to which we have alluded, to make some preliminary remarks, before entering directly upon this subject.

It is customary with very many in society, even of the intelligent and discerning, to treat nervous diseases as imaginary complaints, which are better cured by ridicule and severity, than by medical prescription. Perceiving that persons affected with these complaints are subject to great depression of spirits, and much disposed to regard their case as worse than it is; those who enjoy firm health, are led to impute all to imagination; and to say it is spleen, or hypochondriasis, or hysterics, or vapours; terms to which no very definite idea is attached. And in order to cure such complaints, these persons think it necessary only to divert the attention of the patient from himself, and convince him that he has no disorder upon him, and that he will be well enough, if he leaves off attention to diet and regimen, and eats, and drinks, and lives, like other folks. Others, who have seen somewhat more of nervous complaints, suppose that they indicate some slight derangement of the system, which needs only a little additional exercise to correct. But they have no idea that these complaints, like other disorders, have usually a regular course from one stage to another, until, if unchecked, they terminate in dissolution.

That such are the views of a large portion of mankind on this subject is undeniable. But are these views correct? We have no hesitation in stating decisively, that nervous diseases are as real as any other; that they are not merely mental hallucinations; but that the particular affections of the mind accompanying them are merely symptoms of a disordered body; that these complaints can in most cases be traced in their progressive march from bad to worse, unequal as their steps may sometimes be, even to their termination, as clearly as most other chronic diseases; and that few maladies are more difficult to cure than these. We state their beginning in the majority of instances to be indigestion; or, as it is fashionably termed, dyspepsia, a term, by the way, too limited to designate the Protean forms of these diseases in their more advanced stages.* This imperfect digestion must of course affect the whole system, and if suffered to continue its deleterious influence, as it too frequently is, the secretions become greatly impaired, the liver, especially, is disordered, inducing the whole train of bilious complaints. In the early stages of the disease, when indigestion forms its worst feature, well regulated exercise and freedom from corroding cares and passions, will usually restore the tone of the system. But when the bilious system becomes much affected, the complaint puts on a more threatening and obstinate form and is not easily subdued. It now advances with a more rapid step towards its termination. Its next attack is frequently upon one of the three grand centres of life, the heart, the brain, or the lungs. Fatal diseases of the heart do not so frequently result from this cause; yet angina pectoris, ossification, and cardi hepatic diseases, are sometimes thus induced. When the brain is thus attacked, apoplexy of the worst kind, epilepsy, dropsy of the brain, and palsy, not unfrequently end the scene. A disease of the lungs, however, either habitual asthma, or the pulmonary consumption, (technically called dyspeptic phthisis,) is the most frequent termination of the dyspeptic's protracted sufferings.

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* In strict medical language, we suppose apoplexy, palsy, epilepsy, &c. are called nervous diseases, but we use the term in its more popular sense to denote those chronic complaints in which the nerves and the digestive organs are chiefly affected.

But there are other important organs besides the three above mentioned, that often become the seat of fatal diseases induced by nervous maladies. In one case inflammation of the liver comes on; in another, dropsy, in another, gravel, in another, colick, and in some cases where no particular organ is attacked, the patient sinks under universal debility. Indeed, we might swell this list till it should comprehend a plurality of the diseases to which the human frame is liable. "It (disorder in the digestive organs,) may produce," says Mr. Abernethy, "in the nervous system, a diminution of the functions of the brain, or a state of excitation causing delirium; partial nervous inactivity and insensibility, or the opposite state of irritation and pain. It may produce, in the muscular system, weakness, tremors, and palsy; or the contrary affections of spasm and convulsions. It may excite fever, by disturbing the action of the sanguiferous system; and cause various local diseases, by the nervous irritation which it produces and by the weakness which is consequent on nervous disorder or imperfect chylification. Or if local diseases occur in a constitution deranged in the manner which I have described, they will become peculiar in their nature and progress, and difficult of cure."

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* It is a fact worthy of notice, that physicians have never yet been able to invent any name for nervous maladies, that convey any just notions of their nature: all their multiform titles, in medical as well as common language, expressing merely one or more of the symptoms. "Of all these designations," says Dr. Johnson, "*Indigestion* has been the most hackneyed title, and it is in my opinion, the most erroneous. The very worst forms of the disease," (ex. gr. hypochondriasis and melancholy,) "forms in which the body is tortured for years, and the mind ultimately wrecked, often exhibit no sign or proof of indigestion; the appetite being good, the digestion complete, and the alvine evacuations natural. Nearly the same objection lies against the term *dyspepsia*, or difficult digestion. The train of symptoms exhibited in indigestion, or dyspepsia, is only one feature, (a very common one I grant,) of the Protean malady under consideration; and by no means the most distressing one. The term *hypochondriasis* conveys no just idea of the nature of the disease, though a group of some of its more common phenomena is usually understood by that term. Many of the most exquisite specimens of hypochondiracism are unattended with indigestion. The mind is affected no doubt; but only in a secondary manner. *Bilious disorder* is a term equally vague and equally erroneous as the others. Derangement of the biliary secretion is a frequent concomitant, perhaps a frequent cause or consequence of the malady, but it is by no means always present, and when present it is only one feature of the disease, and does not constitute its nature or essence. Of the various other designations, as spleen, vapours, melancholy, nervousness, irritability, mental despondency, &c. I need only say that they are forms or features of a disorder that assumes almost all forms. Hence my sagacious friend, Dr. Marshall Hall, not inaptly applied to this class, the generic name *Mimoses* or imitators; an appellation which is very significant, but which, of course conveys no idea of the nature of the malady."—*Essay on the Morbid Sensibility of the Stomach and Bowels*, p. 53. The title of this work shows that Dr. Johnson has added another, to the long list of names, applied to these disorders. With what success we leave to the profession to decide.

"Patients," says Dr. Whytt, "after having been long afflicted with many of these symptons, sometimes fall into melancholy, madness, the black jaundice, dropsy, tympany, phthisis pulmonalis, palsy, apoplexy, or some other fatal disorder."

It is not, however, always the case, that nervous disorders commence in what are usually called the digestive organs. The liver is not unfrequently the original seat of the disease. In such a case the digestive organs cannot long remain unaffected; when we have at once, the combined affection of these different parts, which simple dyspepsia would be long in producing. And then the disorder goes on, in the manner we have described, to its termination. Sometimes too, as in some cases of hypochondriasis and melancholy, neither the digestive nor biliary organs suffer much: but the seat of the complaint appears to be in the nerves themselves.

For proof of the correctness of this general view of the nature, progress, and consequences, of nervous diseases, we refer to the modern standard works that treat of these complaints. Let any one read such works as Philip on Indigestion, Johnson on the Derangement of the Liver, and Hall on the Mimoses, or Trotter on the Nervous Temperament, and he cannot suppose that the statement above given is exaggerated. Indeed, so far as we have examined, without pretending to a professional knowledge of the subject, we have met with no respectable medical writer, of modern times, who does not give a view of this subject essentially coinciding with that above expressed.

If these views are correct, we see the error of a very prevalent opinion, that dyspeptics should not be encouraged or permitted, to read medical works. The objection is, that they will fancy themselves to be labouring under every disease of which they read a description. We are aware that something of this kind has sometimes happened, even to a ludicrous extent.

But the mistake results from ignorance. The person does not know the disorder under which he labours. Let then, some experienced friend inform the young dyspeptic of the real nature of his complaint, and direct him to the most approved treatises on the subject. He will not then be so liable to imagine that every slight pain he feels is the attack of some terrific and immediately fatal disease. He will learn, that although he has a malady upon him, that may, if not cured, terminate fatally: yet, that it is usually one of the slowest of disorders in its progress, and apt to produce needless apprehensions in the patient. And, what is of more consequence, he will learn the proper mode of treating his complaint so as to effect a cure. He will find that this does not consist in a perpetual round of emetics and cathartics, to which dyspeptics usually resort, but rather in well regulated exercise, in rigid temperance, and in freedom from violent emotions and restless passions. Can it be possible the nervous invalid should not profit by such information as this? Must it not tend to lessen, instead of increasing, his unreasonable apprehensions? We do not believe in the reputed efficacy of ignorance, in healing the disorders of the body, any more than in curing the maladies of the mind. We believe, that many a man, by remaining ignorant of the nature and proper treatment of his complaints, has suffered nervous affections to fix themselves so firmly in his constitution, that no skill could eradicate them: and, if we mistake not, the church, from this very cause, is now mourning over not a few of her most valuable ministers, the early victims of these insidious disorders.

We have alluded to the fact, that persons of a disordered nervous temperament occasionally fancy themselves attacked by almost every species of disease. This is generally supposed to be an idle and utterly groundless fear. But let us see whether justice is done to the dyspeptic by the ridicule that is commonly cast upon his apprehensions. The extract we have made from the writings of Mr. Abernethy, proves the constant tendency of nervous diseases to other more severe and dangerous complaints. We quote another remark from Dr. Philip, a witness of the highest authority, more directly to the point. "It is well known," says he, "that nervous affections will, if I may use the expression, mimic the symptoms of almost every disease, but it does not seem to be generally admitted, though I think we have sufficient proof of the fact, that if this mimic disease be kept up for a certain length of time, it will be converted into the real disease, let the cause which produced it be what it may." To the same effect is the following from Dr. Trotter. "I have foreborne" says he, "to mention many of those idle stories, which some authors take delight in telling, as the effect of extravagant illusions of fancy, which nervous people are said to be subject to. I hold their whole complaints to have a real existence, &c." Take also the following, from the very able work of Dr. James Johnson, "On Derangement of the Liver, Internal Organs, and Nervous System." "Those symptoms denominated *nervous*" says he, "are so irregular and anomalous, that it is exceedingly difficult to embody them in a connected view, or even to enumerate them; in fact, they unite with the greatest exactness, the symptoms of almost every other disease; and there are few chronic derangements, whether of function or of structure, with which they are not more or less blended or associated. Their principal force, however, is in the line of the digestive organs, from which they appear to radicate in every direction, to the various other organs and tissues throughout the body."—"So closely do the nervous, or sympathetic, imitate *organic* derangements, that medical men themselves are often deceived by the similitude, and how much more prone to error must the hypochondriac be, whose whole nervous system is unpoised; where the sensations are conveyed to the sensorium irregularly, and there make the most exaggerated impressions."

The truth is, after these complaints have made a certain progress, there is a constant tendency in the system towards the organic disease; that is, such disease as will destroy the structure of some particular organ, and may prove fatal; and this tendency appears to be directed sometimes towards one organ, and sometimes towards another. We have often regarded the constitution of the dyspeptic, as a besieged citadel. To day, the enemy pushes his assault against one point; and to-morrow against another; always selecting, if he can, the weakest. At one time his whole energies are directed against the heart, and then appear palpitation, dysphœa, and the symptoms of angina pectoris. At another time he assaults the brain; and then come on the premonitions of delirium, epilepsy, palsy, and apoplexy. When the lungs are assailed, the cough, the hectic, and the laborious breathing of asthma and consumption succeed. Resisted by these organs, others are beset, and the symptoms of correspondent diseases appear. So long as there is energy enough in the constitution to repel these assaults, the threatening symptoms of the several diseases gradually disappear; and thus give rise to the opinion that all was merely the illusion of imagination. But worn out at length by long protracted resistance, some one point gives way and speedily the whole city is laid in ruins.

While, therefore, we admit that the nervous invalid is prone to unreasonable alarms, and often mistakes the symptoms of disease, we must admit also, that he labours under at least the mimic symptoms of many of the most terrible disorders to which the human frame is subject. We appeal, therefore, to the moral sense of our readers, whether it is right to treat all his apprehensions as mere phantasms of the brain.

There is another respect in which we believe too severe judgment is passed upon nervous people. We refer to their fickleness: particularly in regard to the remedies they employ for their disorders. They are very apt to find out a great many specifics; medicines or modes of treatment, that are working wonders in their behalf. But let a month or two, or, at most, a year pass away, and you hear no more of the medicine whose efficacy was so enthusiastically sounded: for a new favourite has succeeded to the old, to be displaced ere long by another, and this by a third, and so on to the end of life.

Now these so frequent changes of opinion, are usually regarded as altogether the result of unreasonable inconsistency, and thought to be a lawful mark for the shafts of wit and ridicule. But we believe that this peculiar conduct is not wholly to be imputed to mere nervous fickleness, although we do not deny that this is one of the symptoms of these complaints. But it is also a characteristic of nervous disorders, to be continually changing their aspect and their points of attack. They usually begin, as we have already stated, in the digestive organs; but they ere long reach every part of the system, exhibiting new symptoms, and requiring new methods of treatment at almost every change. "In every stage of the disease," says Dr. Philip, "there is endless variety, and the more nearly it approaches to its fatal termination, the more its different cases assume the appearance of disease, which have nothing in common." In regard to the remedies to be employed in the different stages, he remarks: "In the first stage,* the debility of the nervous and muscular powers of the stomach, is to be counteracted by attention to diet and exercise, and a proper use of aperient, stimulant, and tonic medicines; and, in proportion as it is relieved, the sympathetic affections which depend on it disappear."

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* We are aware, that all physicians do not believe there are three stages of indigestion, so distinctly marked, as Dr. Philip represents; but we believe all admit "the progressive march of the disorder," and the ever varying character of its symptoms.

"In the second stage, it is necessary to obviate the inflammatory tendency, and only to employ the means suited to the first stage, as far as they are compatible with this object; while our attention must now at the same time be directed to the parts sympathetically affected, in which, from the longer continuance of deranged function, and the inflammatory tendency prevailing throughout the system, the sympathetic begins to be changed into real disease."

From these statements it appears that in nervous complaints a remedy may be very salutary one month or year, and wholly inefficacious, or even injurious, the next. In such cases, it seems, therefore, that the invalid has very good reason, not only to moderate his enthusiasm for a favourite medicine, but utterly to discard it and seek out another. And we ought to be well assured that such is not the case, in every instance of the like change, before we make the dyspeptic's fickleness the butt of ridicule.

But the nervous have some complaint, likewise, against the healthy on this point. Almost every sedentary man knows from his own experience what are the incipient symptoms of dyspepsia. Too much confinement, intense study, or application to business, or excess in eating or drinking, have at particular times, brought on a slight attack of this complaint. But it has readily yielded to an emetic or cathartic, with vigorous exercise. Now it is natural for any one who is not acquainted with the changing character of this disease, to suppose that what cured him, will cure others. Every such person therefore, will be forward in urging other dyspeptics to try his particular specific medicine; whereas, it may be ten or twenty years too late for such a remedy. It often happens that the invalid is urged by fifty of his acquaintances, in one year, to make trial of as many prescriptions, of whose efficacy they have no doubt, while these very friends are blaming and ridiculing the man for his immoderate use of medicines. We have sometimes seen a smile playing upon the countenance, even of a lank and gloomy dyspeptic of twenty years experience, when listening to the dogmatical prescriptions of some forward and robust adviser,

"In fair round belly, with good capon
lin'd.

"But after all," says some one, "dreadful as you have described these disorders to be, yet no body dies of them. They are rarely if ever named in the bills of mortality, and although they may be unpleasant, as they are not dangerous, they deserve little sympathy." Let us hear the opinion of two experienced physicians upon this subject.

"I may be told" says Dr. Trotter, "that these diseases are not very dangerous, and very seldom produce death; and it may be added, the bills of mortality do not justify my conclusions. These arguments are easily answered. It is true, death is seldom put down to nervous disorders: but if constant pain, mental disquietude, and apprehension of dying, are to be considered evils in this stage of existence, then are nervous afflictions to be held as the chief cause of them. And it is to be remembered, that the most frightful part of the catalogue of diseases, such as apoplexy, palsy, madness, melancholy, epilepsy, convulsions, colic, iliac passion, atrophy, and dropsy, are often ushered in by nervous affections, before they assume their own character and shape."

Still more terrific is the picture, Cheyne has left us of these complaints. "Of all the miseries," says he, "that afflict human life, and relate principally to the body, in this valley of tears, I think nervous disorders, in their extreme and last degrees, are the most deplorable, and beyond all comparison the worst. It was the observation of a learned and judicious physician, that he had seen persons labouring under the most exquisite pains of gout, stone, colic, cancer, and all the other distresses that tear the human frame; yet he had observed them all willing to prolong their wretched being, and scarce any ready to lay down cheerfully the load of clay, but such as laboured under a constant internal anxiety, meaning those sinking, suffocating, and strangling nervous disorders. It is truly the only misery, almost, to be dreaded and avoided in life. Though other evils be burthens, yet an erected spirit may bear them; but when the supports are fallen, and cover the man with their ruins, the desolation is perfect."

There is one more fact on this subject which we shall just notice, because it is frequently misapprehended. Nervous maladies are sometimes entirely cured by mere change of place, without the application of any new remedy. On a superficial view this seems to be conclusive evidence that these complaints are not merely imaginary. We quote the words of Dr. Philip, in reply. "Let me add, those who ascribe to fancy, all diseases which may be cured by change, know little of the nature of disease, or the laws of the universal economy. Will they ascribe the hooping-cough to fancy, or eruptions and sores of the surface, pains and stiffness of the joints, and a thousand other ailments, which are often cured by change alone?"

So much for the preliminary part of this subject. It may be thought unnecessarily extended: But it seemed idle to attempt a delineation of the influence of nervous complaints upon religious experience, if our readers regard such complaints as imaginary, or entitled to no charity. We are aware that our remarks will contradict the opinions of very many; and that they will be regarded by some, as too favourable to the nervous invalid. We only request such persons to point out the errors in our statements, by an appeal to the only proper source of information on the subject, viz: respectable medical writers. We wish not to be understood as saying, that the complaints of the nervous invalid are not in any degree distorted and exaggerated by unreasonable fears and a disordered imagination. We acknowledge, not only that such false and ridiculous apprehensions exist, but we believe they constitute in most cases, some of the most decided symptoms of the disease. But we think that these fears are not without some foundation; and that there is a real bodily disease, that lies at the bottom of them, which is a most troublesome one, and which, if not checked, becomes dangerous and incurable.

And upon the whole, we look upon the influence of nervous complaints upon the mind to be the worst part of them. So long as the intellect remains unshattered, a man can see, with comparative composure, his bodily powers gradually yielding to decay. But to perceive the immortal part losing its energy—the memory failing—the power of attention and discrimination weakening—the imagination throwing over objects a false colouring—the judgment clouded—in short the whole mind tending to fatuity;—who, but those that have felt it, can tell the anguish of such experience? We know, indeed, that this too is generally regarded as mere imagination. But if so, why, as we shall presently show, have the most respectable medical writers described this mental decay as one of the symptoms or consequences of nervous debility? Patients of this character do indeed regard their intellectual powers, in many cases, as more debilitated and shattered than they actually are; but all medical authority will justify us in saying, that these powers are in some respects always weakened by nervous complaints; and in some instances reduced almost to idiocy. And so long as the man labouring under these complaints endeavours to fill any station where effort of mind is required, he cannot but see the gradual failure of his powers. For he will find that, in order to maintain his standing, he must make continually greater and greater efforts. And the embarrassment of his situation is often increased, by knowing that those around him often impute those deficiences and failures to negligence and sloth, which result from disease.

From the general character of nervous complaints already given, it might be inferred that their influence upon the mind would be powerful. But the general symptoms of indigestion are but a small part of those that accompany the disease: and as these adventitious affections have a close connection with mental operations, it is desirable that a particular statement of them be given in this place: and we shall do it in the words of a medical writer.

"But in addition to these morbid sensations and phenomena in the stomach itself, an infinite variety of symptoms occur, in different instances, indicating the sympathetic affection of the constitution at large, or of particular organs. These have commonly been called *nervous* symptoms, inasmuch as they have originated merely from a sympathy of parts, independently of any disordered state of the circulation, or of any morbid change in the structure of the suffering organs; and they are often more distressing than the primary symptoms belonging to the affection of the stomach. Among the symptoms to which we allude, are languor, sluggishness, and indisposition to exertion, either mental or corporeal, but especially the latter; drowsiness, particularly, after meals or slight exercise; giddiness, noise in the ears, occasional dimness of sight, or a sense of objects floating before the eyes, with head ache under various forms, most frequently affecting the forehead and temples, sometimes the crown and the *occiput;* severe flying pains; palpitations of the heart or intermissions in its pulsations, with considerable variations in the state of the pulse; total restlessness, or unrefreshing sleep during the night, with frightful dreams, the *incubus*, or night-mare, &c.; temporary absence of mind, impaired memory, unusual timidity and despondency; and in short, all the train of symptoms which belong to *hypochondriasis* and hysteria in the constitutions in which they are liable respectively to occur."—*Rees' Encyclopedia, Article, Indigestion.*

The following description of the mental influence of a particular paroxysm of these complaints, from the pen of Dr. J. Johnson, could not have been written by a person who had not experienced it, and it is so graphical, we cannot withold it.

"The mind becomes suddenly overcast, as it were with a cloud; some dreadful imaginary evil seems impending, or some real evil of trifling importance in itself, is quickly magnified into a terrific form, attended apparently with a train of disastrous consequences, from which the mental eye turns in dismay. The sufferer cannot keep in one position, but paces the room in agitation, giving vent to his fears in doleful soliloquies, or pouring forth his apprehensions in the ears of his friends. If he is from home when this fit comes on, he hastens back, but soon sets out again, in the vain hope of running from his writhed feelings. If he happen to labour under any chronic complaint at the time, it is immediately converted into an incurable disease, and the distresses of a ruined and orphaned family rush upon his mind, and heighten his agonies. He feels his pulse and finds it intermitting; disease of the heart is threatened, and the doctor is summoned. If he ventures to go to bed, and falls into a slumber, he awakes in the midst of a frightful dream, and dares not lay his head again on the pillow. This state of misery may continue for 24, 36, or 48 hours; when a discharge of viscid, acrid bile, dissolves at once the spell by which the strongest mind may be bowed down to the earth, for a time, through the agency of a poisonous secretion on the intestinal nerves."

Although statements, similar to the above, are to be found in every pandect of medicine, the opinion is still very prevalent, that these mental extravagancies have no necessary connection with a disordered body, and that a man is able to throw them off; and is consequently blameworthy, if he do not break the spell. Only let the dyspeptic get rid of the belief that he is sick, say some, and he will cease to be so. Let him only imagine that he is able to eat, and drink, and sleep, and be active, like other men, and the power will not be wanting.

True, if the nervous invalid can be made to believe himself in good health, he can accomplish as much as others: because he would probably, in such a case, be in health. And nearly the same may be said, if he can divest himself of all false impressions and extravagant fears. But how can he do this, so long as the disorder that produces them remains? For these illusions and wanderings of mind universally accompany nervous disorders, in a greater or less degree. They are as much the symptoms of a disordered state of the digestive organs, as pain is of the tooth-ache: and it is just as proper to say, that a man has only to believe he is not in pain and he will no longer have the tooth-ache, as to say to the dyspeptic, that he will be well enough if he will only believe himself well. Be his impressions ever so erroneous, and his fears ever so extravagant in the view of others, they are not so to himself: because his mind is oppressed by a diseased body, and you cannot prevent the effect, until you remove the cause. Something, we believe, may be done by the dyspeptic, who is acquainted with his disorder, in preventing his mental aberrations from proceeding to the highest degree of extravagance: still, we believe that some degree of causeless depression of spirits, and mental hallucination, as necessarily result from this disease, as pain from the separation of a nerve. And it seems as unreasonable to us to impute blame in the one case as in the other.

We appeal here once more to high medical authority, that of Dr. Johnson. "Those mental causes which produce or aggravate disease," says he, "though apparently most, are in reality least within our power, either as to prevention or removal. The philosopher may declaim and the divine may preach against the folly and danger of giving way to despondency and dread; but it is in vain! Wherever there is derangement in the hepatic functions, there will, in general, be low spirits; timidity, fickleness of mind, irritability of temper, and hypochondriacism, whatever efforts we may make to the contrary by way of reasoning. Religion, it is true, is more powerful: but the corporeal disease is apt so to cloud the mental faculties, as to convert the bright hopes and consolations of revelation into gloomy superstition and unconquerable dispair."—So again, speaking of journeys and voyages, in hepatic disorders, he says: "It is but too true, however, that in the class of diseases now under review, a sombre tint is thrown over every landscape, and the mind is perpetually called off from external amusements and observations to a gloomy rumination on our morbid corporeal feelings and infirmities! Whether we climb the tall bark, or repose in the gilded carriage, corroding care pursues us with ceaseless vigilance, and rarely suffers us to escape from ourselves."*

It might be added, that facts confirm this view of the subject. Many have been the attempts by reasoning, by ridicule, and by sensible demonstration, to convince nervous invalids how preposterous and absurd were some of their impressions: but with how little success! Generally the result has been only an aggravation of the case. What could be a wilder whim than the impression imbibed by the famous hypochondriac Vincentinus, that he had attained to such an enormous size that he could not go through the door of his apartment. And how easy it seemed to dissipate the delusion by forcibly leading him through the door! But mark the consequence of the attempt. As he was conducted along, he cried out that his limbs and flesh were torn off, and in a few days actually died of this terrible impression, accusing those who conducted him, of being his murderers.

Much is said about the *whims* of nervous people: and many of their peculiarities of belief and conduct appear so absurd to those in health, that they have no patience with them, and often treat even their friends, who entertain these extravagant notions, with severity, as if criminal in so doing. If a man, who for a decade or two of years has been struggling with dyspepsia, and whose vital warmth and energy are well nigh exhausted, heats his study, or workshop, or parlour, in winter, some ten degrees higher than the man in health requires; if he double and treble his outer garments, when he goes out to encounter the cold of a New-England January; if he avoid the evening air and a stormy, or even lowering sky, as he would a pestilence; if he carries in his pocket his *dyspeptic bread* when he visits, or is on a journey; if he abstain with Mahomedan exactness, from the pound cake, and the loaf cake, the condiments, the sweetmeats, and the other paraphernalia of a modern visiting party; if, in short, he do many other things of the like kind, he is set down, by those in health, upon the list of the whimsical and particular, whose oddities it is no slander to retail and to ridicule.*

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* Scandit æratas, vitiosa naves
Cura! Quid terras alio calentes
Sole mutamus? Atrabiliosus
Se saro fugit.

*"On many constitutions, and particularly on people denominated *nervous*, certain barometrical changes in the atmosphere, have a remarkable effect. Thus when the glass is very low, the wind southerly, and a storm impending, such a sense of sinking, weakness, tremor, and dejection is often felt by valetudinarians, that they are quite miserable till the equilibrium of the atmosphere is restored, when all their morbid feelings vanish "into air—thin air."

"By the superficial observer, and often by medical men themselves, these ailings are laughed at as vaporish or imaginary; but they are real physical effects, resulting from sudden diminution of pressure in the airy medium, that surrounds us; and requires rest, with some cordial drink and generous diet for their relief; for they cannot be entirely removed till their cause ceases to operate."—Johnson on the liver, &c. p. 186.

But how comes it to pass, that the very persons who look with contempt and pity upon the weakness of the dyspeptic, are sure to follow in the same anomalous track as soon as they themselves fall under the power of the same disease? This fact shows us that it is in the very nature of the disorder to lead to these peculiarities, and that many of those things which appear so notional and capricious to the healthy, may in fact be necessary, and all-important to the comfort of the dyspeptic. Indeed, how can a man in health form any idea of that morbid sensibility and those thousand indescribable sensations which accompany nervous complaints. We do not believe that such a person has a much more correct idea of these disorders, than the man has of colours, who was born blind. And we feel confident, that were every man to experience for one day only, the strange and complicated sensations that result from the advanced stages of nervous disorders, they would no longer be treated in the intolerent and charitable manner they often are, at present. Until such experience does pass upon men, however, we do not expect our remarks will be much heeded. But we do not therefore rejoice in the prospect, which the rapid increase of these complaints at this day presents, of multiplying converts to our opinions.

But we will no longer detain the reader from the particular point at which we aimed in the commencement, viz: the influence of nervous disorders upon religious experience. For the sake of method, we shall speak first, of their effect upon the intellectual powers; and secondly, upon the passions, affections, and conduct.

1. *Upon the intellectual powers.*

One of the first marks of superannuation appears in a failure of the memory; and it is this faculty which earliest and most distinctly manifests the inroads of nervous maladies. In the latter case, however, there is a singular capriciousness of memory, not observable in the former. The man finds that the most impressive and interesting circumstances, which he fancies to be indelibly fixed in his recollection, suddenly and strangely to pass away, like the morning cloud or the early dew: while those objects and facts that are disagreeable and of little importance, will remain impressed in painful distinctness as long as he lives. That morbid sensibility which awakens a double attention to the darker scenes of life, and to the sinful part of the Christian's character, seems to close the eye on all the sunshine around him, and the marks of holiness and purity within. Hence, when he looks back upon his past exercises and actions, for evidence of his interest in Christ, memory is but too faithful in presenting all that has been unholy in motive and action, while only a dim twilight is shed over his penitence, humility, and efforts to glorify God. The judgment that is formed is thus liable to be perverted by the imperfect and distorted view of facts the memory presents. And it is chiefly by this influence upon the judgment, that an enfeebled memory can affect the religious experience.

Another evidence of mental imbecility which the nervous invalid will early discover in himself, is a partial loss of the power of attention. His mind may have long been disciplined in the school of mathematics, (than which, no pursuit is better adapted for giving a man the command over his thoughts,) and yet he will find that dyspepsia can easily more than undo all that these severer studies have accomplished. For a time he may struggle successfully against this erratic disposition of mind, and by increasing the centripetal force, balance, in a measure, the centrifugal. But such efforts only weaken his system, by reacting on the disease, and render every successive trial to chain the attention more arduous. Many a man, we believe, imbibing the prevalent opinion that dyspepsia can be cured by neglecting it, and that it needs no relaxation, mental or corporeal, has so riveted the disease upon him, by long repeated efforts to force his mind up to the work, that he now finds his energies prostrated, and his faculties made the sport of every nervous feeling. Was he a mathematician? He can be such no longer, for his mind refuses to be chained down to patient and fixed thought. Did he delight himself in tracing the philosophy of mind, or the abstruser doctrines of theology? He finds that there is not mental strength or steadiness enough within him to sustain and guide him in his laborious flight. We have often seen the powof attention so lost, and the mind so enfeebled by these disorders, that although there was a sin cere desire and effort to feel the force of a chapter of the word of God which was read, no distinct impression of its meaning remained on the mind at the conclusion.

There are some objects, however, on which the attention of the nervous invalid fixes with painful, and a sort of involuntary intentness. From its own complaints and sufferings, and the gloomy scenes in prospect, it can with difficulty be averted. The nervous man may force himself into pleasant and amusing society; he may mingle in the bustle of the city; or he may range over the hills and dales of the country; still will the mind refuse to look abroad with interest, and will brood over its own woes, and conjure up terrific images, until change of climate or exercise shall have strengthened the system; when the mind's healthy action will be restored. In short, the helm that guided the faculties seems to be lost, and a morbid impulse urges them over a troubled ocean in a devious track.

The effect of such a disordered and uncontrolable condition of the intellect upon literary and scientific pursuits, every one must see, is extremely unpropitious. Not less unhappy is its influence upon the religious experience. The man, for instance, retires for secret devotion. His thoughts are turned upon himself: but he cannot confine his attention to an impartial survey of his heart or life. The thoughts will fly to every gloomy spot in the picture, and hold these in bold relief before the desponding reason. Does he try to fix his thoughts upon God? the terrors of the Lord, his justice and holiness, and the threatenings of the law, darken all the prospect and shut out the sweet light of the Gospel. Does he contemplate the character and offices of the Lord Jesus Christ? Alas, he sees him as the Lion of the tribe of Judah, revealed in flaming fire, taking vengeance on his enemies, rather than the compassionate Redeemer, who will not break the bruised reed, nor quench the smoking flax, until he send forth judgment unto victory. If he thinks of the Spirit, it is not as a comforter, but as resisted and insulted by his heart, and departed forever. If he meditate upon death, and to this subject his thoughts naturally turn, he is seen only as the King of Terrors, aiming his irrespective dart, rattling the shroud, opening the grave, and leaving corruption and the worm to feast on the victim. Does he attempt to pray? He finds his thoughts flying so rapidly from object to object, that it seems to him little better than mockery. We speak here not of that common wandering of mind of which every Christian has reason to complain, even with the firmest health, and which is highly sinful. In the case of the nervous invalid the difficulty is vastly greater; because he has lost in a measure the control over his attention. How far it may be sinful in him, we pretend not to decide: but it is obvious, that it must not only destroy all enjoyment in prayer, but likewise lead him to doubt his sincerity. For he finds that he can fix his attention, most deeply upon his own maladies and sorrows; and he will hence be likely to infer, that were the love of God supreme in his heart, he should find as deep an interest exerted by communion with his Heavenly Father.

The advanced stages of these complaints are characterised also, by an extreme irregularity in the operation of the mental faculties. At one time their sluggishness is equalled only by the torpor of the bodily functions. To this there is often joined a remarkable obtuseness and confusion of intellect. Hence it happens, that the nervous man becomes negligent and superficial. So great is often his indisposition to mental, as well as bodily exertion, that pressing necessity alone will rouse him to action; and he is the more averse to this, from perceiving that efforts made under such circumstances almost always increase his complaints. Hence too, he contents himself with partial glimpses of a subject. And he often finds, when he tasks himself to the utmost to obtain a thorough knowledge, his impaired senses convey to the soul only distorted or coloured images.

How painful must be the influence of such torpor and deception upon the religious experience. Suppose the season of devotion finds the man in this state—shall he impute it to his disorder, or to his want of interest in the subject, that the season passes away in so profitless a manner? Suppose in this state he hears an interesting discourse, or rather finds himself overcome with sleep in such circumstances: with his dejected feelings he will very likely impute it all to his criminal stupidity and impenitence. Or suppose in such a state, he witnesses some awful providence of God, or awakened sinners seeking salvation. While his brethren around him are agitated with intense interest, he remains unmoved, and almost unaffected. Can it be any thing, but hardened impenitence, he and his brethren will ask, on which such scenes make no impression!

But in nervous complaints there is always an excess, corresponding to a deficiency, of excitement. There are seasons when the mind of the nervous invalid is brought into the most powerful action. And yet it is not a healthy and well regulated action. We have often compared a person in such circumstances to a watch that has lost its balance-wheel. Though its parts are whirling and buzzing most furiously, yet neither the time of the day is given, nor any good purpose accomplished. So the nervous man, in his moments of inspiration, may seem to be accomplishing wonders, and to possess remarkable activity and clearness of intellect; and he may, indeed, strike out some original tracks; yet will his course be too devious to be useful; and its few green prospects but a poor compensation for the dreariness and darkness that will succeed. His religious views, in such seasons of excitement, may also be clear, and his exercises ardent. But when he has learnt the nature of his complaints, he cannot but inquire, with anxious solicitude, whether all was not the result of animal excitement, instead of religious principle, or divine influence.

It is, however, upon the imagination that the most obvious effects of nervous complaints are exhibited: not so obvious perhaps to the invalid himself, as to others. For to him, the distorted and magnified images of fancy are undoubted realities; and it is but rarely that he discovers their extravagance: whereas others easily perceive many of them to be but "the baseless fabric of a vision." And it is these strange workings of fancy, that have made hypochondriacs, by common consent, the butt of ridicule. Indeed, many of their imaginations are so extravagant, none but their own risibility can remain unmoved. When we see a man firmly believing himself to be made of wax, and dreading on that account to approach a fire;—another, fancying that his bones have become soft like tallow, and dare not therefore trust his weight upon them;—another, wallowing in opulence, yet pining away through fear of want; and above all, when we see such a man as Simon Browne, writing an able defence of revelation, and yet in the dedication of his book to queen Elizabeth, declaring, with the utmost sincerity and distressing anguish, that "by the immediate hand of an avenging God, his very thinking substance has for more than seven years been continually wasting away, till it is wholly perished out of him;" we cannot but smile at the strange delusion:—rather, we might have said, we cannot but weep over a soul in ruins. For cases of this kind, the very extravagance of hypochrondraicism, must be regarded as decided mental derangement, to be pitied, not ridiculed. But in the great majority of instances, nothing approaching these cases, exists in the experience of the nervous invalid. Still, however, in almost every instance, the imagination partakes of the morbid influence; and turning away from the lovely landscape hope would paint on the future, she fixes her eye alone upon the scenes which timidity, despondency, and despair have drawn with their sombre hues: Or as the poet says,

> Fear shakes the pencil;—fancy loves excess,
> Dark ignorance is lavish of her shades,
>
> * * * * * * *
>
> And these the formidable picture draws.

It is impossible that an imagination which is thus disordered in respect to the affairs of this life, should not impart a like morbid tinge to spiritual objects. We should expect that such a man as we have described, would be looking continually upon the dark side of every object, and prophesying bitter things concerning himself. If he dare not hope for any thing, but sickness, poverty, and suffering, on earth, it will not be probable he will look for any thing better beyond the grave. His fancy will most likely array against him all the sterner features of the divine character, in so dark a cloud, that the rays of mercy, as they shine from the cross of Christ, will shoot only a dim and doubtful twilight across the gloom.

It has been said by some Christian writers, that a man can learn something of his character from his dreams. But what if the nervous invalid were to make these a rule of judgment. It is in his sleep that fancy riots in her wildest extravagance. And her images, almost without exception, are disgusting or terrific. She opens the grave and digs up the mouldering and festering dead; she descends into the world of despair and plunges her victim into the burning lake; she hurries him over the tumultuous waters, or sinks him beneath the waves; she drags him to the brink of the dizzy precipice, and casts him over; she leads him to the field of battle and transfixes him with the sword, or to an unequal conflict with the murderer; she even drags him to the prison or the scaffold, with the full consciousness of guilt for crimes from which when awake, his soul shrinks with horror:*

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* "Some nervous people, in this state of derangement, have so magnified their own guilt, as to make formal confessions of crimes they never had the most distant idea of committing." *Trotter on Nervous Temperament.* p. 292.

"In broken dreams the image rose
"Of varied perils, pains and woes;
"His steed now flounders in the brake,
"Now sinks his barge upon the lake;
"Now leader of a broken host,
"His standards fall—his honor's lost."

These are no uncommon scenes in the dreams of the dyspeptic; and many of this description can say with Cowper: "To whatever cause it is owing (whether to constitution or God's express appointment,) I am hunted by *spiritual hounds* in the night season." Shall these strange and unholy wanderings of the imagination be imputed wholly to disease, or in part to a wicked heart, which acts out itself, when restraints are taken off, will be the serious inquiry of the nervous man. If I had a supreme love for God and holy objects, why should not my fancy as often turn upon these in my dreaming moments, as it does upon all that is ugly, disgusting, and abominable.

After what has been said, it is hardly necessary to describe the effect of nervous complaints in swaying the judgment. If sensation convey erroneous impressions to the understanding; if memory retain only a partial and indistinct view of facts; if the power of attention be partially wrested from the hands of reason, and a peculiar obtuseness of intellect be manifest towards some objects, and a morbid acuteness towards others; and if the reins be given up to a disordered imagination; what is the judgment, that it should form correct conclusions, when the guides to its decisions are all thus gone out of the way? It alters not the case, though the nervous man's impressions be many of them mere spectres of the brain. They make as deep an impression upon his mind as realities; and, therefore, they are such to him, so far as their influence upon his faculties is concerned. His judgment will therefore be warped by them, not only in relation to his temporal affairs, but also in the affairs of his soul.

We shall speak, secondly, of the effects of nervous complaints upon the passions, affections, and conduct.

Among the first and most characteristic of these, may be mentioned melancholy. This accompanies them from their commencement; and seems, in a great measure, to result from the stagnation of the animal spirits. For a state of depression often comes on without the most trivial circumstance in the external condition to produce it. A man may be surrounded and caressed by all the kindness and sympathy of friendship; he may be in the midst of prosperity; nay, the most cheering intelligence may just have reached him, yet all will not avail to raise his spirits above the pressure of despondency and gloom, that hang heavy on his soul, until time shall have given relief. He cannot tell why his feelings are so sunk, any more than he can avoid the depression. Religion, it is true, by elevating his views, and making him feel the vanity of the world, will often raise him to a state of sober serenity; and the endearments of friendship, and the liveliness of the social circle, may keep the spirits from the lowest depths of despondency: but often the re-appearance of the sun after a storm, or a mere change in the direction of the wind, or gentle and diverting exercise, will accomplish more than all these causes put together. And this because the morbid source of the depression lies in the nervous system, not in the mind itself.

When these paroxysms of melancholy come on—and as the disease advances they come on often, and continue long—the man no longer looks upon objects around him with the same eyes. He shrinks from the inspection and intercourse of his fellows, and broods over his trials with a strange sort of relish. Or if forced abroad by business, or duty, every slight instance of unkindness, perverseness, or harshness, he meets, goes like a dagger to his heart: and if, as is too frequently the case, ridicule is cast upon his false imaginations, in order to remove them, it only plunges him deeper in the mire and leads him to say within himself,

> "There is no flesh in man's obdurate heart;
> "It does not feel for man."

All his jealousy is roused by every apparent neglect, and even his best friends he judges to be enemies, or cruel, if they do not listen with patience and sympathy to his tale of sorrow. His bodily ailments, often looked upon as dangerous in the extreme, and gloomy anticipations about his property or reputation, constitute a part of his sufferings. But if he be a man of religion, it is his prospects beyond the grave that stir up within him a deeper interest and a more distressing anxiety. Once he may have seen some evidence of personal piety; but now he finds nothing but unbelief, murmuring and impatience. Once he thought that he was at least sincere; but now he discovers that his religious acts were performed to be seen of men; and the charge of hypocrisy lies fairly against him. Justly, therefore, does he feel himself given over to a reprobate mind; and as he looks over the sacred record, his eye fastens with greediness and with terrible self-application, upon all those passages that describe the awful doom of one who has resisted the Spirit of God, and is living only to fill up the measure of his iniquity. When his gloom begins to depart, these painful forebodings will in a measure subside: yet rarely does a settled and cheerful hope of heaven succeed; and sometimes the melancholy, as in the case of Cowper, becomes settled, and plunges the unhappy man into partial or total insanity.

An unusual timidity is another of the almost certain attendants upon nervous complaints. The mere throbbing of the temples, a shooting pain which the healthy man would not feel, will sometimes produce a trembling anxiety in the mind of the nervous invalid, and make him feel as if his last sickness had seized him: and then his imagination will paint before him all the terrors of the final struggle—the agonized parting of friendship—the failing of sensation—the attack of delirium—the shroud, the funeral, and the cold grave. And still worse, his hopeless prospects in futurity will be arrayed in all their blackness before him, awakening the most terrific apprehensions, and realizing to him all the horrors of a hardened sinner's dying hour.

This is the most natural and usual channel into which the fears of the nervous run. But they are excited also in relation to almost every object of pursuit. He dares confide in nothing that has not the certainty of demonstration. His property, his friends, his good name, all the blessings of life, serve only as so many objects of anxiety and apprehension. True, he possesses them now; but he expects every moment the blow will fall that severs them from him.

This leads us to remark that there are one or two peculiarities in relation to these apprehensions. One is, that the most trivial circumstances excite the fears of the nervous man, more than those of importance. If there are real grounds of alarm in his case, you will find his eye directed, not so intently upon these, as upon the motes that are floating in the field of fancy's telescope.

Another peculiarity is, that future anticipated dangers, and not those which are real and present, make the deepest impressions on his sensibilities. The same man whom the slightest bodily sensation, that is unusual, will make pale with alarm, will often be found calm and resolute when disease has fixed upon some organ and prostrated him upon the bed of sickness. He who foreboded want and poverty, when cheated of a few pence in a bargain, or deprived of some article of furniture, through the carelessness of a servant, will, not unlikely, view unagitated the flames crumbling down his habitation. He who scarcely dare suffer a week to pass, without plying his family with emetics or cathartics, to keep away apprehended disease, may be seen watching around the sick and dying bed of a wife, or a child, with a collected coolness and Christian fortitude.

Apply now these peculiarities to religious experience. The first of them will dispose a man to look intently upon some minute and unfavourable circumstances in his character, or conduct; and to neglect an impartial and comprehensive view of his life. The second, in connection with a melancholy temperament, will fill him with direful forebodings of future and eternal wrath.

It is chiefly this timidity and its peculiarities that produce that indecision and irresolution so common in the character of the nervous invalid. He dare not decide, lest some tremendous consequences should ensue, that would furnish ground for long and unavailing repentance. And so long as he halts between two opinions, whether in his worldly or spiritual concerns, he will remain, not only the most miserable, but likewise the most inefficient of men. For religious exercises are then alone happy, when they are connected with prompt religious action. And how can a man act, who is undecided and irresolute.

The timidity of the dyspeptic will also give a peculiarity to his exercises of penitence. He will find that a fear of the consequences of sin will most usually occupy a prominent place among the causes of his sorrow. This, it is true, will not destroy the genuineness of repentance, provided he mourn also on account of the hateful nature of sin. But it will render it more difficult to determine what are the grounds of his penitence: for fear is a passion that usually excites too much tumult in the soul, to permit other grounds of action to be very distinctly visible. Hence will the nervous invalid find peculiar difficulty in determining whether his sorrow for sin is like that of Judas, or that of Peter.

This same timidity and the attendant melancholy will also deeply affect his Christian fortitude. No virtue suffers more than this from these prostrating maladies. And yet, as we have already remarked, you will often see the nervous man breasting himself with firmness to the attacks of real tangible evils: but when they exist only in anticipation, then it is that his heart seems to have no power to withstand them. And the reason seems to be, that the combination of fear and an excited imagination exhibits these coming evils as more dreadful than any he actually suffers. He sees a dark cloud hanging over the future, and how terrible may be the thunderbolt when it bursts, he cannot tell. His quickened sensibilities have opened his eyes wide upon danger: but they have also weakened his power of withstanding them; and we know of no respect in which the strength of disease appears more manifest than in this. The unfortunate man seems like the trembling aspen to be shaken by every breath, and crushed into the dust like a bruised reed, unable to rise from his ruins.—Philosophy may teach him lessons of firmness, and religion bid him trust in the overruling providence of God, and wait calmly the event; but alas! how feeble is even religious principle in a soul that seems borne away by an excited sensibility, an overpowering fear, and a gloomy fancy!

We have long since come to the conclusion, that much which gains the admiration of the world as sterling Christian fortitude, would prove, if brought to the trial, to be nothing more than strength of nerves: and that much which is imputed to weakness of Christian principle, is but the inevitable result of nervous maladies. For we have often seen persons thus opposite in their characters, change places with each other, as dyspepsia laid his grasp upon the one, and let the other go free. We have hence learnt to moderate our admiration of the virtue of the man of apparent fortitude, and rather to congratulate him upon his strength of nerves; while we are more disposed than formerly to pity, rather than blame, the trembling timidity and weakness which a delicate sensibility often exhibits.

Faith is a virtue whose essence is confidence. But confidence, calm and unshaken trust, is, we had almost said, a stranger to the really nervous invalid's bosom. Anxiety, doubt, and distrust, in regard to every thing future, seem to have taken its place. He has lost in a great measure his confidence in himself, and is often defeated in his personal efforts from this cause alone. He will not believe that his plans of lawful business will succeed, simply because he fears they will not. And hence his efforts will sometimes be so palsied by his fears as to make his predictions prove true.

The principle we have kept in view in all our remarks, is, that whenever we perceive certain peculiarities of mind, or of disposition, running through all a man's conduct, in relation to worldly affairs, something of those same peculiarities will appear in his religious character. That religious principle does not altogether eradicate, but only control, and direct into a new channel, these natural peculiarities of mind, or disposition, is evident from the striking characteristic diversities we perceive in the history of holy men of old, which the Bible exhibits to us: the diversity, for instance, so remakable among the twelve apostles—the inflexible straight-forward firmness and energy of Paul; the impetuosity and rashness of Peter; and the mildness and amiableness of John. We would apply this principle to the case under consideration.—That same disposition which leads a man to distrust his abilities for any particular worldly station, or pursuit, will make him suspicious in regard to his preparation for heaven. And if he fears to trust to the providence of God in the course of nature, for giving success to his ordinary business, that same distrust will prevent him from applying to himself the promises of God to the humble and the penitent. He may have a firm belief that every word of the divine record is true, and yet not believe at all that he has a right to appropriate any thing to himself, but the threatnings and terrors of the Bible. And such a want of faith every one knows to be a characteristic mark of Christians of this description. We do not mean that they never exercise faith: but that it is to them one of the most difficult of all virtues.

There is another very unhappy effect which this timidity and its attendant imbecility of mind produce. The man may have been not only a most rational Christian, but a firm philosopher: yet when subdued by nervous maladies, and in those seasons when there is a feverish excitement of every sense, when as a physician expresses it, "he is all soul within, and all nerve without," he will find himself prone to a degree of superstition. His religion and philosophy may both remonstrate against interpreting unfavourable dreams, or natural appearances, or remarkable events, as prognostics of misfortune, sickness, or death : yet when his imagination has been highly excited by such occurrences, he will find it very difficult to divest himself of a secret suspicion, or fear, that he may have been thus forewarned of impending calamities. At least he will find it difficult to rid himself of the impression such scenes have made upon his gloomy fancy. They will haunt him from day to day and produce unhappiness, if they do not triumph over his reason. And if the nervous person is not very much enlightened, and is inclined to superstitious fears by education, he will probably be overpowered by the phantoms of imagination, and may come at length to believe that he is favoured, or rather rendered miserable, by visions and immediate revelations. For on examination it will be found, that in most instances of this kind a disordered state of the nerves preceded the fanaticism.

If the remarks made in this essay be generally admitted, the reader will hardly need to have his attention formally called to the effect of nervous maladies upon the passion of hope. The nervous invalid is too gloomy to hope, he is too timid to hope, for any happiness that is future. We do not mean that this passion is totally quenched in his bosom—for how then would life be tolerable—but his melancholy fears have so neutralized it, that its influence, as a moving spring of action, is almost unperceived. Even in regard to worldly affairs, such a man goes forward in performing the routine of his business, or profession, more from necessity and a sense of duty, than from the inspiring influence of hope ; and in regard to spiritual things, how can we expect the case to be much better? He may have seasons when the hope that maketh not ashamed will break through all the damps and darkness of his heart, and open for him a vista to heaven: but the sweet light soon dies away, and the dark clouds of fear and despondency settle again upon his soul. He has little of the calmness, little of the elevation, and none of the assurance of hope. And how deadening an influence this settled gloom and anxiety must produce upon the Christian character, it needs no argument to show. Such a man may indeed obey the divine commands : but how will he seem like a "slave beneath the throne."

There is one more important effect of nervous disorders, which we have not particularly noticed. They render a man fickle, peevish, and irritable. We are not aware that he is peculiarly liable to change his views of the great principles of action, or the general aim of his conduct: but his fickleness appears most in minor things. We have already made some remarks in regard to the disposition of the dyspeptic to change his physicians and his remedies, and attempted to show that so much fault did not attach to him as is generally supposed. And so in regard to many other things, we think there may be sufficient grounds for the changes he is prone to make. You will find him, for instance, disposed frequently to change his business, or situation. And he may be induced to this from the well known fact, that such changes usually operate most favourably upon nervous maladies. For who would not be willing to make almost any pecuniary sacrifices, if he can thereby gain even a temporary relief from the leaden lethargy and morbid sensibility, which, in succession, renew their incessant onsets upon the nervous patient. What though the world charge him with fickleness, and misrepresent his motives? Much easier is it to bear this—what is it not easier to bear, than the unceasing pressure of feeble health?

The fickleness of nervous invalids, however, often exhibits itself in forms not so easy to justify. They sometimes find the most unreasonable and unaccountable prejudices rising in their minds against their neighbours or friends. These feelings seem sometimes to rise to real enmity: yet only let the nervous attack pass by, and with it will depart every unkind feeling towards others; and their attachment will be stronger than ever. This strange prejudice or hostility will sometimes be felt towards a man's dearest friend; the dyspeptic himself not knowing wherefore, except that it vanishes altogether when a paroxysm of his disorder has disappeared. Indeed, this seems to be a real, though not a constant symptom of the disease; yet we dare not hazard the assertion that it is not sinful. Certainly it may be in a great measure resisted.

The peevishness and irritability of temper to which nervous persons are liable can hardly have been unobserved by any one conversant with them: and it ere long becomes powerfully manifest to themselves. The man of phlegmatic temperament when in health, in whom it was scarcely a virtue to be patient and not easily provoked, and who therefore never placed a guard on this side of his character, after struggling for some years with these disorders, finds himself most unexpectedly betrayed into a hasty resentment of injuries. And ere long he finds that he needs daily watchfulness and prayer to secure himself against this temptation. What he formerly supposed the strongest part of his character, has become the weakest. He, whom no storm of passion and insult could once move, now perceives a counter tumult rising in his bosom, and ere he is aware, bursting upon his adversary in retaliation. The same irritability produces a fretfulness towards his servants, his companions, and even his friends. But if the man be a Christian, this peevishness and irritability of temper will fill him, in the moments of retirement, with the deepest alarm and anguish. He cannot but perceive that his disposition in these respects is becoming decidedly worse. He once could exercise patience without any great effort. But now he finds himself prone to murmur at the chastisements of Providence, and unable to bear with a Christian spirit the perverseness, or even the weakness and failings of his brethren. True, the physician may tell him that all this fickleness, fretfulness, and irritability, may result from nervous weakness. But they are also precisely what would result from an impenitent heart waxing worse and worse. To which of these causes shall he impute the effect in his own case? If this be not a difficult question to decide, we know of none in the whole history of casuistry.

We are unwilling to close this essay without appending a few remarks which are suggested by the subject.

The statements we have made lead to the conclusion, that there are many peculiar difficulties and trials in the religious experience of the nervous invalid; and that it is no easy matter for him to decide whether he be a real child of God or not. To some, we doubt not, such a conclusion may seem dangerous and unwarranted by the word of God. That word calls upon all, without exception, to try themselves, to prove themselves, whether they be in the faith; and is it not presumption to endeavour to exculpate any from obedience to this command? And will not such an effort give a resting place to the self-deceived hypocrite; and lull multitudes into a fatal delusion?

We readily admit that the Bible contains no express allusion to the case under consideration, as an excepted one, in the command of Jehovah. We much doubt whether many, if any, of the writers of the Bible had any personal knowledge of nervous complaints. For they seem to have been but little known in former times. God reserved them in that phial of his wrath which he pours upon modern nations for their abuse of the blessings of civilized life. Among savage tribes they are entirely unknown: and almost so, among those classes of men whose pursuits are active and abroad. Of this description, were nearly all the individuals of whom Scripture gives an account. We do indeed read of one, whom Paul exhorts, "drink no longer water, but use a little wine *for thy stomach's sake*, and thine often infirmities." If however, Dr. Trotter is correct, when he says, "from the experience which I have had, in some thousands of these cases, under all the variety in which they usually appear, I freely give it as my opinion, that *the only means of cure*, lie in a total abstinence from every species of spirit or fermented liquor; from every thing that bears any analogy to them, such as tea, coffee, opium, and all other narcotics, &c." we should be disposed to infer that dyspepsia was not the malady with which Timothy was afflicted. But, if we do not mistake, we discover some marks of nervous despondency in the book of Psalms; and if these disorders existed any where among the Jews, we should expect to find them amid the luxury and sloth of an eastern court. A single extract from the seventy-seventh Psalm will be sufficient, we think, to render our conjecture probable. "In the day of my trouble I sought the Lord: my sore ran in the night and ceased not: my soul refused to be comforted: I remembered God and was troubled: I complained and my spirit was overwhelmed. Selah. Thou holdest mine eyes weeping: I am so troubled that I cannot speak: I have considered the days of old, the years of ancient times. I call to remembrance my sins in the night: I communed with mine own heart and my spirit made diligent search. Will the Lord cast off forever? and will he be favourable no more? Is his mercy clean gone forever? doth his promise fail forevermore?—Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. And I said *this is my infirmity.*"

We have often, likewise, been impressed with the idea, that Paul had the nervous invalid in his eye, when, in his Epistle to the Hebrews, he declares it to have been one object of Christ in taking part in flesh and blood, that he might "deliver them, who through fear of death, were all their life time subject to bondage."

But we are wandering from the point under consideration. The proper solution of the difficulty we have suggested, is, to say that the Bible gives us only general rules, without mentioning, except in some few cases, the modifications they will need in peculiar circumstances. When, therefore, it directs believers to make their calling and election sure, and to prove themselves whether they be in the faith, it does not mean that there can be no case in which it would be quite difficult, or even impossible, to obey the command. We have not stated, however, that any such impossibility exists in the case of the nervous invalid. We say only, that such is the influence of disorder upon his mind and heart, as greatly to obscure the grounds of evidence on which he must rely, and also to prevent his properly apprehending and judging of that evidence. Indeed we by no means think him liberated from obligation to obey the command we have mentioned. For we believe there is at least a partial remedy for the difficulties under which he labours; which remedy we shall mention before we close our remarks.

But is there no danger in representing these difficulties to exist in this particular case? Will not many, who have no clear evidence of their Christian character, merely because they have no religion, be induced to impute their destitution of a firm hope to a weakness of nerves, and thus destroy their souls? We have greatly feared such might be the case; and, on this account, have doubted whether it would not have been better to consign our remarks to oblivion, than to present them to the public. But then, again, it occurred to us, that the developement of truth, must be ultimately beneficial, although, for a time, it may be partially injurious. And if our views on this subject are not true, we trust their errors will be pointed out. We believe almost every experienced minister of the Gospel has frequently met with instances like those we have described, in which the individual cordially believed every truth of the Bible, and whose daily conduct evinced a life of religion; and yet, that individual was laboring under a settled gloom and hopelessness, evidently induced by a nervous temperament. Every minister knows, that it does no good in such cases to ply the unhappy man with his obligations to possess clear evidence of religion, or to array before him the threatenings of God against impenitence. For he will acknowledge his obligations and admit that the threatenings of the law do apply to himself.—Now it is such cases as this, we have had in view in all our remarks. We protest against any others taking shelter under them. Nervous disorders are, indeed, very widely disseminated at this day.—According to Dr. Trotter they constitute, in one shape or another, two thirds of the diseases of civilized society. But we by no means comprehend, in the cases we have described, those who have had an attack of these complaints, which disappeared in a few weeks or months; nor such as only occasionally suffer from the attack; nor such as are in the incipient stages. We include only those, who have unsuccessfully struggled with these Protean maladies year after year, and with whom nervous feelings and habits have become strongly fixed.

Wherever nervous complaints exist, however, even in the slightest degree, they will produce a correspondent effect upon religious experience. And, if we mistake not, this effect is very obvious in the churches of our land. What did the Pilgrims know of nervous maladies? God did not add these to their other trials: and they could demand the faith of assurance as a condition of admission to the church. But suppose such a condition were now required. Who can doubt, but one half of the present members of the churches would have been stopped at the threshold? And who will impute the difference solely to the deterioration of modern piety?

Our second remark will consist of an appeal and a warning to those who are first beginning to feel the attacks of these nervous maladies, and whose constitutions are not yet broken down by them. We would most earnestly expostulate with such upon their danger, and the importance of immediately adopting rigorous measures to save themselves from those painful effects we have discribed in this essay.—The great mass of mankind will give them very different advice. The healthy and misinformed will tell them to pay no attention to their complaints, which are chiefly imaginary, and not to relax at all in their pursuits, or be particular in regard to diet; but to put down their vapourish feelings by a firm disregard of them. And should they listen to such counsellors, and fear to be called hypochondriacs, more than the consequences of nervous maladies, they may rely upon it, that ere many years, they will be able to attest the truth of this essay from their own experience. These disorders will insidiously wind deeper and deeper into their constitutions, until they will be compelled to attend to them when the prospect of throwing them off is extremely faint. And still worse, they will be forced to abandon their professions, and perhaps be thrown helpless upon a world that has no mercy on dyspeptics. Their religious hopes too, if they are pious, will be shrouded in darkness; and probably a few long years of sighing and sorrow will be all that remains to them on earth. But if they will attend resolutely and faithfully to their complaints in their early stages, and use the remedies experience has found efficacious, all these terrific evils may be avoided, and their usefulness, and happiness, and lives, be prolonged.

In their earlier stages, we say confidently, that these complaints may, almost without exception, be cured. And how? Is it supposed from our remarks that we are recommending to a person of this description to lay aside all attention to business, shut himself up, and sending for the physician, begin a long course of emetics and cathartics? He could not take a worse course than this to ruin his constitution. But there are certain simple measures which he can, and *must* adopt, or take the consequences we have described.

He must, in the first place, make a great change in his diet; that is, if he has lived as most sedentary men in this country do live. He must reduce the quantity of his food probably one half, perhaps more, and use only those kinds most easily digested; for instance, a little stale bread or cracker and milk, or bread and water, in the morning; or at most, some light toast with coffee; and a similar meal, or none at all, at night. For dinner, which should never be taken later than one o'clock, he may use moderatly some animal muscle; but not adding to this puddings and pastry and sweetmeats. "They" (nervous people,) says Dr. Trotter, "are of all mankind the most liable to surfeits." One reason of this is, that they cannot bear as much food as those in health: another reason is, that they are liable to an unnatural appetite that is inordinate. They cannot therefore be too much on their guard against excess in eating.

A second thing they must do, is, to abandon the use of stimulants, especially ardent spirits. In their seasons of dejection, and with the lassitude that accompanies indigestion, they are extremely liable to resort to wine, or brandy, for relief. And these do afford a temporary relief: but the excitement they produce exhausts the system, and feeds the disease. We have already quoted the decided opinion of one medical man on this point, and we might adduce a dozen more were it necessary, to the same effect. There is a most fatal and destructive error prevalent on this subject, which is destroying multitudes, viz. that persons of weak digestive powers need stimulative drinks and rich food. When the debility is excessive, the physician may indeed find it necessary to stimulate for a time, to save life. But the daily stimulous of ardent spirits and rich food most unquestionably increase the disorder, and shorten life. We believe many a man has been hurried out of the world by the mere kindness of his friends, in urging him to load his stomach with what is called nourishing food, and to strengthen his system by stimulating potations. If the nervous invalid finds himself overcome by a strong propensity to take too much, or too rich food, or spirituous drinks, let him follow the example of Hercules, who, as he passed the Sirens, suffered himself to be bound to the mast, lest he should be enticed and fall into their snares.

Just as we had finished this paragraph, a very recent work of Dr. James Johnson, on "Morbid Sensibility of the stomach and bowels," fell into our hands; containing an important section on the diet of dyspeptics, which we could wish were read and pondered well by the clan of persons we are addressing. The rule he gives for regulating the quantity of food and drink is this: "Whenever our drink induces sensible excitement in the system, or our food is followed by an inaptitude for mental or corporeal exertion, we have transgressed the rules of health, and are laying the foundation for disease."—Any discomfort of body, any irritability or despondency of mind, succeeding food and drink, at the distance of an hour, a day, or even two or three days, may be regarded (other evident causes being absent) as a presumptive proof that the quantity has been too much, or the quality injurious."

"In respect to drink, water is the only fluid which does not possess irritating, or at least, stimulating qualities; and in proportion as we rise on the scale of potation, from table beer to ardent spirits, in the same ratio we *educate* the stomach and bowels for that state of morbid sensibility, which in civilized life will sooner or later supervene."

"There is a great error committed every day, in flying to medicine at once, when the functions of the stomach and liver are disordered, the secretions unnatural, and the food imperfectly digested. Instead of exhibiting purgatives day after day to carry off diseased secretions, we should lessen and simplify the food, in order to prevent the formation of these bad secretions. In doing this we have great prejudices to overcome. The patient feels himself getting weaker and thinner; and he looks to nourishing food and tonics for a cure. But he will generally be disappointed in the end by this plan. From four ounces of gruel every six hours, he will, under many states of indigestion, derive more nutriment and strength than from half a pound of animal food and a pint of wine"—"I have known dyspeptic patients gain flesh and strength on half a pint of good gruel thrice in 24 hours; and gradually bring the stomach, step by step, up to the point of digesting plain animal food and biscuit."—"No person is in danger of starvation who can take a pint—nay, only half a pint of good gruel in the 24 hours"—"But the invalid may ask—"Can I not have my ailments removed without abridging my appetites?" No!"—"The scale of diet must be lowered and simplified down to water gruel if necessary; otherwise a cure can never be expected."

"The rigid system I have proposed is not the creature of speculation engendered in the closet. It is that which many to my knowledge, have adopted with the most perfect success; it is that by which I have conquered the most intense degree of dyspepsia in my own person. Those who have courage and perseverance to reap the fruits of such a system, will hardly be induced to change it however strongly they may be tempted by the luxuries of the table, and the seductions of convivial society."

A third thing the incipient dyspeptic must do, in order to effect a cure, is to be regular and thorough in his exercise. It will not relieve, but aggravate his complaints, to confine himself for four or five days to his parlour, his shop, or his study, and then devote half a day to severe and violent exercise in the hope of laying in a stock of health and strength for another week.—He must walk, or ride, several miles every day; and if possible, at particular times of the day;* or make other equivalent efforts in his wood yard or his garden. If overcome by sloth, or prevented by a pressure of duties, he neglects such exercise, he may depend upon it that he will sink under his disease. We can hardly conceive a case in which any other duty can justify such an omission.

Finally, the dyspeptic must refrain from excessive application to business or study. The burthen of his daily efforts should be over before dinner; and the remainder of the day be devoted to exercise, or less laborious employments. As to study at night, especially after nine o'clock, it is eminently injurious. The striking remarks of an able physician on this subject are well worthy of being repeated. "Whenever," says he, "the diseases of literature assail us, *we should have the lamp scoured out and no more oil put in it.* It is night study that ruins the constitution by keeping up a bewildered chaos of impressions on the brain, during the succeeding sleep—if that can be called sleep which is constantly interrupted by incoherent dreams and half waking trains of thought. If, to procure repose, opiates or spirituous liquors are had recourse to, then the brain is likely to suffer congestion or inflammation, as was the case, I believe, with the celebrated Professor Porson. Here the morning alone should be dedicated to study, and the evening to light amusements, some entertaining occupation, or perambulation through town or country with a literary friend."

We have urged this subject, thus minutely, because we feel it to be of great importance. The ravages which nervous maladies are making at this day, in the civilized world, are appalling and immense. They are changing, and threaten still more to change, the general character of society. The description Dr. Johnson has drawn of their extent in England will not, it is hoped, apply to us as a nation: but let their rapid progress among us be unimpeded, and it will soon be true, that "with ennui and dissipation in the higher ranks—anxiety of mind, arising from business, in the middling classes—and poverty, bad food, bad air, bad drink, and bad occupations, among the lower classes, there is scarcely an individual in this land of liberty and prosperity—in this kingdom of ships, colonies and commerce, who does not experience more or less of the "English malady"—that is to say, a preternaturally irritable state of the nervous system, connected with, or dependent on, morbid sensibility of the stomach and bowels." The church of God in our land deeply feels the inroads of these complaints, in prostrating the energies, and prematurely destroying the usefulness, of many of her most valuable ministers. They lurk too around our Theological Seminaries, our Colleges, and even our preparatory schools; and there seize, as their victims, many of the most devoted and talented of our youth, who had consecrated themselves to Christ and the Church. And it is therefore we urge, with reiterated earnestness, those who are beginning to tread the same downward course, to pon-

* ὁ πονος σιτου ηγεεσθω. Hippocrates.

der well this our appeal; and if they find the course recommended to be supported by medical experience, resolutely to adopt it. Gladly would we urge the same appeal upon those now in health, who are wasting away their powers over the midnight lamp: but we have no hope that such will listen to our warning, until incipient disease shall teach them its importance.—Alas, we fear that few, even of such, will submit to the self denial that is requisite, until it is too late.

Our third remark, springing from the general subject, is, that nervous invalids need, and may reasonably expect, a place in the prayers and sympathies of their brethren who are in health. If we look only to the bodily sufferings of such an invalid, we shall discover enough, it must be admitted, to excite a Christian's compassion and prayers. Grant that the pains of the nervous man are not usually of the most intense kind: yet are they forever recurring; and it is said that no suffering is more difficult to bear than to be exposed to the incessant dropping of water upon the head. Little does the healthy man know, how large a portion of grace it needs to bear with patience, submission, and religious fortitude, a long protracted course of feeble health. He may have been prostrated by acute disease: but its paroxysms are transitory, and the mind can with greater ease nerve itself to the short conflict. But in the case under consideration, the contest must be renewed day after day, month after month, and year after year. In this case too, the mind is unnerved,—its resolution is crushed,—its hopes are darkened,—its pillars are fallen. Truly then may we ask with Dr. Trotter, "can any evil in this world be worse than constant bad health?"

And can the Christian see his brother thus cast down into the dust, ploughing his wretched way through life, with a load too heavy for him, with none of the influence of hope to cheer and sustain him? Will such a picture excite no sympathy, and call forth no prayer, from a bosom where rests the image of Christ? Alas, what answer does the experience of most nervous persons give to this inquiry? They recollect many an instance in which their morbid sensibilities, their minute attention to diet and regimen, and their mental despondency, have been the objects at which their brethren have aimed the shafts of wit and satire, or the lash of reproach; and can they believe, that the same tongue, which is thus publicly employed in ridicule, will, in secret, be uttering a prayer in behalf of their infirmities and trials? No! Where one tongue is employed in offering such prayers, a thousand are amusing some social circle with a recital of what are called the nervous whims and weaknesses of their brethren. And yet we believe that this mode of treating their complaints, by no means indicates such insensibility to his sufferings, as the nervous man is apt to suppose. It originates in a great measure from the very prevalent, yet false notion, that the dyspeptic is to be cured by endeavouring to convince him that his complaints are imaginary. But Christians ought to know, that this method never yet succeeded; and that their apparent insensibility to his sorrows, and want of sympathy in his sufferings, is the bitterest ingredient in the nervous man's cup of misery. We have seen a paroxysm of these complaints vanish, when the magic wand of sympathy was applied by the soft hand of Christian friendship; and we have seen too, the iron enter the soul, when that sympathy was withheld, and sarcastic lightness and neglect were substituted.

In view of the general subject of this essay, we have one more thought to suggest. We have a remedy to propose for that religious despondency and hopelessness which mark the nervous man's experience. LET HIM STRIVE FOR HIGH ATTAINMENTS IN PIETY.—True, the obstructions in his path are many, and it will demand the most inflexible perseverance to overcome them. But they are not absolutely insurmountable. If his memory be treacherous, let him read oftener and with more earnestness, the word of God; that he may not be bewildered by human speculations. Keeping close to the Bible, where doctrines and precepts, threatenings and promises, terrors and consolations, are mingled in just proportion, his gloomy fancy will be less apt to look exclusively at the sterner features of the Divine character and revelation. If his attention cannot be long fixed upon any one thing, let him the oftener recur to religious subjects. If his judgment be liable to be warped by his complaints, let him ask wisdom of God, who giveth to all men liberally and upbraideth not, and it shall be given him. If he cannot, like his Master, occasionally spend whole nights in prayer, let him the more frequently visit the throne of grace. Indeed, it is by prayer mainly, that such a man is to make high attainments in piety. For here he takes hold of omnipotence: and draws down a holy influence that is able to overcome all his difficulties. Even nervous disorders cannot withstand or counteract almighty grace. It is able to send a beam of heavenly hope into the most desponding bosom; to inspire with courage the most fearful heart, and the most timid soul with strong faith; to calm the wildest tumult of the bosom, and to stay the rising gusts of passion. Prayer, therefore, is the nervous man's grand refuge and hope.

Although there are so many things in nervous complaints to retard the Christian in his course, there are some circumstances that are peculiarly favourable to his growth in grace. The necessity he is under of relaxing from business, will afford him more leisure for cultivating his heart than many enjoy. And although most of that leisure must be spent by him in diverting employments, or innocent amusements, yet should he learn so to mingle religion with every pursuit, that it should be his constant companion.

Another circumstance in his case that may be regarded as favourable, is the sense of weakness and dependence with which his situation inspires him. He sees that his existence depends upon a brittle thread; and therefore will he be led to feel deeply his need of an Almighty arm on which to lean, and of efficacious grace to prepare him for a better world.

Again, his disorder is calculated to show him many proofs of the wickedness of his heart; and this is favourable to his exercise of penitence and humility. His peevishness, his irritability, his impatience and murmuring under the chastisements of Providence, serve most frequently to remind him that he has a heart of desperate wickedness within. Accordingly it is found, if we mistake not, that nervous people usually have a deep sense of their depravity; and if this sense does not humble them and make them penitent, it does not produce its legitimate effect.

But the circumstance in their case most favourable to the cultivation of piety, is, that their disorder renders them almost incapable of enjoying worldly pleasures, and prostrates their too ambitious hopes and designs. It is not generally because nervous invalids love the world so well that they live in constant apprehension of death; but it is rather the dread of something after death. For the person who has had long experience in these complaints, anticipates little else but suffering while in the body, unless God please to subdue his disorder; and were his worldly enjoyments all that is to be taken into the account, scarcely "would he turn on his heel to save his life." Do you speak of the pleasures of eating and drinking? With him they have become sources of almost incessant suffering; and if he overstep the most rigid rules of temperance, in the gratification of any of the appetites and passions, a tremendous retribution awaits him. Do you talk to him of social enjoyments? Alas, they are neutralized by his despondency and jealousy. And as to ambitious projects for rising to eminence, in science or literature, in arts or arms, in divinity, law, or medicine, the really confirmed nervous invalid may as well dismiss them at once. For these distinctions are beyond his reach. In learning, how can he cope with men of vigorous health, who can spend their days and nights in study? With his fickleness, timidity, and despondency, how unfit to rule in the councils of the nation and direct the storm of state? With his irritability and proneness to err in judgment, how can he hope the medical profession will look up to him as an oracle; or that to him will be committed the care of the churches, and he be called to preside in council? The truth is, the nervous invalid has great reason to be thankful, if God gives him strength to labour in some subordinate capacity, where he may do a little good, and he is not reduced to a state of utter uselessness. He must not aim at the highest places of trust, or honor. For, in the first place, he cannot fairly attain them; and if he could in the second place, he cannot fill them with dignity and success.

And ought not the nervous man to regard it as a great mercy, in a spiritual view, that he is thus physically prevented from the inordinate indulgence of his bodily appetites, and of an unhallowed ambition for distinction? For he is thus left comparatively free to devote himself to the service of God. Here he may aim at distinction; for we believe if he is faithful, God will bestow it upon him. Notwithstanding the favourable circumstances, in his case, which we have mentioned, we still think, however, that scarcely any other description of men will find it so difficult to rise high on the scale of holiness. We do not expect that his religious experience will ever, in this world, be entirely divested of the peculiarities we have described. Timidity and despondency, and feeble hope will probably accompany him, so long as his disorder clings to him, however lofty his religious attainments. But we do believe, that if he make it the single, the constant, the persevering aim of his life, to grow in grace and in the knowledge of his Saviour, God will not leave him altogether destitute of hope and peace. We believe that the fire of holy love may be made to burn so brightly in his heart, that it will sometimes burst its way through all the clouds and darkness that surround him; carry him above even his maladies, and disclose to his hope a throne of glory awaiting him at God's right hand. Pursuing such a course, we believe that even the poor broken hearted nervous invalid may before he die, forget his bodily complaints, in rapturous anticipation of that building of God, that house not made with hands, eternal in the heavens, and that he, who through fear of death, has been all his life-time subject to bondage, may have put into his mouth, the triumphant song, O death, where is thy sting! O grave, where is thy victory? Thanks be unto God, who giveth me the victory through my Lord Jesus Christ.

## AN EDUCATED MINISTRY.

The following reply to a common argument against an educated ministry, is at once so brief and so conclusive, that I wish to see it transferred to the Christian Spectator. It is from the Church Register, published at Philadelphia:

"It is common for the contemners of learning, as a requisite for the ministry, to allege the case of the first chosen twelve. Were they not illiterate fishermen? Why should not such men be constituted ministers now? Be it remembered, however, that they were not taken such, and constituted preachers of the gospel. They spent three years in the school of Him, who taught as never did man, before they were invested with their office. Add to this, that a large part of a theological education in our day, consists in learning languages, which they spake from childhood, and acquiring some knowledge of customs, which they knew from daily observation. Deduct this from what the first preachers had to learn: estimate how much more rapidly they might have been expected to advance under their instructer, than can be done under any now enjoyed: and then let it be decided what education in our day is equal to theirs."

## LINES,

### SUGGESTED WHILE STANDING BY THE GRAVE OF A SCEPTICAL LADY, WHO DIED SUDDENLY AT THE AGE OF TWENTY.

Hush'd are the fitful winds—the earth is sleeping,
And pendent willows are with cold dews weeping—
No cloud is lingering on the dusky hills,
No sound along the deep-green valley steals—
And night her spangled canopy hath drawn
Over the waveless sea and velvet lawn,
'Twould seem the final day of time had set,
And all the star-crown'd sons of heav'n were met
Upon her chrystal battlements to see
The universe of pale mortality
Start from its marble pillow, and arise
To bliss or wo unending, in the skies:
But where is she, whom Grief, with noiseless tread
Now seeks among these hillocks of the dead?
Like Fancy's dream, or some unearthly song,
Or golden cloud sailing the air along,
Or passing bird, or tall and queenly bark
Lightly careering o'er the waters dark,
So softly—sweetly—rapidly and gay,
Did pass thine hours of happiness away.
One night, within the giddy, thoughtless round
Of pleasure's dance and melody's soft sound,
I saw thee floating as on silken wing,
Thro' many a wild and airy wandering,
With sparkling eye, and cheek ne'er blanch'd with wo—
And curls of beauty on a brow of snow—
Swiftly it fled—another morn arose—

(Alas the ways of God what mortal knows ?)
It was the morn that lit thee to the tomb,
The morn that seal'd thy last—thy changeless doom!
Momentous hour, when, from its prison freed,
Thy winged spirit flew with lightning speed,
Far—far beyond this dark terrestrial zone,
To stand all naked, trembling, and alone
Before the bar of its Almighty Lord,
And meet his bitter or his blest award!
To wander down the vale of endless years,
Where darkness reigns mid sighs and hopeless tears,
Or to those verdant islands of delight,
Untrodden by the gloomy foot of night,
Where love and beauty bloom without decay,
On joyous wings to waft thy trackless way!
Where'er thou dwellest in that land of shades,
Descend, and where the crimson day—streak fades
Around the youth who bend with gushing eyes,
Beside the marble where thy casket lies,
O tell them—if thy spirit e'er can tell—
What meaneth Heav'n, or what the wrath of Hell.

## THEOLOGICAL COLLECTIONS.

### WESLEY AND TOPLADY.

In this enlightened and charitable age, when Christians of various denominations are approximating to a common centre, and combining their exertions to promote the common welfare of Christ's kingdom, it may seem unwise to recal, even to the memory, the controversial spirit of other years. In general that spirit is characterized by a bitterness and sarcasm, and cruelty, which may well excite astonishment and grief. But it is profitable to compare the present spirit of controversy with the past, for by the comparison, we learn how much more Christians of the present day have entered into the benevolence of the gospel. It is important also to know the errors which set in array such angry disputants, and to reflect upon the consequences of insisting more on certain tenets, than on the practice of the moral duties which the gospel enjoins.

These remarks may be illustrated by a few extracts from the writings of Toplady, and from Southey's life of Wesley.

Toplady's writings are distinguised for strength, originality, perspicuity, and eloquence; but leaning strongly to Antinomianism, he was of course at odds with Wesley, who toiled at the other extreme—as will appear from the following extract from the "Caveat against unsound doctrines."

> "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand." "True," said an Arminian schismatic, grown grey in the service of error, and who still goes up, and down sowing his tares, and seeking whom he may devour, and compassing sea and land to make proselytes,—"True, Christ's sheep cannot be plucked forcibly out of his hand by others: but they themselves may slip through his hands, and so fall into hell, and be eternally lost." They may slip may they? as if the Mediator in preserving his people, held only a

parcel of eels by the tail. Is not this a shameless way of slipping through a plain text of scripture? But I would ask the slippery sophister, how we are to understand that part of the last cited passage which expressly declares concerning Christ's people, that they shall *never* perish? Since perish they necessarily must, and certainly would, if eventually separated from Christ, whether they were to be plucked out of his hands, or whether they were only to slip through them. I conclude then that the promise made to the saints that they shall never perish secures them equally against the possibility of being either wrested from Christ's hand, or of their own falling from it: since could one or the other be the case, perish they must and Christ's promise would fall to the ground." *Toplady's Works, Vol.* III. p. 52. Lond.

This would make a staring in a modern discourse, but abating its wit and severity, it must be admitted to be an excellent comment on John x. 28, and I have never been able to discover how the opponents of the plain declaration of the passage can gainsay it.

Toplady has also given a definition of morality, which he intended as an answer to the objection that the Divine purposes are inconsistent with morality, and which must have cost Wesley and his coadjutors some toil.

> "Morality is defined to be that relation, or proportion which actions bear to a given rule. Consequently neither necessity, nor non-necessity has any thing to do with the morality of an action. Nothing to do off or on—Good is good, come how it will."

The following assertion too has some appearance of truth:

> "There are four links which all the art of man can never separate, and which proceed in the following order:—Decree, Foreknowledge, Prophecy, Necessity."
>
> Qui vult finem, vult media ad finem.

But the following is the finished portrait which Toplady has given of Wesley's character. We have no comments to make, but merely insert it to shew "the spirit and manners of the age."

> "Aliquis in omnibus, nullus in singulis.
>
> Mr. Wesley by a very singular mixture of Manichaeism, Pelagianism, Popery, Socinianism, Ranterism, and Atheism, has I believe now got to his ultimatum. Probably he would go still farther if he could. But I really think he has no farther to go.—Happy settlement, after forty years infinity of shiftings, and flittings hither and thither!
>
> Thus weather-cocks, which for a while,
> Have turned with every blast;
> Grown old, and destitue of oil,
> Rust to a point, and fix at last."

Happy for the world that at the present day divines termed *Christian* have learned to wield the weapons of controversy in a more gentlemanly manner. Rude attacks upon personal character have little to do with the investigation and settlement of disputable points, either in Theology, or morals.

But we must give Wesley also in turn a hearing. If the following be a true portrait of Antinomianism in his time (and Southey declares it to be,—Life of Wesley, vol. II. p. 144,) we should be not only inclined to excuse him for betraying a little controversial warmth, but would also, in behalf of the Christian world, give him our warmest thanks for achieving a reformation. His opponents boasted of being "perfect in Christ not in themselves." The following colloquy, held between Wesley, and one of the Perfectionists, will develope the moral tendency of the perfection.

Wesley. "Do you believe that you have nothing to do with the law of God?" Antinomian. I have not. I am not under the law, I live by faith. Wes. "Have you, as living by faith a right to every thing in the world?" Antinom. I have. All is mine, since Christ is mine. Wes. "May you then take any thing you will, any where? suppose out of a shop without the consent or knowledge of the owner?" Antinom. I may if I want it; for it is mine; only I will not give offence. Wes. "Have you a right to all the women in the world?" Antinom. Yes, if they consent. Wes. "And is not that a sin?" Antinom. Yes to him that thinks it a sin; but not to those whose hearts are free. The same thing, says Wesley, that wretch Roger Ball affirmed in Dublin. Surely these are the first-born of Satan."

Who that regards religion, or morals, does not agree with Wesley in his concluding remark? Genuine antinomianism carried out into all its details may justly be considered the most pernicious and most despicable of all the *isms* that ever infested religion. Wesley, and his little band of kindred spirits, were more than justified in their zeal to rid the church of so monstrous an incubus. Their exertions, let the world say what it will, have conferred imperishable blessings on the cause of religion. They gave an impulse to that *leaden* age of the church which greatly contributed to set in motion the tide of Christian benevolence which is now bearing the blessings of salvation to the remotest bounds of the world. Yet it must ever be regretted that they were not more emancipated from error, and that their zeal was not characterized by a spirit of mildness more conformable to the gospel. But such is the infirmity of human nature, that in the heat of controversy, all parties are driven to extremes. So it was in that age. The defenders of the doctrines which prevailed in the established church, among whom Toplady stands preeminent, verged the more to antinomianism, and their opponents were driven the more to the opposite extreme. Had they all, in a deliberate moment, come nearer to each other, and entrenched themselves upon some middle ground, they had all been more correct and judicious defenders of the faith once delivered to the saints. As it was, the labours of Wesley and his coadjutors, with their errors, prevailed, and wrought a mighty change in the sentiments and practice of the church from which he dissented. And it is curious to observe that while the articles of that church retain the same Calvinistic, or rather evangelical form, which they did when Toplady lived and died in their defence, yet now a great portion of the Episcopal church have departed from the import of these articles as they were then explained and defended, and are entirely opposed to their literal meaning. The defence of these famous and time-hallowed articles, according to their true import, as they came from the hands of the framers, is now abandoned for the most part to those denominations who are said to have nothing more than "an unauthorized ministry," and whose only hope of salvation depends upon "the uncovenanted mercy of God." That the established church, and the dissenting Congregational, and Presbyterian churches did once agree in doctrine, is manifest from their adopting the thirty-nine articles into their confession of faith.* Whence then has arisen this *doctrinal* disagreement, and how can those churches which once precisely agreed in doctrine with the "apostolic church," as it is termed, and which have not departed from the same faith—how can they be stigmatized as "heretical," and "unauthorized"?—How can these things be?—And which is most inconsistent, they that have kept their early faith, or she that has departed from it? C——N.

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*See the Saybrook and Cambridge Platforms, and the Confession of Faith adopted by the Presbyterian Church.

## REVIEWS.

*A selection of Eulogies, pronounced in the several States, in honour of those illustrious Patriots and Statesmen,* John Adams and Thomas Jefferson. Hartford. D. F. Robinson & Co. and Norton & Russell. 1826.

We had just taken up this general repository of warm and splendid panegyric, and touched the margin in a few places with our critical pencil, when an inquisitive lad, to whom we are rather partial and indulgent in our old age, happening to cast his eye over our shoulder, and to notice the word *eulogies* in the running title, enquired what it meant. But seeming to catch a glimpse of the definition, before we had time to answer, added with great simplicity, "*A'nt a eulogy a kind of novel?*" We read on with our accustomed gravity, and the little querist vanished into the nursery; but we were directly surprised to find, that as we turned over page after page, the question would return unbidden, "A'nt a eulogy a kind of novel?" This, in spite of all our straight-forward propensities, turned our musings into a new channel, and brought up a new question, What are some of the leading characteristics of a novel? For how could we answer our little flax-hair, who might return at any moment, till this latter point was settled? Here, as we found ourselves not quite so much at home as usual, we first thought of appealing to Johnson; but as such an appeal would have betrayed rather more ignorance, than our pride seemed just then willing to confess, we most philosophically leaned back in our elbow chair, and permitted the great Lexicographer to remain quietly upon the shelf.

If, however, it is essential to the legitimacy of a novel, that the hero should be free from all the infirmities of our common nature on the one hand, and be adorned with more than every human virtne and perfection on the other—if a novel must necessarily bristle with exclamation points, and call for tears whether there is any occasion for them or not, we do not see how we could honestly have told our Joseph, had he returned and pressed his question, that a eulogy is not a kind of novel. Besides, in the case now before us, it required little more than a simple narration of facts, to give an air of romance to the whole volume. In what degree these *nineteen eulogies*, or any of them, exhibit the other features of a novel which we have just hinted at, we may find occasion to inquire before we are through.

These laudatory funeral discourses are of very unequal length, the shortest containing but six pages, and the longest extending almost to fifty. In the time allowed for preparation, there was a still greater range. The first, that of Governor Tyler, was pronounced on the eleventh of July, and the last, that of Mr. Wirt, on the nineteenth of October. The difference in the solid contents of these several orations, is not less apparent, though the ratio is not uniformly in direct proportion to the superficies. Some of them were evidently written in haste, under that thrilling and intense excitement, which the simultaneous decease of Adams and Jefferson, on the first jubilee of American Independence, was calculated to produce. These for the most part are rather fervid than in good taste. They contain more of declamation and apostrophe, than of principles and their results. Others bear the marks of much thought, and bring together a surprising number of the most important incidents of our political history, for the last fifty years.

There is in this volume, some extravagant panegyric, expressed as is usual, in high sounding epithets, and wrought up now and then to the intensity of bombastic superlatives. But this is by no means a leading characteristic of these eulogies. They are in general well written, and they contain some of the finest strains of eloquence which can be found, we had almost said, in the whole circle of our American literature. There is, as there needs must be, a great diversity in the productions of so many men of divers gifts, tastes, and pursuits, though all writing upon the same subject. Thus Cushing, yielding himself up to the impulse of a glowing imagination, abounds in metaphor and ornament to a fault. Knapp is rich and happy in classical allusions, beyond any of his associates in the present selection; and few of them are happier in the choice of topics, or in force and beauty of illustration. Sergeant and Duer are cool, sensible, argumentative, patriotic, and impartial—not so exuberant in blossoms, as some others, but richer in fruit—less dazzling, but safer guides—not so sparkling in foam at the brim, but having more depth beneath. Webster is strong, philosophic, logical. He moves among the great principles with which every statesman should be familiar, seizes the very points which ought to be taken, arranges his topics with admirable judgment, and is borne along by a deep current of good sense to the end. Wirt, if not his equal in strength and originality, is certainly a more polished writer; and judging from the specimens before us, a more finished classical scholar. Indeed, however proud we may be of several of these eulogists, as natives of our own New-England, we feel constrained to award the palm in this splendid Olympic contest to Mr. Wirt. Rarely, indeed, have we met with so much good taste, with such affluence of thought, such a classic elevation of style, such felicity of imagery, and beauty of illustration, in any similar production. It ought not to be forgotten however, that Mr. Wirt had the advantage of all his contemporaries in the time which was allowed him for preparation.

We should be glad to submit to the arbitrement of our readers, in copious extracts, the grounds of the critical judgment which we have thus freely pronounced upon the *literary* merits of these admired eulogies, could we do it without intrenching upon space which, as Christian Spectators, we feel bound to reserve for graver topics. And contracted as our philological limits must be, we cannot willingly pass on, without presenting our patrons with a page or two of "elegant extracts."

Before we do this, however, critical justice seems to demand a few examples of rhetorical transgression, and of the common place *ore rotundo*, which so much abounds in fourth-of-July orations. Let the following suffice. "Glorious day"—"tremendous storm"—"star-spangled banner"—"glorious morn"—"blanched by the snows of seventy winters"—"tremendous convulsions"—"halo of glory."—"That glorious orb which has for so many years given light to our footsteps, has *set in death*."— "Behold a people in tears over the *funeral bier* of their benefactor."—Query, what other *bier* could it be? But these, to borrow a "pet phrase" of both ancient and modern encomiasts, are only "spots upon the sun," the mere shading of a flood of glory.

Hyperbole apart, such passages as the following would do no discredit to the pens of our best writers.

Our country has been sometimes reproached for not erecting monuments and statues to her departed worthies. But what avails the monument of brass and stone? Sink its foundations deep; raise it as high as human ken; when the rolling years press on—it falls—they sweep over it, and leave not a trace of its gloomy grandeur. Erect the statue of marble; it is cold and lifeless—Time claps it—and it becomes dust in his hands. But the patriot statesmen and philanthropists, like those whom we this day commemorate, who have been the instruments of Providence in adding to the numbers and happiness of the human race; who have peopled and gladdened new regions—their memorials are every where! Their *statues* are man; living, feeling, intelligent, adoring man; bearing the image of his maker; having the impress of divinity. These shall endure, by constant succession, through countless ages and vigorous in the embrace of Time, become more and more abundant. Their *monuments*, are the everlasting hills which they have clothed with verdure—their praises, are sounds of health and joy, in vallies which they have made fruitful—to them incense daily rises, in the perfumes of fragrant fields, which they have spread with cultivation—fair cities proclaim their glory—gorgeous mansions speak their munificence—their names are inscribed on the goodly habitations of men; and on those hallowed temples of God, whose spires ever point to the heaven, which, we trust, has received them. pp. 152, 153.—*P. Sprague.*

If ordinary men chance to die in high places, the eulogist is constrained to cull from the *barren heath* of their lives, here and there a flower to make up a garland for their hearse, but when truly great men leave the world, we may speak of them before their ashes are cold as if they had been dead a century. The men whose decease we have met to commemorate, were great men. Adams was a man of robust intellect and of martial feelings; he had in his elements much of the old New-England hardihood, and that quickness which they had to feel an insult. Jefferson was shrewd, quick, philosophical and excursive in his views, and kept at all times such a command over his temper, that no one could discover the workings of his soul. The deep discerner of character of ancient days, if he had studied these men, would probably have said, the former belonged to the school of Socrates, and the latter to that of Seneca. Their minds were not only different in their elementary properties, but education had made the difference still wider. Adams was born and educated on the seaboard, and practised law in a seaport 'whose merchants were princes, and whose traffickers were among the honourable of the earth.' He entered deeply into the views of this class of men—and commerce, and its protector, a navy, were the desire of his heart from the first dawn of the Revolution. Jefferson was a planter, the son of a planter, and his first impressions were of extended lands and literary and philosophical ease. Agricultural pursuits had more charms for him than commerce. The productions of their pens also mark the difference in their mode of thinking and reasoning. Adams grasped at facts drawn from practical life, and instantly reasoned upon them. Jefferson saw man and his nature through generalities, and formed his opinions by philosophical inductions of a more theoretical cast. In the writings of Adams, you sometimes find the abruptness and singularity of the language of prophecy; in those of Jefferson, the sweet wanderings of the descriptive, and the lovely creations of the inventive muse. When these great men first met, the subject was so important they were called to consider, that not only they, but most of their compeers, seemed made with similar feelings and dispositions. There was such a necessity of concert and harmony, that the lights and shades of character could not be minutely displayed. When the great labour was finished, there was more leisure to compare opinions on subjects which were minor in their nature and effect. pp. 184, 185.—*Knapp.*

A superior and commanding human intellect, a truly great man, when heaven vouchsafes so rare a gift, is not a temporary flame, burning bright for a while, and then expiring, giving place to returning darkness. It is rather a spark of fervent heat, as well as radiant light, with power to enkindle the common mass of human mind; so that when it glimmers, in its own decay, and finally goes out in death, no night follows, but it leaves the world all light all on fire, from the potent contact of its own spirit. Bacon died; but the human understanding, roused, by the touch of his miraculous wand, to a perception of the true philosophy, and the just mode of inquiring after truth, has kept on its course, successfully and gloriously.—Newton died; yet the courses of the spheres are still known, and they yet move on, in the orbits which he saw, and described for them, in the infinity of space. pp. 195, 196. —*Webster.*

Death has not surprised us by an unseasonable blow. We have, indeed, seen the tomb close, but it has closed only over mature years, over long protracted public service, over the weakness of age, and over life itself, only when the ends of living had been fulfilled. These suns, as they rose, slowly and steadily, amidst clouds and storms, in their ascendant, so they have not rushed from their meridian, to sink suddenly in the west. Like the mildness, the serenity, the continuing benignity of a summer's day, they have gone down with slow descending, grateful, long lingering light; and now that they are beyond the visible margin of the world, good omens cheer us from "the bright track of their fiery car!" p. 197.—*Webster.*

Auspicious omens cheer us. Great examples are before us. Our own firmament now shines brightly upon our path. Washington is in the clear upper sky. These other stars have now joined the American constellation; they circle round their centre, and the heavens beam with new light. Beneath his illumination, let us walk the course of life, and at its close devoutly commend our beloved country, the common parent of us all, to the Divine Benignity. p. 233.—*Webster.*

At pages 386, and 7, we have marked a discriminating and richly merited eulogium upon our pilgrim fathers, which we cannot withhold from our readers.

The spirit of liberty which had prompted the pilgrims to bid adieu to the land and tombs of their fathers, and to brave the horrors of an exile to the wilds of America, accompanied them to the forests which they came to subdue; and questions of political right and power, between the parent country and the colony, were continually arising, to call that spirit into action, and to keep it bright and strong. These were a peculiar People, a stern and hardy race, the children of the storm; inured from the cradle to the most frightful hardships which they came to regard as their daily pastime, their minds, as well as their bodies, gathered new strength from the fearful elements that were warring around them, and whatever they dared to meditate as right, that they dared and never failed to accomplish. The robust character of the fathers descended upon their children, and with it, also came the same invigorating contests. Violations of their charters, unconstitutional restraints upon their trade, and perpetual collisions with the royal Governors sent over to bend or to break them, had converted that province into an *arena*, in which the strength of mind had been tried against mind, for a century, before the tug of the Revolution came. And these were no puerile sports. They were the stern struggle of intellectual force, for power on the one hand, and liberty on the other. And from that discipline there came forth such men as such a struggle only seems capable of generating; rough, and strong, and bold, and daring; meeting their adversaries, foot to foot, on the field of argument, and beating them off that field by the superior vigor of their blows.

Præcipitemque Daren, ardens agit æquore toto:
Nunc dextra ingeminans ictus, nunc ille sinistra,
Nec mora, nec requies.

From this school issued those men so well formed for the sturdy business of life, and who shine so brightly in the annals of Massachusetts—Mayhew, and Hawley, and Thacher, and Otis, and Hancock, and a host of others, of the same strong stamp of character: men as stout of heart as of mind, and breathing around them an atmosphere of patriotic energy, which it was impossible to inhale without partaking of their spirit.—*Wirt.*

We doubt whether the enchanting retirement of Mr. Jefferson, was ever more felicitously or graphically sketched, than at page 419 by Mr. Wirt.

The Mansion House at Monticello was built and furnished in the days of his prosperity. In its dimensions, its architecture, its arrangements, and ornaments, it is such a one as became the character and fortune of the man. It stands upon an elliptic plain, formed by cutting down the apex of a mountain; and, on the West, stretching away to the North and the South, it commands a view of the Blue Ridge for a hundred and fifty miles, and brings under the eye one of the boldest and most beautiful horizons in the world: while, on the East, it presents an extent of prospect, bounded only by the spherical form of the earth, in which nature seems to sleep in eternal repose, as if to form one of her finest contrasts with the rude and rolling grandeur on the West. In the wide prospect, and scattered to the North and South, are several detached mountains, which contribute to animate and diversify this enchanting landscape: and among them, to the South, Williss' Mountain, which is so interestingly depicted in his Notes. From this summit, the Philosopher was wont to enjoy that spectacle, among the sublimest of Nature's operations, the looming of the distant mountains; and to watch the motions of the planets, and the greater revolution of the celestial sphere. From this summit, too, the patriot could look down, with uninterrupted vision, upon the wide expanse of the world around, for which he considered himself born; and upward, to the open and vaulted Heavens which he seemed to approach, as if to keep him continually in mind of his high responsibility. It is indeed a prospect in which you see and feel, at once, that nothing mean or little could live. It is a scene fit to nourish those great and high-souled principles which formed the elements of his character, and was a most noble and appropriate post, for such a sentinel, over the rights and liberties of man.

As our Miscellany goes into the hands of many, who may not find it convenient to purchase this selection of eulogies, and as Adams and Jefferson will stand together on the page of history, in the first rank of our revolutionary sages, we hope we shall entitle ourselves to thanks rather than censure, by so far transcending our intended limits, as to make room for their portraits from the pencil of Mr. Wirt. If, however, we should be mistaken, we hereby engage to purchase our readers' pardon, by leaving out twice as much of our own matter, whenever they shall require it.

Of "the chief of the Argonauts," as Mr. Jefferson so classically and so happily styled his illustrious friend of the North, it is my misfortune to be able to speak only by report. But every representation concurs, in drawing the same pleasing and affecting picture of the Roman simplicity in which that Father of his Country lived; of the frank, warm, cordial, and elegant reception that he gave to all who approached him; of the interesting kindness with which he disbursed the golden treasures of his experience, and shed around him the rays of his descending sun. His conversation was rich in anecdote and characters of the times that were past; rich in political and moral instruction; full of that best of wisdom, which is learnt from real life, and flowing from his heart with that warm and honest frankness, that fervor of feeling and force of diction, which so strikingly distinguished him in the meridian of his life. Many of us heard that simple and touching account given of a parting scene with him, by one of our eloquent divines: when he rose up from that little couch behind the door, on which he was wont to rest his aged and weary limbs, and with his silver locks hanging on each side of his honest face, stretched forth that pure hand, which was never soiled even by a suspicion, and gave his kind and parting benediction. Such was the blissful and honoured retirement of the sage of Quincy. Happy the life which, verging upon a century, had met with but one serious political disappointment! and even for that, he had lived to receive a golden atonement, "even in that quarter in which he had garnered up his heart."—p. 418. —*Wirt.*

While the visiter was yet lost in the contemplation of these treasures of the arts and sciences, he was startled by the approach of a strong and sprightly step, and turning with instinctive reverence to the door of entrance, he was met by the tall, and animated, and stately figure of the patriot himself—his countenance beaming with intelligence and benignity, and his outstretched hand, with its strong and cordial pressure, confirming the courteous welcome of his lips. And then came that charm of manner and conversation that passes all description—so cheerful—so unassuming—so free, and easy, and frank, and kind, and gay—that even the young, and overawed, and embarrassed visiter at once forgot his fears, and felt himself by the side of an old and familiar friend. There was no effort, no ambition in the conversation of the philosopher. It was as simple and unpretending as nature itself. And while in this easy manner he was pouring out instruction, like light from an inexhaustible solar fountain, he seemed continually to be asking, instead of giving information. The visiter felt himself lifted by the contact, into a new and nobler region of thought, and became surprised at his own buoyancy and vigor. He could not, indeed, help being astounded, now and then, at those transcendant leaps of the mind, which he saw made without the slightest exertion, and the ease with which this wonderful man played with subjects which he had been in the habit of considering among the *argumenta crucis* of the intellect. And then there seemed to be no end to his knowledge. He was a thorough master of every subject that was touched. From the details of the humblest mechanic art, up to the highest summit of science, he was perfectly at his ease, and, every where at home. There seemed to be no longer any *terra incognita* of the human understanding: for, what the visiter had thought so, he now found reduced to a familiar garden walk; and all this carried off so lightly, so playfully, so gracefully, so engagingly, that he won every heart that approached him, as certainly as he astonished every mind. p. 421.—*Wirt.*

The following remarks of Mr. Webster upon elocution, are so just, and have so direct a bearing upon the pulpit as well as the senate, that we shall offer no apology for giving them a place in this article.

The eloquence of Mr. Adams resembled his general character, and formed, indeed, a part of it. It was bold, manly, and energetic; and such the crisis required. When public bodies are to be addressed on momentous occasions, when great interests are at stake, and strong passions excited, nothing is valuable, in speech, farther than it is connected with high intellectual and moral endowments. Clearness, force, and earnestness are the qualities which produce conviction. True eloquence indeed, does not consist in speech. It cannot be brought from far. Labour and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it, they cannot reach it. It comes, if it come at all, like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force. The graces taught in the schools, the costly ornaments, and studied contrivances of speech, shock and disgust men, when their own lives, and the fate of their wives, their children, and their country, hang on the decision of the hour. Then words have lost their power, rhetoric is vain, and all elaborate oratory contemptible. Even genius itself then feels rebuked, and subdued, as in the presence of higher qualities. Then, patriotism is eloquent; then self-devotion is eloquent. The clear conception, out-running the deductions of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this, this is eloquence; or rather it is something greater and higher than eloquence, it is action, noble, sublime, god-like action. p. 213.—*Webster*.

Of the figure hyperbole, we offer the following specimens. "But when the foremost men of the world are deposited in the dust, and the features of immortality itself are obliterated by the fingers of decay, where shall individual grief find place, how shall the note of private lamentation be heard? A *wailing people* celebrate their obsequies. A *country* is clad in the funeral garb of woe. Over the insensible marble which covers their ashes, a *nation* bows prostrate in the *lowly attitude of mourning*." "Let not the *deep sense of our bereavement*, be unmingled with consolatory reflections."—"But cold is the breast and poor is the soul, that now, in the *greenness of our untented sorrow* at the catastrophe of their death, &c."—"*National joy* is now turned into *national sorrow*."—"The hand of God was seen by all, and a *whole people are now falling upon their knees* to acknowledge Him the wise Ruler of the universe." All this may pass well enough in the sable "pomp and circumstance" of funeral eulogy, because it is understood: but who of all these "twelve millions" of mourners, saving their near kindred and particular friends, wept for *grief*, when the astonishing tidings were received, that Adams and Jefferson both expired on the fourth of July? How very sorry, on the contrary, would thousands of their warmest encomiasts have been, had they lingered but one day longer. The contagion of this hyperbolical woe, however, has not spread so far over this selection as might have been expected Most of the writers introduce the "catastrophe" with judgment and propriety.

We mean nothing disrespectful in these remarks, either to the living or the dead. Few statesmen, we believe, have been regarded with more heart-felt veneration in the long and tranquil evening of their lives, than Adams and Jefferson. And certain it is, that their demise on the same day, and while the trumpet of the Jubilee was yet sounding in the ears of a great and happy people, produced emotions of no ordinary character—more sacred perhaps than grief itself, but very different from it. We reason from the settled principles of human nature; and however often we repeat the process, are brought to the same conclusion. Here were two venerable men, who had shoulder to shoulder breasted the surges which had fifty years before rolled in upon their country from the Atlantic. And they had lived not only to see those surges retire and lash the opposite shore, but to see a great nation of freemen rising up to inherit the fruit of their daring and their toils. But now they were far advanced in age. Infirmities were gathering about them in their chambers. The generation which they had served was gone. The decree "unto dust shalt thou return" could not be reversed; and when ten thousand glad sounds and voices waked the Jubilee, it required but one slight stroke more to take the tabernacle down. It was struck while the sun of that day was yet rejoicing in his race, and who will say, that the breast of the nation either was, or ought to have been stricken with sorrow by the event?

But we have not quite done with hyperbole. "Neither of these great men could have died at any time without leaving an *immense void* in our American society."—"If the moral virtues gave proportion to the form, here Phidias might sculpture *perfection*, and Stuart know that his models surpassed those of ancient Greece."—"On that memorable day, *twelve millions* of people raised their united voices to God." And again: "In that voice of gratitude which has since burst from *twelve millions* of people, there is a moral sublimity which overwhelms the mind."

If Adams and Jefferson have gone to a bright reward in Heaven, of which many of these writers express the strongest assurance, it is very certain they must have been far from believing themselves perfect; for no real Christian can think that he has kept the whole law, whatever may be the flattering award of friends, or partizans. The voice of gratitude bursting at once from *twelve millions* of people, must indeed be overpowering in moral sublimity. But when did such a chorus, louder than the voice of mighty waters, go up to fill the ear of heaven? Was it on the fourth morning of last July, to usher in a nation's Jubilee? Were not *two millions* out of the twelve, at that very moment slaves? And how could they unite in the resounding symphony of praise to God for the blessings of *liberty?* We fear, that instead of this, many an accusing discord rose on that day from the bitterness of hard and hopeless bondage. And what if, perchance, a drove of manacled Africans had been driven past the Capitol, or the shrill voice of the auctioneer, or the deep groan of the prisoner for the crime of a coloured skin, had broken in upon the great concourse while Mr. Wirt was so eloquently portraying the gratitude of *twelve millions* of freemen? We do not mean to reproach our brethren of the South for that national stigma which was bequeathed to them with their lands, and which multitudes of them would gladly wipe away if they could; but we do say, that it is bitter mockery to call upon two millions of bond-men and bond-women, to join in the chorus of the Jubilee.

We shall now, without hesitation, or apology, avail ourselves of the opportunity which this publication affords, to comment upon certain objectionable words and phrases, not because they occur more frequently here, than in the popular harangues of fourth-of-July patriots, (for to the credit of the book be it spoken, they do not occur near so often;) but because we think it our duty to bear our humble testimony against this abuse of sacred things, in whatever degree it may exist. "Will not," demands Gov. Tyler, in a rhapsody of adulation, "will not the author" [of the Declaration of Independence,] "be hailed," [by emancipated nations] "as the benefactor of the *redeemed?*" Now we seriously object to the use of the word 'redeemed' in this connexion, not as unauthorized by our standard philologists; but as consecrated by scripture and the best usage to denote a divine and spiritual agency. Surely the occasion did not demand this breaking in upon a sacred enclosure. The phrase "holy cause of the Revolution" which occurs in the same eulogy, though not so ungrateful to our ear, is liable in a degree to the same objection. We cannot indeed deny, that the word *holy* is sometimes secularized by serious and even pious writers. But this only goes to show the extent of the abuse complained of. The term belongs exclusively to the department of theology. The inspired writers use it to designate those persons and things only, that are set apart for sacred purposes, or solemnly dedicated to the service of God. With this scriptural and technical use there is no need of interfering; and we maintain that an interference is a violation of good taste, no less than of philological propriety.

A similar but still stronger objection lies against the following sentence. "The *Apostles of liberty have fulfilled their mission;* and leaving the scene of their generous toils below, are gone above to receive their reward." p. 22. With the last clause of this rhetorical method of sending men to heaven, we have nothing to do at present. Our strictures will be confined to the first part of the sentence; and we feel constrained to enter our solemn protest against this abuse of sacred terms. The Apostles were men specially called and commissioned by the Lord Jesus Christ, and by him invested with extraordinary powers, adequate to the exigencies of the Christian church, in its infant and forming state. But they left no successors. The office itself expired at their death, and God has never since revived it. Elliot, and Swartz, and Brainard, and a few others, are indeed sometimes called Apostles to the heathen, on account of their extraordinary zeal and success in preaching the gospel where Christ had not been named. But the case before us is widely different. Adams and Jefferson were not missionaries but statesmen; and ardent as their devotion was to the civil rights of mankind, it would not entitle them to be called Apostles. This is a sacred distinction, which we are sure their sense of propriety would have rejected while they were living, nor dreamed they, that the license of eulogy itself, would claim it for them when they were dead.

We are sorry any longer to continue this strain of animadversion upon the selection before us; but there are other similar invasions of sacred ground, which we think it our bounden duty to repel. Thus at p. 72, Jefferson and Adams are styled, "Holy Patriarchs of the revolution." This sort of poetic license cannot be justified, and for the reasons which have already been given. It is a gross perversion of sacred terms, to call the most venerable statesman, or patriot in the world—'holy patriarch." It is easy to say that in these strictures we are "righteous over-much," and we are fully aware of the displeasure and contempt which they are calculated to excite in certain quarters. "But none of these things move us." And instead of tendering a quaking recantation of aught we have said, we must needs crave a little further indulgence.

"They now see as they were seen, while in the body, and know the nature of the feelings from which these honours flow. It is the gratitude of an enlightened nation to the *noblest order of benefactors.* It is the *only glory* worth the aspiration of a generous spirit." p. 381. Yes, these venerated, and as we shall presently see, deified men, now "see as they were seen." But O how must the dwellers in eternity, (if permitted to know what is passing here,) regard all this roaring of cannon, this extravagance of panegyric, this out-pouring of libations, this offering of incense! A day is coming too, we believe, in which it will appear, that, with all their high claims to the gratitude of mankind, the most illustrious statesmen and heroic champions of liberty, are *not* the "noblest order of benefactors.', Such men as Luther, and Calvin, and Knox, and Whitfield, and Edwards, to say nothing of Paul, and a host of others, "of whom the world was not worthy," have, we doubt not, in the sight of God, earned the pre-eminence. And is the *glory*, we ask, of which Mr. Wirt so rapturously speaks, in the above extract, is it the *only glory* worth the aspiration of a generous spirit." What then shall we say of the "spirit," and of the glowing aspiration of the great Apostle to the gentiles? "*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*" Was Paul a deluded and raving fanatic? If he was not, then there is *one kind of glory* which is more worthy of the "aspiration of a generous spirit," than even the gratitude of a nation.

But we pass on—and what will our grave and puritanical readers think of such an encomiastic flight as this? "Hitherto, fellow-citizens, the fourth of July has been celebrated among us only as the anniversary of our Independence, and its votaries have been merely human beings. But at the last recurrence, heaven itself mingled visibly in the celebration, and hallowed the day anew by a double apotheosis." p. 425. *A double apotheosis!* Adams and Jefferson added to the list of the gods, on the fourth day of last July, and "heaven itself" coming down to assist in the rites of deification!! Where are we? What is the religion of the country in which we live? We had thought that this was a Christian land, or that Washington was a Christian rather than a pagan city, and that Mr. Wirt delivered his eulogy before a Christian audience. But we are carried back at once to heathen Rome, and to the age of the Cæsars. When Augustus died, he was exalted at once to a seat among the tutelar deities of the empire. So when Adams and Jefferson died "heaven itself hallowed the day by a DOUBLE APOTHEOSIS!" Alas! to what lengths will not even great men sometimes go, rather than suppress a bright thought, however hostile to Christianity, or leave out a fine classical allusion, however extravagant or heathenish the application. In the case before us the temptation was too strong to be resisted, and the stamp of paganism is indelibly fixed upon one of the brightest pages, of the most splendid eulogy in the volume before us. In vain will any one attempt to justify this bold experiment upon the moral sense of a Christian people, this more than "double" hyperbole, by claiming for it the immunities of rhetorical license; for the recognition of this claim would go to justify the bringing in of the whole system of heathen mythology to give point and eclat to our patriotic celebrations. What effect this would have, in time, upon the minds of the people, and indeed, what effect has already been produced by the absurd mixture of paganism and Christianity in the popular orations of half a century, we cannot stop to inquire. But we shall not cease to protest, on every suitable occasion, against bringing in these heathen ornaments to embellish the temple of our liberties.

There is one other class of transgressions in this volume, which cannot escape the eye of the Christian reader, and which we feel bound to notice in this place. We refer to the improper use of scripture; and we are the more solicitious to state our views on this point, because such transgressions are extremely common both in books and conversation. They abound in all the light and fashionable literature of the day. They are committed at the dinner party, at the bar, in the halls of legislation, and even sometimes in the social intercourse of Christian professors, and ministers of the gospel. But our present concern is with the selection before us, and against such quotations and allusions as the following, we strongly object. "As he has enabled the American eagle to soar *aloft*," (how else could he *soar?*) "with *healing in his wings*, may he give him strength to continue his flight through the heavens with unblemished majesty." p. 54. What a perversion of sacred imagery! A passage in which the prophet foretels the coming of Christ, and the spiritual blessings which he will confer upon mankind, divested of its glorious import and identified with the militant emblem of our civil liberties! Such handling of holy things must shock every pious mind. "They," (Adams and Jefferson) "passed indeed through the valley of the shadow of death, but it was lighted up by the brightness of their own day of Jubilee—their spirits rose upon the songs of joy and the prayers of gratitude of millions whom they had made free, and *had the prophet but lent his "chariot of fire" and his "horses of fire" their ascent could hardly have been more glorious.*" p. 152. This, according to a brother eulogist, is a most 'felicitous allusion.' But it strikes us, we must confess, very differently. The miracle of Elijah's translation could never have been recorded, to point a brilliant sentence in any such book as this. And after all, what resemblance is there between the sinking of grey hairs and decrepitude into the grave, and going up bodily in a chariot of fire to heaven?

Again: "Well might they on that anniversary, which was so peculiarly marked both by religious and political feeling, unite in the pious ejaculation, 'Let now thy servants depart in peace, for our eyes have seen the salvation of our country.'" This is an accommodation of one of the most fervent ejaculations of scripture which we cannot possibly approve. The occasion did not call for it. No proofs of extraordinary piety are adduced to justify it. And how is the ejaculation desecrated, by leaving out the divine object which prompted it and substituting one that with all its importance dwindles into nothing in the comparison.

We shall quote only one more perversion of scripture; but it is one which will shock and grieve the pious reader as much, perhaps, as any thing we have quoted, since the "double apotheosis." "*What profiteth it a nation if it gain the whole world and lose its own liberty?*" p. 321. It is difficult to conceive how any man who believes in the truth and inspiration of the gospel, can bring his feelings to trifle in this manner with one of the most alarming texts which it contains. What is even a nation's slavery to the eternal loss of an undying soul? And if it were possible to compare things temporal with things eternal, how improper would it be, to divest a text of all its solemnity and sacredness by the mere conceit of accommodation.

These strictures will stand but little chance of ever meeting the eyes of the nineteen authors now before us, or any considerable number of them; but our labour will not be lost, if any of our readers should feel themselves reproved for trifling and irreverent allusions to scripture, and should conscientiously guard against such improprieties.

(TO BE CONTINUED.)

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*A Sermon, preached Sept.* 14, 1826, *before the American Board of Missions, at Middletown, Connecticut.* By EDWARD D. GRIFFIN, D. D. President of Williams' College. E. & H. Clark.

If we judge correctly, it is now much more difficult to write a good missionary sermon, than it was some fifteen or twenty years ago. It requires more talent, more labor, and a vastly better acquaintance with the state of the heathen world, and with what may be technically called missionary history. Not but that the same things can be as well, and even better said, than they were then. Not but that the same facts, arguments, motives, and illustrations, can be more easily arranged, and quite as forcibly presented. The difficulty lies partly where it does in writing a good fourth-of-

July oration, or in meeting any other similar call of yearly occurrence; and partly in keeping up with the march of the "sacramental host of God's elect."

What was new and striking, when slumbering thousands of Christians were roused up to prayer and to action, by the thrilling voice of Melville Horne—when the apostolic Buchanan pointed out to their wondering eyes a new "star in the east"—and when Dr. Griffin himself so eloquently pleaded the cause of a dying world before the General Assembly of the Presbyterian Church—much of what was new and striking then, has now become like "household words." Time was when the mention of Juggernaut, and mothers casting their babes into the Ganges, and widows shrieking on the blazing funeral pile, were sure to excite the strongest emotions of sympathy and horror; but the "horrid car" has been brought out so many thousands of times, and those widows and mothers and infants have been so often exhibited, that they have come to be regarded as mere matters of course. The missionary preacher, who at this day would instruct and move an enlightened Christian audience, must 'forget the things which are behind, and reach forth to what is before.' He must not content himself with beginning where others began, a quarter of a century ago, and saying what they said, and stopping where they left off. 'He must bring forth out of his treasures things new, as well as old.'

Let us not be misunderstood.—A great deal that has been said and printed again and again, on missionary topics, will bear to be repeated. Even good men are too often "slow of heart to believe." They must have 'line upon line, precept upon precept.' Old objections too, though a thousand times refuted, are continually reiterated, and must be met with the same answer, to the hundredth, or thousandth edition. All this is very plain. But who shall go over and over the long beaten track? By what means, chiefly, shall the 'pure minds of God's children be stirred up by way of remembrance?' And how shall the temerity of the haters and villifiers of the missionary cause, be chastised in all its protean forms? However useful and necessary such services may be, they do not at this late day, require the greatest talents in the church. They might in general, we should think, be devolved upon the missionary periodical press, upon the friends of the cause at the monthly concert, and upon the great body of the clergy in their regular ministrations.

But when a sermon in favor of missions is to be preached, especially before the largest and most efficient society in the land, and by a distinguished member, long before designated to the service, something out of the ordinary course is naturally and reasonably expected—some new thoughts and original illustrations—some fresh-plucked "apples of gold in pictures of silver"—some goodly territory added to those ample domains which have already been surveyed and claimed by the church. Here is room for the mightiest champions of the cross to put forth all their strength. To the high demands of such an occasion the preacher does not approximate, unless he carries his audience up to an eminence hitherto rarely trodden, and there bids them look at some bright outline, some thick clustered hill-side, or far-off mountain of the land of promise, which they had never seen before. Let him not then waste his time in the discussion of elementary principles, which are already as firmly established as any of the ordinances of heaven. Let him begin where others have left off, or let him present the subject in some new light, kindled by the focal intensity of his own meditations. What his predecessors have clearly and unanswerably proved, let him assume as the basis of his arguments, and from this "vantage ground" take a still wider range. As they have saved him the trouble of laying the foundations, let him in his turn, add something to the height and strength of the walls. In this way, should the great work steadily advance, till the "top stone is brought forth with shoutings, grace, grace unto it."

As it is one thing for a warrior to burnish Saul's armour, and another to fabricate a new suit for himself, so it is one thing for the annual preacher to add a new pamphlet to the missionary files, and quite another thing to enrich it with facts, and thoughts and reasonings and illustrations drawn from regions hitherto unexplored. But thus enriched, (if we may venture to say it,) should every discourse be, which is delivered before a leading and popular missionary society. This being admitted, it follows of course, that the requisite preparation must demand no little time and talent. The preacher must have read and thought much on the great subject before him. He must have kept up with the rapid march of events, auspicious to the holy cause of missions. His "eye must have looked right on, and his eyelids straight forward," and his heart must have been warm within him. Who will say, that our standard is too high, or that gifts such as we have specified, need not be "earnestly coveted" by the missionary preacher? But if the correctness of our views be admitted, then it cannot be denied, that his task is far more difficult, than was that of those who first called up the churches from their long slumber.

How much the popular author of the discourse now before us, has increased his well earned celebrity as a preacher, or how much he has added by this contribution, to the classical and shining affluence of the American Board, it is needless for us to say. Much was expected. The profound attention of a great assembly testified how much they were interested at the time; and we doubt not, that multitudes have since read the discourse with similar interest. The topics of argument, indeed, are not new; but then they are well selected, judiciously arranged, and ably enforced. They bear the impress of the author's mind and manner throughout. The reader who has seen his other occasional sermons, or who has at any time heard him preach, will recognise the likeness in every paragraph. It is Dr. Griffin's "image and superscription" and not that of any other man. He always thinks and writes *like* himself, as well as *for* himself.

A cool and severe critic might perhaps say, that the thread of this discourse is uneven—in some places very fine and in others rather coarse and unwrought. He might possibly charge upon a few strokes, the seeming affectation of pathos; or might say that at any rate, the audience could not have become so entranced as to hear sounds unearthly in the third paragraph. He might object to one or two expressions, as savouring more of conceit and studied singularity, than of the true eloquence of thought and feeling; and to a very few words and phrases, as wanting in taste and classical propriety.

Now while we protest against that hypocritical fastidiousness, which would "make a man an offender for a word," we must confess, though we speak it with great deference, that a few slight corrections before the discourse went to press, would in our judgment have considerably improved it. We were not at all prepared, for example, to hear the thunder which broke upon us at the bottom of p. 4. And when we came to the question, p. 5. "Are you a universalist?" it seemed to us, that considering who they are that attend our missionary anniversaries, the use of the *third* person would have been preferable to that of the *second*. So again, p. 9. "You may take your opinions from yourself if you will; I will take mine from the word of God." It is giving more point to a sentence, no doubt, to say *you*, than *they*; and our objection is not general but particular. The preacher in this case, probably, had no particular reason to suspect that any of his hearers would deny the authority of the scriptures, in regard to the duty and necessity of sending the gospel to the heathen: and if not, why did he speak to the absent, as though they had been present. At p. 24, we find this sentence. "It is fourteen years since New-England broke her slumbers, and now the mass of her population seems *drenched* in the missionary spirit." Is this a felicitous use of the word *drenched?* and *if* so, can it be said without hyperbole, that the *mass* of our population seems drenched in the missionary spirit? We had thought otherwise. In the closing paragraph, which is highly animated and eloquently climacteric, a single word occurs, over which the preacher might have drawn his pen to great advantage. It is found in the twelfth line of page 26, from the bottom.; and almost necessarily calls up associations which are not in keeping with the brilliancy which surround it. The last clause of the last sentence we cannot possibly admire. Otherwise the close is very fine. As the whole discourse is, we presume, already in the hands of most of our readers, we shall quote but a single paragraph, which by the way, has more soul in it, than a whole library of "liberal and doubtful speculation," concerning the character and offices of Christ.

How delightful to contemplate the honours which encircle the Lamb in the midst of his Father's throne. After wandering an exile from heaven for more than thirty years for our revolt, how joyous to know that he has found a home. After the crown of thorns, we are happy to see him wear the diadem of the universe. After depending for bread on the charity of his female followers, we are glad to see him the Heir of all things, and able in his turn to impart to others. After being so long neglected and despised by men, we rejoice that he has found those who know how to honour his worth; we exult to hear the shout of all heaven in his praise. After the agonies of the garden and the cross, we sing and shout for joy that he has found infinite and eternal delight in the glory of his Father and the salvation of his church. Let him have his happiness and his honours. Amidst all the sufferings of life it shall be our solace that the despised Nazarene has found his throne,—that the man of sorrows is happy at last. Of all the luxuries that ever feasted the human soul, the sweetest is to see the Lamb that was slain in the midst of his Father's throne. We will embalm his name in our grateful hearts. We will embalm it by our praise, which shall live while we have breath and sink away upon our dying lips. And we will embalm it among the songs of the upper world. If we are permitted to come and stand where the elders bow, how will *we* bow and sing. When we shall look down to hell and see our old companions there, and then back to Calvary, and then look up and read the touching traces of love in those melting eyes and among the prints of the nails and the thorns, we *will* embalm his name if love and songs can do it. We will tell all heaven of his love. If ever new inhabitants should come in from other worlds, they shall hear the story of Calvary. If commissioned in remote ages of eternity to visit other systems, we will carry the amazing tidings to them. We will tell them to all we meet. We will erect monuments of the wonderful facts on every plain of heaven, and inscribe them all over with the story of the manger, the garden, and the cross. While gratitude and truth remain, the name and the love of Jesus shall never be forgotten.—pp. 22, 23.

# LITERARY AND PHILOSOPHICAL INTELLIGENCE.

The first Number of the *American Quarterly Review*, was issued from the press of Messrs. Carey & Lea Philadelphia, on the first of March, and is, we believe, well received. Its plan and appearance are the same as those of contemporary publications of the same class.

*Freedom's Journal.*—The Editors of this new publication, Messrs. Cornish & Russwurm, are men of color, and the paper is devoted to their brethren of the African race. If we may judge from the first and second numbers, it is likely to be conducted with ability and in a good spirit. The design of the editors appears to be, not to awaken feelings of resentment, or to breed discontent in the minds of the coloured people, but to incite them to industry, sobriety, and self-improvement, and thus to teach them, by elevating themselves, to shame the prejudices of the whites.

The object of Messrs. C. and R. is one of much interest; their task is also a delicate one; and while it will constantly lead them to contemplate the wrongs their race have suffered, and continue to suffer, it will require in them no ordinary share of prudence and Christian magnanimity. We hope all who are the friends of the African cause, will aid them in the circulation of their paper among those for whom it is designed. For ourselves, they have our sincerest good wishes. We bid them God-speed.

*Reformed Commercial Paper.*—A new daily paper is about to be commenced in New-York, under circumstances which we trust will secure for it a favorable reception. Among all the daily papers in that city, there was not found one, it seems, which had not wholly lent itself to theatres and lotteries. Men of sense and virtue had become disgusted with their sickly puffs and gaudy advertisements; and with one consent demanded a paper which should not perpetually obtrude upon themselves and families, these great corrupters of the public morals. The connexion between the theatre and the corruption of the public morals, is not less obvious and demonstrable than the connexion between public virtue and the safety of our republican institutions; and if the New-York Editors wanted either wisdom to perceive, or principle to regard these relations, it was time they were left to the bloated patronage which they had shown themselves so anxious to enjoy.

*Seminary for Teachers.*—Four thousand dollars have been subscribed in Shrewsbury, Mass. for the purpose of enabling Mr. J. G. Carter to establish a Seminary in that town, for the instruction of school-masters.

*Errata.*—On page 165 of the last Number, the word *dissent* should be *descent*. *Gibrah* and *Gilbeah*, should be *Gibeah*.

NEW PUBLICATIONS, MONTHLY RECORD, and ORDINATIONS, deferred for want of room.

THE
CHRISTIAN SPECTATOR.
New Series.

Vol. I.] MAY, 1827. [No. V.

## RELIGIOUS COMMUNICATIONS.

### WHEN DOES THE SABBATH BEGIN?

The question when the Sabbath begins, or whether Saturday or Sabbath evening belongs to the Sabbath, is a question of no little importance. The difference of opinion and practice among professing Christians as to the time when the Sabbath begins, doubtless has influence in weakening in the minds of people, a reverence for that sacred day. They observe professors conversing about the world, and attending to their secular concerns on both Saturday and Sabbath evenings. And those who observe different evenings will interrupt each other in their devotions and lead one another into worldly conversation, and insensibly lessen their respect for the holy Sabbath.—How desirable then that there should be, in this respect, an agreement. And is there not sufficient light on the subject in the scriptures to settle the question, if examined carefully and impartially? There are three passages in the Bible which are generally adduced to prove that Saturday evening belongs to the Sabbath. And though doctrines and duties are usually taught in more numerous places; yet, if these three are explicit and unequivocal, they ought to decide the point. But, if it is doubtful whether they do afford the supposed proof, and there are many more passages, which seem to teach that the evening following the day belongs to the Sabbath, then every one, who wishes to take the Bible as the standard of his faith and practice, will carefully compare these passages together, and candidly enquire which afford the greater weight of evidence?

The first argument in favor of observing Saturday evening as holy time is drawn from Gen. i. 5, &c. "The evening and the morning were the first day." As the evening is mentioned first, it is inferred that the day began with the evening preceding, and included the night and the following day; though in this same verse the day is mentioned before the night. "God called the light day, and the darkness he called night." And therefore according to this mode of reasoning, we might infer that the day preceded the night. The evening and morning include twenty-four hours.—Consequently, if the evening began at sunset, it must have extended to sunrise, and the morning from sunrise to sunset. But it is contrary to scripture and universal practice to call the time from midnight to sunrise *evening*, and from noon to sunset *morning*. The time before sunrise is often called morning. See Gen. xix. 15, 23, 27. Ex. xii. 29—33, 42, compared with verse 22. Ex. xiv. 24. Ruth iii. 14. 1 Sam. xxv. 22, 34. Ps. cxix. 147. Dan. vi. 19. Mark i. 35. But if the evening begins the day and extends to sunrise, then the time before sunrise is not morning, but evening. As the evening is the close of the day, there could be no evening before there was a day. And the evening succeeding the day, properly belongs to the day; and is so reckoned in the scriptures, as I shall presently show.

If in Gen. i. 5, it had been said the morning and the evening were the first day, I presume no one would have thought of beginning the day at sunrise, and extending the morning to sunset, and then extending the evening from sunset to sunrise. But they would have considered the day as beginning at midnight, and the morning as extending from midnight to noon; and the evening as extending from noon to midnight, as we all reckon. All call the time from midnight to noon *morning*, and from noon to midnight *evening*.—And how much stress ought to be laid on the mentioning of the evening first, when the order of time is often inverted in the scriptures? It is said that Noah begat Shem, Ham, and Japheth. And Japheth was the elder; and Ham the younger; Gen. v. 32, and ix. 24, and x. 31. In Acts v. 30, and x. 39 it is said, the Jews slew Christ, and hanged him on a tree, which according to this argument would prove that they slew him before they hung him on the cross. 2 Tim. i. 9, "Who hath saved us and called us." Here salvation is put before effectual calling or regeneration. Jude verse 1—sanctified—preserved in Jesus Christ, and called. Here sanctification is put before regeneration. In 1 Cor. vi. 11, sanctification is mentioned before justification. Upon which Dr. Scott remarks, "the arrangement of the expression in the 11th verse shows that no argument can be drawn *merely* from that circumstance in respect to controverted points of doctrine." If this remark be correct, then no argument in favour of keeping Saturday evening can be drawn from the circumstance that in Gen. i. 5, the evening is mentioned first.

2. Lev. xxiii. 32, "From even to even shall ye celebrate your Sabbath," is adduced to prove that the weekly Sabbath begins at sunset, though it has no reference to the weekly Sabbath, which is enjoined verse 3d, but to the great day of atonement. But if one evening only is here included, which is it? Does *from* one include that, any more than *to* the other includes that? In this chapter several solemn feasts are enjoined, which are called Sabbaths. And as the time for celebrating none except this is thus mentioned, does it not seem to imply that the appointed time was peculiar to this? As if it had been said, "from even to even shall ye celebrate this Sabbath." As the day of atonement was a peculiarly solemn day, in which the people were to "afflict their souls," it is probable that both evenings were observed, which is the opinion of some commentators, who say that it was kept from sunset to midnight of the next day. That both evenings were included appears from similar expressions in this chapter and other places. In verses 15 and 16, the children of Israel were directed to count *from* the morrow after the Sabbath seven Sabbaths complete, even *into* the morrow after the seventh Sabbath—fifty days. Now unless both of these morrows be included it will not make fifty days. Ex. xii. 15, "Seven days shall ye eat unleavened bread;—from the first day *until* the seventh day. Here both days are included to make the seven days. In verse 11th, *until* the fourteenth day included that day; because the paschal lamb was killed and eaten on the evening following the fourteenth day, as I shall show beyond all doubt. In verse 18th *until* the one and twentieth day includes that day. And in Lev. xxiii. 32, the very verse

containing the supposed argument which we are examining, the evening *preceding* the tenth day is called the evening of the *ninth* day. The Israelites were to celebrate the tenth day as the day of atonement; but were to begin on the evening of the *ninth* day and keep the evening of the ninth day, and the following day. So that this affords no evidence that the weekly Sabbath begins Saturday evening.

3. It is urged that the Jews brought their sick to Christ to be healed when the sun was set Sabbath evening, because they considered it unlawful to heal on the Sabbath, and because the Sabbath ended at sunset. See Matt. viii. 5—18. Mark i. 21—34. There is however no intimation that they viewed it unlawful to heal on the Sabbath, but the contrary, and no intimation that they brought their sick when the sun was set, because the Sabbath was ended; but it is a mere assumption. He had cast out an unclean spirit, and healed two that day, viz. the centurion's servant and Peter's wife's mother, both by request, and the servant, by the urgent entreaties of the elders of the Jews, (Luke vii. 3, 4,) and without any complaint from any one. On the contrary they spread abroad his fame. But did they spread abroad his fame for breaking the Sabbath? That the Scribes and Pharisees and chief priests did not view his healing on the Sabbath a breach of the Sabbath, is manifest, notwithstanding their malignant cavils. For by his reply he put them to shame, Luke xiii. 10—17. The breach of the Sabbath was death. Ex. xxxi. 15. And if they had believed that Christ broke the Sabbath by healing on it, they need not have sought *false* witnesses to put him to death. For they could easily have proved that he healed on the Sabbath. Why then did they wait till the sun was set before they brought their sick at Capernaum? I answer, to avoid the intense heat of the sun, which Jahn in his Archaeology says is often very oppressive. Mr. Goodell, one of our missionaries in Palestine, to avoid suffering from the heat, "took care to keep himself quiet and within doors from sunrise to sunset." And they left their lodgings "in the evening, travelling all night to avoid the heat of the sun." Now, if the last clause containing the reason of their travelling in the evening and night, had been omitted and only the fact had been stated, as it is respecting the Jews' bringing their sick to Christ when the sun was set, might it not be urged that it was the Sabbath and they kept Saturday evening and would not travel till the evening was come, and the Sabbath ended? But if our missionaries in the same country travelled in the evening out of regard to their comfort, is it not reasonable to suppose the Jews brought their sick to Christ out of regard to their comfort?

4. It is urged that the Jews observed the evening preceding the Sabbath as belonging to the Sabbath. What was their practice while they were God's professing people, we must learn from the scriptures. And since their rejection, awful blindness and wickedness and disbelief of the New Testament, it little concerns us, in deciding upon the institutions of our holy religion, to know what their opinion and practice have been in their dispersed and unbelieving state. But

5. It is said that most commentators admit that the Jews kept the evening preceding the Sabbath as holy time.

I was once of the same opinion. And I founded it upon the passages, which I have been examining. And others have done the same. But I am now willing to submit it to the candid and judicious, to decide whether these passages do afford evidence that the Jews observed the evening preceding as belonging to the Sabbath. The learned Pool in his Synopsis, says, "As the Jews extended the preceding day to *midnight*, so they began the morning of the following day *at midnight*.

I will now adduce direct proof that the evening *succeeding*, and not the *preceding*, belonged to the Sabbath.

1. God expressly teaches that the evening *succeeding* the day belongs to the day. If the Sabbath began at sunset, then every other day began at the same hour, and the evening preceding always belonged to the day. But we shall find that God reckoned the evening following the day as belonging to the day. The day of atonement was to be observed on the tenth day of the month, Lev. xxiii. 27. But the evening preceding is called the evening of the *ninth* day, verse 32. But if the day had begun at sunset, the evening would have belonged to the *tenth* day. The children of Israel were commanded to kill the paschal lamb "at the going down of the sun," and to "eat it on the fourteenth day of the same month" at even, and to eat unleavened bread seven days unto the one and twentieth day at even—Deut. xvi. 6. Ex. xii. 6, viii. 18. Lev. xxiii. 5, 6. But if the fourteenth day began at sunset, then the evening would be the evening following the thirteenth day, and the first day of unleavened bread would be the fourteenth day. But it was the fifteenth day—Lev. xxiii. 6. Num. xxviii. 17. Hence the evening following the fourteenth and twenty-first day is called the evening of the fourteenth and twenty-first day.

The children of Israel went out of Egypt on the morrow after the passover, which would have been on the fourteenth day, if the fourteenth day had began at sunset, and they had eaten the passover on the evening following the thirteenth day. But in Num. xxxiii. 3, it is said they left Egypt "on the *fifteenth* day of the first month: on the morrow after the passover." Thus manifest is it that God even when speaking of solemn feasts, reckoned the evening *following* the day as belonging to the day. And in 1 Sam. xxx. 17, the Holy Spirit calls the evening *following* the day the evening of the day. "And David smote them from the twilight even unto the evening of the next day." Hence as God reckons the evening *following* the day as belonging to the day, and as I can no where find a different reckoning, I feel safe in inferring that the evening following the day belongs to the Sabbath. It would be truly unaccountable, if the evening *preceding* the day belonged to the day, that God himself should not reckon so, but should call the evening *following* the day the evening of the day.

2. In Nehem. xiii. 16—19, we find that to prevent the profanation of the Sabbath by the sale of fish, &c. by the men of Tyre, "when the gates began to be dark before the Sabbath, Nehemiah commanded that the gates should be shut." As they were not shut till it began to be *dark* they were not shut *before* the Sabbath, if the Sabbath began at sunset. And yet it is said they were shut before the Sabbath. And undoubtedly such a zealous reformer as Nehemiah would command the work of shutting the gates to be done *before* and not *after* the Sabbath began. If it be inquired why the gates were shut at dark if the Sabbath did not begin till midnight, I answer, had the Syrians been permitted to enter after dark, they could not have sold their wares that night, and would have lodged in the city, and sold them on the Sabbath, and the evil, which Nehemiah designed to remedy, would still exist.

3. In Matt. xxvi. 17, and Mark

xiv. 12, the fourteenth day of the month is called the *first* day of unleavened bread, which it could not be if it ended at sunset. The passover was to be eaten in the evening of the fourteenth day of the month. And no leavened bread was to be eaten afterwards for seven days—Ex. xii. 15, 18 The fifteenth day was therefore properly the *first* day of unleavened bread, Lev. xxiii. 6. Numb. xxviii. 17. But as they began to eat unleavened bread after, or with the passover, Ex. xii. 8, that evening, if the fifteenth day did not begin till midnight, was a part of the fourteenth day. Hence the fourteenth day might be called the *first* day of unleavened bread. But if the fourteenth day, on the evening of which the passover was eaten, ended at sunset, it could not with any propriety be called the *first* day of unleavened bread, because unleavened bread was not eaten until the beginning of the fifteenth day. And yet Matthew and Mark both call the fourteenth day, the *first* day of unleavened bread. As therefore unleavened bread was first eaten in the evening *following* the fourteenth day, they manifestly reckoned that evening as belonging to the fourteenth day. Luke says it was the day "in which the passover must be killed." But as it was killed in the evening, it was not in that day if it ended at sunset.

4. The account of the burial of Christ furnishes evidence that the Sabbath did not begin at sunset. It was in the evening when his body was put in the tomb. For "the evening was come when Joseph went to Pilate and begged the body of Jesus." The evening here could not mean the first evening which began at noon, but the second, which began at sunset. For 1. Jesus had been παλαι, *a long time* dead, though he did not expire till after three o'clock, Mark xv. 44. That this is the meaning of παλαι, see Matt. xi. 21, Luke x. 13, 2 Pet. ii. 3. 2. The expression, "when the even was come," Matt. xxvii. 57, and Mark xv. 42, in other places means at or after sunset, Matt. vii, 15, compared with Mark i. 32. Matt. xx. 8, ix. 12. Matt. xxvi. 20, compared with Deut. xvi. 6, and John vi. 16, 17. 3. The evening generally means at or after sunset. Josh. x. 26, 27. 2 Chron. xviii. 34. Ezek. xii. 7. Ps. civ. 23. 4. Those who hold that the Sabbath begins at sunset, say that in Gen. i. 5, Lev. xxiii. 32, Matt. viii. 19, and Mark i. 32, the evening means sunset. 5. If the expression, "when the even was come," does not mean the second evening or sunset, no one can tell what it does mean, or what time had come.

It is therefore manifest, that it was sunset when Joseph "took the body of Jesus." And then he and Nicodemus, having "a mixture of myrrh and aloes about an hundred pounds weight," embalmed the body "as the manner of the Jews was to bury," John xix. 39, 40; which must have taken a considerable time. And as it was full moon, it was sufficiently light to do all they did, without inconvenience. And after the body was put in the tomb "the women which came with him from Galilee and beheld how the body was laid, returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." Can any believe that it was not after sunset when they had prepared their spices and ointments? And yet, after they had done this, they "rested the Sabbath day according to the commandment," which required that no work should be done on the Sabbath. And therefore the Sabbath did not begin at sunset. And if it had begun at sunset, Christ's prediction must have failed that he should be three days and three nights or a part of three days (according to the Jews' manner of reckoning,) in the heart of the earth or in the tomb. For being buried after the Jewish Sabbath began, and rising the next day, he was in the tomb only a part of *two* days. But if the day began at midnight, then he was in the earth according to the prediction, three days and three nights, or a part of three days. For he was buried on Friday evening before the Jewish Sabbath, and was all the next day or Saturday and a part of the first day of the week in the earth, or tomb. And this, I conceive, is absolutely conclusive. And the only way any evade the force of this argument is by denying contrary to all evidence, that Christ was buried before sunset.

5. The Apostles and primitive Christians met for religious worship on the evening succeeding, and not preceding, the first day of the week, and that evening was called the first day of the week. "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." John xx. 19. This was the evening *succeeding* the first day of the week or Christian Sabbath. And yet it belonged to the first day of the week, or the Sabbath. For the *same day* at evening, being the first day of the week, means the same as the evening of the first day of the week. Consequently, the day had not then ended. At evening *ουσης οωσιας*, it being evening implies that it was in the evening. It was "toward evening, and the day was far spent," when the two disciples, going to Emmaus, arrived there. And they stopped and took supper, and then walked back seven miles to Jerusalem, which probably took as much as two hours. And Christ did not appear to the disciples till after they had returned and "told what things were done in the way, and how he was known to them in the breaking of bread," when the evening must have been considerably advanced. And yet the first day of the week, or Christian Sabbath, had not then ended, but it was the first day of the week, Luke xxiv. 13, xxix. 36. The primitive Christians used to partake of the Lord's Supper every Sabbath. And when Paul came to Troas, he tarried there seven days, till the first day of the week. And when the disciples came together on the first day of the week to break bread, or celebrate the Lord's Supper, Paul preached to them in the evening of that day, and administered the holy supper. Scott supposes that to accommodate Christian servants, who had heathen masters, they met in the evening. But as it was their custom to celebrate the Lord's Supper on the *Sabbath*, if they considered the evening preceding, as belonging to the Sabbath, why did they not meet on that evening? Why did Paul wait till after the Sabbath was ended, before he began the solemn services? That it was really evening when he began, appears from the fact, that "there were many lights in the chamber, where they were gathered together." Hence as they used to celebrate the Lord's Supper on the Sabbath, and as they met the evening succeeding, and not preceding, the Sabbath, to celebrate it, we infer that they considered the evening succeeding as belonging to the Sabbath.

6. It is more convenient, and better calculated to promote the spiritual good of men, to observe as holy time, the evening succeeding the day. It is often impossible for those who keep Saturday evening, to know when their Sabbath begins. When it is cloudy, and they have not time-pieces (and these vary) they may not know within an hour, when the sun sets. How then will they know when to leave their work, and begin their Sabbath.

Often they cannot get their work out of the way by sunset. When on a journey, they may not be able to get home by that time. When getting in their hay and grain, they may be hindered by showers and otherwise so as to be detained at work till after sunset, and thus obliged to encroach upon the Sabbath if it begin at sunset. And there is so much to be done in families to prepare for the Sabbath, that when they profess to keep Saturday evening, they are apt to tresspass upon what they consider as holy time. And after they have been hurrying to get their work done, and their bodies are fatigued, and their minds filled with worldly cares, from which it is difficult immediately to disengage their attention, they will be poorly prepared to enter upon the sacred duties of the Sabbath. But if the Sabbath does not begin till midnight, people will have time to get their business out of the way, to banish worldly cares, to compose their minds, and prepare for "the solemn day." And their bodies and spirits, being refreshed by the repose of the night, they will be better fitted to enter upon the holy duties of the Sabbath. And in the evening of the Sabbath they will be more likely to reflect upon what they have heard and read, and to derive benefit from it, than if they felt that the Sabbath was ended, and they were at liberty to think and talk about, and attend to the world. Such a persuasion has a tendency to divert the attention from serious things, and to permit "the cares of the world to choke the word," and make it "unfruitful." And where Sabbath evening is not considered as holy time, young people and others, being already dressed in their best, will find it a very convenient time for visiting and amusement, where the conversation and employment will be such as will be directly calculated to divert the attention from the solemn truths, which they have heard during the day, and to banish all serious reflection. If then, "the Sabbath was made for man," for his benefit, it is rational to conclude that *that* evening would be appointed to be kept, which would be most convenient, and conducive to his spiritual interest and improvement. And now will not these considerations, and these numerous texts, adduced in favor of keeping Sabbath evening, outweigh, in the view of a candid mind, the three passages supposed to favour the keeping of Saturday evening? Two of these are in the Old Testament, and only one in the New, recorded by different evangelists, and not one after the institution of the Christian Sabbath. But as God reckons the evening *succeeding* the day as belonging to the day, and as the apostles observed that evening, if others are not satisfied that it belongs to the Sabbath, it fully satisfies the mind of MINIMUS.

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WE cheerfully give the following inofficial review a place among our Religious Communications. It is in itself an acceptable miscellany, while its main object seems to be, to do justice to the memory of an injured name. What the unpleasant "circumstances" were, to which the writer, in the course of his remarks, takes occasion to allude, we have no distinct information; nor do we know what grounds might or might not have existence, to justify the "evil surmises" of which both he and the biographer of Doctor Parish complain, as so injurious to their deceased friend. It is a history with which we neither are, nor are solicitous to be, acquainted; and therefore we can have neither prejudice nor prepossession respecting it. But we cannot help expressing our surprise, that the author of such discourses as the Remarker introduces to our notice, should ever have fallen under "the suspicion of being a Unitarian." Indeed, had he merited this name, he had certainly deserved a worse one;

for the man who could leave behind him, prepared for publication with his own hand, sentiments so opposite to his real faith as the doctrines contained in these sermons are opposite to Unitarianism, is something more than a common errorist—he is a death-bed hypocrite, and a posthumous dissembler. If suspicion then be groundless, how deep is the wound which is thus causelessly inflicted.

An earnest zeal for the truth and a wakeful jealousy of error, in the church, are doubtless very desirable. They are necessary watchmen on the walls of Zion. They indicate a healthy tone of feeling in the religious community. But when this godly jealousy becomes bereft of candour, and gets the better of Christian charity; when it suffers itself to degenerate into mere suspicion, individiously or heedlessly scattering ambiguous voices to the injury of worthy names, and spreading the blight of prejudice over the field of a public man's usefulness—then it becomes a spirit worthy of the severest reprehension.

We can conceive of no situation more embarrassing than that of a public man who has conspicuously fallen under the theological jealousies of the times. Some one has whispered a suspicion that he secretly favors this or that heresy. The whisper becomes a rumor and the rumor runs through the land—travelling faster than contradiction can follow after, and spreading its mists farther than the fullest refutation can ever come to dissipate them. In the mean time, the subject of suspicion is going on in the quiet discharge of his duties, having never heard perhaps, or having heard with a smile, of his defection from the faith. All eyes are towards him. Is he a theological professor? The citation of an unorthodox expositor, the relinquishment of an untenable dogma, the adoption of a novel phraseology, the accommodation of a statement in theology to the improved philosophy of the age—these are "confirmations strong" that the man is indeed far gone in heresy. Is he a parish minister? His regard to the common courtesies of life, in his intercourse with the unsound of faith who are his neighbors, nay his very freedom from bigotry, his Christian candor, are dark signs against him. The mischief is less extensive than in the former case, but not less unhappy for the subject of it. He is surprised to see that his brethren begin to assume a strange reserve towards him; his affectionate parishioners, even his own begotten in the gospel, stand apart and wear a doubtful look, and he perceives at length with grief that his reputation, his usefulness, and his peace of mind, are, for a time at least, at an end.

These observations might profitably be extended into a lengthened essay on the importance of Christian candor in an age like the present,—but they would be out of place here. We will only remark further that if an uncommon boldness or prevalence of error calls for a more than ordinary vigilance in the defence of the faith once delivered to the saints, it also peculiarly demands the exercise of that charity which thinketh no evil.

## REMARKS ON PARISH'S SERMONS.*

WHEN a person takes up a book, almost the first inquiry is, by whom and for what purpose has it been prepared for the public. And this is by no means an unimportant inquiry, for the character of the author, and the motive of his publishing, are a necessary glossary to the words and phrases which are used in the book. An elderly and very respectable divine was, with myself, present at the delivery of a discourse by one of reputed liberal sentiments. After retiring from the house of worship, he observed that he long had his fears of such a one, but could never have supposed he had so far gone off from the truth as he now perceives him to have done. I asked him to what he objected in the discourse—whether there was any word or sentence which he would hesitate himself to use. Upon reflection, "No," he replied, "but words in the mouth of Mr. —— do not mean the same thing they do in mine." The observation was correct. The sermon no doubt produced an entirely different impression upon the audience from what it would have produced had it been delivered by my aged friend. It would be a work of very considerable utility if some one would give a fair specimen of the manner and extent to which the character of the authors, the motives and circumstances of the publications, give a coloring and emphasis to the expressions, used in some of the popular polemic works of the day. "Character gives meaning to books."

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*Sermons, Practical and Doctrinal, by the late ELIJAH PARISH, D.D., with a Biographical Sketch of the Author. Boston. Crocker & Brewster. 1826.

In the present instance the author has been, in his ministerial office, and in his printed works, so long and so prominently before the public, that very few, into whose hands this volume is likely at present to fall, need any one to tell them who and what he was, or to be sensible of the great loss the literary, the social, and the religious world have suffered in his early and sudden departure from the world of action to the world of reward. But if in any case an individual of the present generation should have occasion to ask concerning the character of this great man, he will find a short, but a very lively and faithful answer in the Biography with which the book opens. If exhibiting to the life be an excellence in this kind of writing, we have here one of the happiest specimens which has fallen into my hands, or, within my knowledge, come before the public. Curiosity might have been gratified by the exhibition of facts, in support of the declarations there set forth, but in respect to the result, they would not have led the considerate and judicious to any other conclusions. Whoever really knew Dr. Parish would know who sat for this likeness, had no name or key been given.

The sermons are what they profess to be, doctrinal and practical. In the arrangement, no order seems to have been consulted, and I do not know, that any thing could have been done in this respect, which would have proved of any considerable advantage, or produced any additional interest in the work. The subjects discussed have no other connexion than is common to all great moral truths. Each discourse is assigned as an independent performance. Together, they embrace a variety of subjects nearly or quite unprecedented in any one volume which has within my recollection come before me, while some of the subjects are such as are seldom more than referred to in the pulpit, and I have my doubts whether they have before been so fully and interestingly discussed. Among those of this character, I would refer the reader to the XIth, XVIIth and XXth. The first of these, which has for its text Zach. vi. 6, is an illustration of this proposition "that all the blessings of *this life* are effected by the Spirit of God." The proposition is not new, nor has the truth escaped the knowledge of any of the people of God. Yet I very much question whether most persons, upon reading this discourse, would not feel as though new things had been told them, new and increasing obligations of gratitude to the Father of mercies brought to their recollection. In illustration of these remarks, as well as to give a specimen of the author's style and manner, I will insert a passage from this sermon, selected, not because the best, but because more entirely detached from the other parts, than any other which now meets my eye. Having in the 5th division of this discourse shown that the Holy Spirit is the author of all our *success* in the affairs of this world, he proceeds, in the 6th, to show that the comforts and felicity which men enjoy in their acquirements come from God.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. All consolation is from the Spirit of God. The most splendid wealth, the most powerful friends, the most exalted fame, with the richest stream of sensual delights, with the most elevated privileges for intellectual and religious improvement, unless God bless them, will leave the heart cold, and cheerless, and dead. Did the money of Gehazi comfort his heart? Was he happier for his bags of silver, and his changes of raiment? The leprosy was in his silver, the poison of death in his garments. Was Ahab, or Haman happy in their numerous children, or ample possessions? In the proud palace, and at a royal banquet, one hears the sentence of death, the other pines and sickens for his neighbor's vineyard, and instead of being crowned with victory, is borne dying from the field of battle." p. 233-4.

But to avoid the inference which sluggish impiety might draw from this view, the author, towards the close takes occasion to say that "the Spirit of God more generally blesses men according to their manifest diligence, their discretion, perseverance, and fidelity."

'What a man soweth that shall he reap.' Every man assumes the complexion of his own character, chooses his own course, carves his own portion, secures his own reward. The measure of our sincerity, of our faithfulness, and wisdom, is the general measure of our success, and of our felicity. In those instances where the sovereignty of God seems to exclude not only all merit, but all worth or agency of man, it may possibly be found that their character, what they are and what they do, has more influence than is generally supposed. God blesses men, by first making them good and wise, to prepare them for subsequent favors, and to render them the instruments of his own felicities. Joseph has been mentioned; but after all the interpositions of Providence, and the displays of divine sovereignty, in his behalf, may it not be said that the conduct or personal worth of the man was the germ of his flourishing honours? Piety was the basis of his reputation and success. His innocence in his master's house, his integrity in prison, received the divine favor and the inspiration of wisdom. Hence his capacity of explaining mysteries; hence his fame, his power, his riches, his greatness. p. 236.

The XVIIth sermon is the sketch of the character of Elias. James v. 17, 18. The perusal of this discourse would, it is believed, with most men be attended with a kind of surprise, that with the Bible in their hands, they had known so little of the character of this man, one of the most interesting personages whose name and character has been handed down to us, when it was possible to know so much. In delineating his character, the author directs our attention to the following particulars. 1. That Elijah was a man of remarkable faith. 2. That he exercised a remarkable influence over the minds of others, possessing a wonderful talent of persuasion. 3. That he had a singular vein of bold humour and sarcasm. 4. That he was variable in his temper, and subject to a melancholy depression of spirits. 5. That he was remarkably ardent and successful in his devotions. By way of illustrating the second particular he introduces the history of the poor woman of Zarephath, of Obadiah, of Ahab, and the events which happened in the hill of Carmel. The author's statement of this last circumstance I will introduce here.

Excepting in one instance, we have not heard Elijah address a public assembly, then his power of persuasion surpassed all example. Nothing equals this in the history of eloquence. In imagination pass to the land of Canaan, lift your eye to the hill of Carmel, covered with the thousands and ten thousand times ten thousand of Israel.

Behold the prophet of God rising in the midst of this boundless multitude. His person is uncouth; he seems more like a hermit, than a powerful orator; he is a hairy man and has a leathern girdle round his loins, surveying the immense throng, his eyes affect his heart. He exclaims 'How long halt ye between two opinions? If the Lord be God follow him; but if Baal, follow him.' His words are armed with power; they produce conviction; the people are silent; they answer him not a word; the doctrine appeared reasonable. Having made such progress, he pursues his advantage and proposes an experiment to settle the dispute. "The God who answered by fire, let him be God." 'If Baal answers by fire, I will join you in his worship. If Jehovah answers by fire, then you will unite with me and worship him.' Never did an orator succeed better. The people, all the people answered and said, "It is well spoken." Their confidence is gained. With anxiety they now wait the trial by fire. The prophets of Baal proceed to the experiment and utterly fail. Elijah then erects an altar, calls upon God, and he answers by fire. The people are satisfied; they are overcome with the force of truth, they fall on their faces and cry, "The Lord, he is God; Jehovah he is the God;" they abandon idolatry. Was not this the triumph of human eloquence? What was the trembling of Cæsar, addressed by Cicero, in behalf of Ligarius? What were the shouts of the Athenian rabble, when Demosthenes spoke? How feeble and trivial was the speech of St. Paul, before the Areopagus, compared with this overwhelming address of Elijah to the tribes of Israel? Those orators influenced an individual, or a few persons, or a common assembly, at most; but the millions of Israel are swayed by the voice of Elijah, as a field of wheat bows before the gale, or a forest, before the wide-spreading conflagration."—p. 322-3.

Under the fourth head, after having given some general remarks on the extent and limits of the power and faculties of man, the author proceeds to observe:

Elijah had just manifested the most astonishing force of character; he had assumed the direction of the king, he had superseded the royal authority, and ordered four hundred and fifty prophets to execution. At the close of this wonderful scene, he learns that Jezebel was angry, and threatened him with a woman's revenge. A sudden panic strikes his spirit, his resolution is gone; his spirit dies within him, he flies for his life to Beersheba, in the kingdom of Judah. Here he was perfectly safe, beyond the jurisdiction of Ahab, and under the protection of the pious king Jehosaphat. Indeed, it is not probable that any danger was near him. All Israel had just raised their voices in his favour. Would the Queen have dared to touch a hair of his head? She was afraid of Elijah, and wished to frighten him from the great work of reformation, which he had so triumphantly commenced. Therefore she sends him word that she will slay him. Her plot succeeded. The melancholy prophet fled from Beersheba alone, a days journey into the howling wilderness. His terrors seem to have deprived him of his reason. He sits down under a juniper tree and prays that he may die. Men are seldom in the best state of mind when they are forward to die. From the wilderness he travels a hundred and fifty miles to Mount Nebo. This occupied him forty days, going through by-ways and hiding himself in secret corners; his progress was less than four miles a day. Is this my lord, Elijah, who just now swayed the hearts of Israel with the breath of his divine eloquence? Lord, what is man!

The XXth, which is the last we mentioned as peculiarly noticeable for a kind of pleasing novelty, is an attempt, and in our judgment a successful one, to show that some of the most important and difficult doctrines of revelation are supported by the events of Providence. The text is Ps. xviii, 3, "as for God, his *way* is perfect," and Ps. xix, 7, "The *law* of the Lord is perfect." In the fourth division of this discourse, the author's object is to show that the doctrine of Election to eternal life is in accordance with the doings of God, with respect to many things in this world.

How successful he was in this particular, the following passage will in part show.

> Probably no person in this country, attaches the least personal merit to the circumstances of a man's birth. No child is better or worse, born in a palace or a shed. No matter whether he be "below the dome, or above the hut." Yet on this single circumstance of birth, commonly depend, in a great measure, the knowledge, the religion, and happiness of the person. One is born in the cottage of vice, and endures hunger and cold, and generally, though not always, exhibits the vice and ignorance of his father. Another is born in the sober mansion of piety and knowledge, and often, though not always, acquires the knowledge, the virtue, and happiness of his parents. One poor babe, without any fault of his own, is born in Africa, and is a slave. Another receives existence in the wilds of America, and of course is a pagan and a savage. Another first sees the light in Arabia, and spends his life following his flocks from one spring and pasture to another, often scorched with the burning winds of the desert, often mad with hunger and thirst, his hand against every man and every man's hand against him, a robber on land, and a pirate on the sea, Mahomet his prophet, and the koran his Bible.
>
> You are born in a Christian land, of Christian parents, who are faithful and kind, who instruct you by precept and example, to be a disciple of Jesus. What an immense difference is here made by the providence of God, between man and man. Is not here a display of divine sovereignty, disregarding all personal merit, as evident as in election to eternal life? Indeed where can you look and not witness a manifestation of this divine attribute? Who gave to Buchanan his spirit of sacred enterprise, to the apostolic Elliott his willingness to labour for the salvation of savages, to Whitefield his overwhelming eloquence, to Edwards his fervent piety and wonderful energy of mind? Does not God as well in his providence as in his word, say, "I will do all my pleasure, and my counsel it shall stand?" His word and his providence agree, and are perfect. He is of one mind in the kingdom of grace and providence, in the events which we witness, in the doctrines which we read.—pp. 399, 400.

An attentive perusal of this discourse, would, I apprehend, lead most men who are capable and willing to receive the most obvious meaning of scripture and Providence, as that which the Holy Ghost intended to set forth, to the same conclusion, to which the author came; "That we obtain no relief by rejecting the deep and difficult doctrines from revelation. Though you blot them from your creed, Providence spreads them before your eyes, sounds them in your ears, reveals them from every quarter. Though you erase them from your Bibles, they are written in capitals on every page in Providence."

The seventh is a very interesting and important discourse. The subject is the influence of education. In this discourse the author has committed an error in first assuming as a fact, that of which he afterwards occupies the whole discourse, as an illustration or proof. Yet it is an error which will be easily overlooked, if not forgotten, long before any one shall have read half the pages which this discourse fills. Individuals may make exceptions to particular statements, they may not understand the relevancy of some particulars; for instance, what is said of the possession of iron; they may doubt the extent of the influence of some of the causes here referred to; but if, after all these and whatever else may be said in the way of deduction from the sterling merit we believe it to possess, the reading does not leave upon the mind a great additional dread and fear of what can warp the judgment, taint the morals, or corrupt the heart, the cause, I must seriously believe would be found, were investigation made, in the lamentable fact that the individual has not that holy and pure principle which makes him dread every false way. I must be indulged in furnishing the reader with a paragraph containing a part of the reasons suggested by the author, why, if education has such an influence over men, those who are brought up in the same school, in the same neighbourhood, and under the same roof, do often exhibit principles and dispositions so entirely unlike.

It is not believed that the greatest number of lessons, or the longest lessons, will always have the greatest effect. No. You cannot calculate the effect of education from its quantity, as you do of nitrous grain in a rock. No. The temper,and the force,and the adaptation, and the time, and the place, and the character of the parties, all come in for an incalculable share of the influence. Sometimes one book will triumph over all the impressions made by whole libraries, one companion will make a deeper impression than the whole circle of friends had done. Sometimes one word may do more to form the character, than all the sermons, all the lectures, and all the conversation ever heard. A youth who has been frank, open, unguarded, may by the reading of one book, become prudent, cautious, circumspect. A youth who had been sedate, reserved, serious by a change of companions may become cheerful, gay, and humorous. Some such incidental cause may produce the difference of virtue and vice in the same house. Children of the same house do not all receive the same impressions, they do not hear they do not see, the same things. They are very far from receiving the same education. One is at home, while his brother or sister is abroad. In those different places they see and hear things very different. One child reads this book, another, that. One child is sickly, and finds in his parents, a nurse and a physician. One is wilful and headstrong, and views his parents as two officers of justice. One is mild, modest, docile, and finds his parents delightful companions. In these different circumstances must not the character of the children be formed in a different manner, be imbued with a different spirit? While these things unite to show the difficulty and the danger, in executing the business of education, they have no tendency to lessen its importance. While we discover the delicacy of the task, we also learn how powerful are impressions, and how necessary are wholesome discipline and a uniform system of instruction and example."—p. 176-7.

The closing paragraph is solemn, and worthy to be impressed on the mind and heart of every parent and every child.

"Finally, how important are the periods of childhood and youth. In these periods, education is chiefly acquired, the character is then formed, the person generally becomes what he is to be forever and ever. What is sown in Spring will be reaped in autumn. The impressions and passions of childhood and youth will be experienced in old age. Every thing, my young friends, is important to you. As the atmosphere, in some places, conveys health, in others, death, so the place where you live may cause moral health, or spiritual death. The books which you read, the sermons which you hear, may convey saving truth or fatal error. One wicked companion may be as fatal to you, as the serpent of Paradise. One evil example may disturb your judgment, may fascinate your imagination, may influence your passions. One alluring word, one enticing look, may, like enchantment, relax the vigour of your resolution, and plunge you down the gulf of ruin. Take heed then to all your ways, your labours, your amusements, your studies, your words, your thoughts;—the objects which you see, the sounds which you hear. "He that walketh with the wise shall be wise, but a companion of fools shall be destroyed."—pp. 184,-5.

The discourses about the correctness of which, there will probably exist as much doubt in the minds of evangelical people as any, are the first and eighth.

The first, on Luke ii. 14, was preached before the convention of Congregational ministers in Boston, 1821. Then the copy was presented to the Mass. Peace Society, and had, under the direction of that body, passed through several editions. In regard to the general doctrine maintained, "That God designs by the gospel to establish lasting peace on the earth and good will towards men," there can be no question. But there does remain a question as to the inferences drawn from this,—that nations should make no provision for war, and that all excitements to war should be done away—such as military honours, titles, and rewards, martial music, and the war song of the poet. Destroy, says he, the means of mischief, and you destroy the mischief itself. It is to be apprehended that the author overrated the effect of these things. They, we doubt, do much to keep up and foster a spirit for war, but they do not create the disposition to it. As long as the passion reigns within, individuals and nations, when their resentment is kindled, will contend, as if they are not supplied before hand with weapons, they will find them afterwards. "*Furor, ministrat arma.*"

I do not intend by these remarks to countenance war, or to inculcate the belief that much would not be done to prevent its occurrence, were the suggestions of the reverand author attentively regarded. All means calculated to prevent the occurrence of this greatest curse of our race, should be used, and used too, rigorously and extensively. And no man should think he had done enough till the peaceful spirit of the gospel shall pervade every heart or fill every land. And in view of the blessings connected with the approach of that happy day, how thankfully should we receive every effort of such men as the author of this sermon, to hasten its arrival.

The other sermon in respect to the doctrine of which there will be a diversity of sentiment, is that in which the author labours to show that what is familiarly called the *prayer of faith* will be answered. What he means by this will perhaps be best expressed in his own words. "The doctrine taught here, does not contradict a common opinion that the prayer of faith will obtain the very thing, or something which is better, but proceeds farther, and asserts that we may by prayer obtain the very thing desired."

I should too far trespass on your pages, to exhibit the argument constructed by the preacher to support his doctrine; or to state the views which to my mind, render the argument inclusive. But while I express a doubt respecting the correctness of the point attempted to be established, or of its great practical utility, if it could be proved, and also of the bearing of the text, upon the point at issue, and of many of the other scriptures introduced to support the doctrine, I would be far from intimating that the sermon itself is not important, and calculated to do much good. It was evidently written with great labour, and after much investigation, is full of the most solemn and affecting truths; and it is not easy to conceive how any pious individual could read it and not feel an increased sense of the importance of continuing instant in prayer; or how those who have hitherto neglected this service should not be convinced that they are in a great transgression. The subject of prayer was one on which the reverend author, when he referred to it, spoke with great force and solemnity; and it would be easy to gather up many instances of the deep and lasting impressions which his discourses on this subject produced upon the minds of some of his hearers. And those who read this discourse,, and indeed, others in this volume, ought to do it with the awakening consideration, that to some, the same truths have proved the word of eternal life.

I shall mention but one discourse more, and this is the fourth. Psalm xlv. 6. The express object of this discourse is to set forth the divine character of the Lord Jesus Christ. And it is what the author intended it should be, a plain, popular exhibition of revelation on that subject; not a learned, critical discussion, but a sermon which could be written only by one who had given considerable attention to the subject. The history of all the circumstances which gave rise to. this discourse would be, in respect to our race, a mournfully interesting, but probably not a desirable document. I revert to the subject, that if there be any suffering under the same evil, they may not feel as though some strange thing had happened to them. The author of these discourses, who had all his life been considered and indeed considered himself, of the strictest sect of orthodoxy, found himself fallen under the suspicion of leaning towards Unitarianism. Evil surmises spread among his people, distressed the minds of his church, and took considerable hold of the feelings of neighbouring churches and ministers. No one to our knowledge ever alleged that he had preached in public, or intimated in his conversation, that he had in any degree become doubtful of the truth of his former faith. On the contrary, his preaching remained the same; his conversation the same; to every one who asked him concerning his faith, he was free and open to confess that his mind had undergone no change. To a written question "Is Dr. Parish a Unitarian?" put into his hand on convention day, in Boston, he replied in writing, "*no! no! no!*" All was however to little or no effect. Suspicion had fixed upon him and would not be driven from her rest. Dr. Parish found his ministerial usefulness apparently decreasing, from this report, and under these circumstances wrote this sermon, and preached it first to his own people, and then to some of the neighboring societies, and finally printed it at his own charge, and circulated it among the people in the vicinity. And it may not be improper to add that notwithstanding all this, it was declared perhaps by more than one, that neither this sermon, nor any thing which Dr. Parish had said or could say, would produce the belief that Dr. Parish was not a Unitarian, at least, in *heart*. Well might the learned biographer say "it is not easy to conceive the horror and dismay which is occasioned by the suggestion that such or such a minister is becoming a Unitarian."

I have thought it best to revert to this subject because it is supposed there are individuals yet found who have never had their fears produced by these surmises corrected. And that there are many who perhaps have heard that these sermons have been published, are insensible how great a support the cause of truth and religion does actually find in them.

I had not intended, when I perceived the extent to which my remarks reached, to refer particularly to another discourse. But I cannot well refrain from mentioning the next in order, on the Human nature of Christ, from the use the author makes of this fact, to show the errors of the Unitarian scheme. Here the author has raised up an almost new mound against the spread of that error. And one which I think the advocates of that doctrine, as now held, will find it difficult to remove. It would not be easy to present the reasonings of the author in such a condensed form as to allow their insertion in this place. We must refer the reader to the work itself, promising that he will find his advantage in its perusal.

I must bring my remarks to a close, though I am free to confess that I have hardly touched upon those parts of the volume to which, when I commenced, I intended to direct my particular attention, nor referred to those passages which, in perusal, I had marked as of more peculiar interest. The reader may rest assured that the real silver and gold has not all been extracted. There is a rich untouched mine remaining, which those who seek for knowledge as for hid treasure, will do well to secure to themselves.

Of a volume so perfectly miscellaneous as this, it is not possible to present any very condensed view. In passing through it, one is entertained very much in the same way as a traveller, by the constantly changing scenes, that pass before him; who, so far as he reasons on the subject of his enjoyment, is surprised that he can be so constantly pleased, and perfectly taken up with objects diversified by so great and often abrupt discriminations. Mountains and plains, hills and vallies, rivers and brooks, all beautiful, all differing, and yet all filling the soul with the most pleasurable satisfaction.

These discourses are marked for originality of conception, arrangement, expression, and illustration. I know of no volume of sermons equal to them in this particular. Nor are they scarcely less noticeable for their spirit and animation. The author was awake when he wrote them, and the reader will be in no danger of sleeping when dwelling upon their pages. Dr. Parish was long ago pronounced, by a distinguished divine, who has now also gone to the judge of all the earth, to be almost unequalled in his powers of condensation. And his title to this praise he has abundantly supported in the volume before us. It is not a little surprising to observe how many facts and thoughts are frequently brought together in a small space. As many are often found on a single page as, being dilated in some men's minds, would fill a sermon. But while so condensed I believe the reader will agree with me that there is no obscurity. Whatever the author intended to advance, be it truth or be it error, be it important or be it vain, he has said it in such a way as to be understood.

That there are no faults in the style or arrangement of these discourses, no words or sentiments which need qualification, is not intended to be said. What human composition is without them? It must be remembered too that this is a posthumous publication; and though most or all of the sermons are said to be prepared for the press by the author, yet every one who has the least experience on the subject, knows how much more easily a fault in style, arrangement, or words is detected in the proof sheet than in the manuscript, with all its interlinings, transpositions, and erasures. Many little things which would have given a finish to the work would no doubt have been attended to, had the author lived to superintend the publication of this volume.

The circumstance which will perhaps strike the mind of the reader as the most liable to exception, is occasionally a want of *qualification* in some of the sentiments. Yet in most instances when these occur, if the reader will have patience to see his author through before he condemns, he will find all the anticipated evils and errors, into which he feared these assertions would lead, removed, and just the truth taught and the impression made which he would wish. In the discourses on Education, and Diligence, there are exemplifications of these remarks.

To say that these sermons appear as well from the press as they did from the pulpit would be a stigma upon human nature. Every one who is made in the common form or condition of man ought to be ashamed to have this said of any of his performances, designed for a public assembly. Shall the voice, the manner, the life and presence, of the noblest work of God, add nothing to the beauty, the interest, or to the impression of divine truth? Dr. Parish, I am happy to know, was not one of those of whom it could be said

> "In point of sermons 'tis confess'd,
> The English clergy make the best.
> But this appears we must confess
> Not from the pulpit, but the press."

Though these sermons lose something of their interest because we can have them no longer from his lips, who, "in his eloquence, says his Biographer, was equalled by few and surpassed by none," the reader must not infer that there is a scanty repast for the understanding or the heart or life ready for him. Who has inferred this of the orations of Demosthenes or Cicero, of Pitt or Burke or a host of others, who in their writings have left an inexhaustible source of information and delight; though could we have seen them in their personal exhibitions, we undoubtedly should have been even more instructed and better pleased.

In conclusion, I must recommend these sermons to the divine, to the man of letters and the man of taste, to the humble Christian, and to those who have persuaded themselves there is nothing which can command the respect of the wise and great in the peculiar doctrines of the religion of Christ.

If these remarks have any influence in drawing the attention of the community to a book which has afforded me increased pleasure in the third or fourth reading, the object for which they are made will be answered. The volume is certainly valuable, and the family have performed a very commendable service in causing it to be published. And if the community are not instructed and improved by it, the reason must be sought for not in the want of opportunity, but in the neglect of the means.

## MISCELLANEOUS COMMUNICATIONS.

*To the Editor of the Christian Spectator.*

WITH much interest and satisfaction I have read your remarks upon the "Brief view of the American Education Society," &c. in your No. for February. I am much pleased with the deference and affection, which you manifest toward that Society, while you express your honest "doubts respecting the present system of appropriations." I was far from feeling any such doubts, when I read their admirable communication; and I dare not say, that your reasons have conduced to draw me any nearer the point of dubitation. Shall I be permitted to express two or three queries respecting the foundation of some of your doubts. You take it for granted, that by "the present system," the "spirits" of beneficiaries, after entering the ministry, will be "oppressed, and their independence of character restrained, by a heavy load of debt." There is a kind of independence, the opposite of humility, which may indeed be "oppressed" by the "present system"—an independence, of which most young ministers, from too much admiration, are in the greatest danger—an independence which none perhaps would more ardently deprecate than you. But is not "the present system" peculiarly fitted to call into exercise and confirm that sense of entire dependence upon Christ, to form and improve those habits of vigorous industry, which united, constitute that true Christian independence, which can face a frowning world, and urge on the war of extermination against all the powers of darkness? Is it not good for a man, especially, if destined for the sacred ministry, that he bear the yoke in his youth? May we not presume, that in almost every instance, the stimulated and devoted energies of the beneficiary, by the good hand of his God upon him, will disburden him of the "load" that is feared as so great an evil?—and that by efforts which will be really beneficial?

What if he should find it needful to devote twelve or eighteen months to school-teaching? Would the time be lost to his own improvement? Would it be lost to the holy cause, that warms and dilates his heart? Would not the advantage be much, I had almost said much every way? A bishop should be apt to teach. Next to piety itself and holy zeal, perhaps no qualification is more conducive to ministerial usefulness, than aptness for teaching. Where shall it be acquired? At the Academy? At College? At the Theological Seminary? Are these institutions favoured with professors of this invaluable art? Would to Heaven they were. Will not one year, spent at the head of a school, effect more proficiency in this art, than ten in these institutions? Will he not also in that year, be likely to make as much progress in mental improvement and *useful* literature, as in any year at college? and much more in the knowledge of human nature? Will it not be peculiarly conducive to improve his style of writing?—not indeed to render it more classically* elegant—more conformed to the model of Cicero, Sallust, Johnson, or Blair; but more perspicuous to the illiterate; more suited to impart instruction, conviction and salvation to children, in years or in knowledge? How often has piety wept to hear the youthful ambassador of Christ deliver his ardent and solemn message, as it were, in an unknown tongue!—in language above the understanding of most of his hearers! Is not experience in teaching children one of the best preventives of this *barbarous*† and soul-destroying practice?

Is it not highly important, that ministers should be experienced in school-teaching, that they may the better discharge their duties to teachers, to schools and to their own households; and also that they may more effectually co-operate in improving literary institutions throughout the world?

I knew a man about thirty years ago, who upon leaving college with the ministry in view, devoted one year to teaching. His chief object was to qualify himself for the sacred office, which he afterwards sustained. The acquisitions of that year, he has ever since considered as more conducive to pastoral useful-

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*Is not the CHARMING word *classical*, as opposed to *colloquial*, producing incalculable injury to the style of some of our theological students? If the preacher rejects colloquial expressions, how can he be understood by those who know scarcely any other? It is one of the brightest glories of the gospel, that it is designed for the poor. Wo to that evangelist, who addresses them in language which they cannot understand. Upon every discourse of this character, let him write "*The glory is departed*," and water it with the tears of repentance.

†See 1 Cor. xiv. 11.

ness, than those of any year at college. It is his decided opinion that all, who have the ministry in view, should, if possible, devote one or two years to this important employment.

The more immediate good to their pupils, which must result from the labors of beneficiaries in this employment, is yet to be considered. This I cannot but estimate very highly. Confident, I am, that if "two or three hundred" of these precious youths could take the management of as many schools for a few months annually, it would prove, at least, for several years to come, a better means than any other yet proposed, "of elevating the character and usefulness of our common schools." I am indeed favorably disposed to the highly commended plan of making "the business of instruction a distinct profession." But a considerable time must elapse, before any of the advantages of this plan can be realized; and many years more before they can become extensive. It is doubtful, whether any now living will ever see half of our schools supplied by those, who shall be teachers by profession. In the mean time, what shall we do for teachers? Can beneficiaries be excused from this momentous work? Have we not reason to be thankful not only for pious beneficiaries, who as pupils, bless our academies and colleges, but that so many of them are blessing our schools, as teachers? Can the beneficiary forget, that he is not his own?—that he has most solemnly devoted himself to Christ and the church?—that to Christ and the church, he must be forever devoted? Must he not feel something of the awful and elevating responsibility of a missionary? May we not hope, that he will be an example to his pupils of whatsoever things are lovely and of good report; that under the commanding influence of such examples he will address them with the heart of a missionary, and plead with them to be reconciled to God? May we not also expect, that both in his closet and in his school, he will plead with God to have mercy on them? and that his effectual fervent prayers will avail? Nay, have not such prayers availed already? Have not beneficiaries already pursued these methods of advancing the Redeemer's kingdom? And are there not some new-born souls, who feel themselves to be the spiritual children of these sons of charity: some, that are prepared to become themselves beneficiaries, and to pursue with others, the same course that has brought them out of darkness into marvellous light? What might we not hope from three hundred such;—so many Christian warriors, commanding and training each his school? Could we expect better things from an equal number, who should be teachers by profession? Better literary instructions we might indeed expect. But the Christian Spectator need not be informed, that these are not the one thing needful. They are lighter than vanity, when put in the balance with the weightier matters of the law. How many real Christians can we expect to find in three hundred such teachers? Perhaps thirty. Even if there should be twice that number, it is my decided opinion, that the three hundred beneficiaries, considered merely as teachers, would have the greater influence in promoting the welfare of the world.

Even if we had a supply of teachers by profession, it seems that we could hardly release beneficiaries from the same employment. How much less, as the case now is. It will not be thought strange, then, that with these views, I am very far from doubting either the "policy" or the "wisdom" of the Directors in relation to this subject.

Some beneficiaries, indeed, may not have health to keep school, and maintain a respectable literary standing, during their collegiate course. Let such by no means attempt to do more than they are able. They may take a year from the midst of their literary course, or after its close.

With regard to the pecuniary prospects of the beneficiary, his ability to procure a library, &c., "the present system of appropriations" appears to be more eligible than one that might seem more liberal. I take for granted (what I presume will be found almost universally true) that before he settles as pastor, his debt will be paid or remitted. In such a case, the habit of economy, previously formed, cannot fail to increase pecuniary ability. But even if a small debt should remain, there seems to be no reason to fear that it will impair his usefulness by depressing his spirits. We may calculate with confidence, that it will soon be discharged, and that in five years, his basket and his store will acknowledge the superiority of the present system.

You express an apprehension, that the employment of beneficiaries in teaching may, at least for a time, prevent those efforts, that would otherwise be made, to furnish better qualified instructors, who shall be entirely devoted to the work. I cannot but indulge a hope that even in this respect, the consequences will not prove injurious. It appears highly probable, that in two ways the teaching beneficiary may conduce to the improvement of other teachers. His pious example, his faithful instructions, his tender exhortations, his ardent prayers, can hardly fail to have a salutary influence upon some others, and induce them to do the same. And when Seminaries shall be opened for the express purpose of qualifying teachers, as will doubtless very soon be the case, it is highly probable that some beneficiaries will become members; that they will there exert the same salutary influence, which they are now exerting in our academies and colleges, and thus conduce to prepare their associates to communicate the most important instructions in greater abundance, and in a manner more faithful and more effectual. A Teacher.

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## REMARKS UPON WORDSWORTH'S POETRY.

It is conceded, I believe, by all who have read the Poetry of Wordsworth, that he has just conceptions of the use and dignity of Poetry. A position which he strongly maintains is, that Poetry ought to enlighten and instruct. He contends that it is altogether an unworthy object for minds of true poetic compass and depth to be employed in furnishing amusement, or even in communicating indirect instruction. With him, a poet is a sound philosopher. He has accurately studied the laws of thought. His power does not consist simply in a reach of imagination, or in the felicitous selection or invention of imagery. He has ability to follow out a train of associations, and intellectually discern what are conformable to the truth of nature. A book of poetry should furnish substantial nourishment. It ought to enlighten us in our duty, and stimulate us to walk firmly in the path of virtue. Harmonious versification and true taste may please us, but permanent benefit is the legitimate aim of poetry.

Such being the theory of Wordsworth, it is interesting to inquire what he has accomplished. Do his volumes give decided and clear testimony to the worth of his principles?

Without going into any thing like an analysis of his poetry, it is evident, that he has secured an important advantage, by excluding every thing wild and improbable. There is the charm of novelty thrown over his conceptions.—There is the impress of original and unfettered power. But it is not a charm gathered from the fields of fiction, or the regions of possibility. It is not an originality breaking loose from the authoritative laws of the human mind. From the real world, material and moral, he has gathered a vast number of facts and illustrations, and submitted them to the processes of a powerful mind, and they have come out, clothed in new and beautiful forms. He had thus no need to go back and re-embody any of the marvellous doings of the middle ages; or to select from the extravagant records of an Indian Mythology; or to paint some mysterious being, half demon, half man—employing his knowledge of human nature to wage a merciless warfare against its best affections, and his diabolical strength to tear down the mounds between earth and the prison of despair.

Scott, and Southey, and Byron, were able to invest their poems with an overwhelming interest. For a time, edition after edition was almost literally devoured! They addressed the reader's most awakened curiosity. They seized and occupied his whole being with the exclusiveness of a powerfully written novel. But the interest is passed away. Their popularity is altogether on the wane. Their poems were made to amuse, not to instruct. They did not appeal to the understanding. Wordsworth, on the contrary, wishes for no unnatural excitement. He addresses the entire human soul, as made up of intellect and desire and moral feeling. He throws around him no fictitious interest. He furnishes bone and muscle as well as elegant form, and ruddy cheeks, and auburn locks.

Again, Wordsworth understands well our social nature. On no theme does he pour forth more delicious melodies. The thousand forms of love and tenderness in maternal assiduity, in delicate sisterly affection, in the confidence of smiling infancy, and all the blest scenes of family happiness seem intimately present to his mind. The poet also feels in his heart what flows from his pen. Some of his most touching descriptions have manifestly their originals in his own house. The sweet smiles of his own daughter just waking up on the shores of being, the mysterious lines on the countenance of her who is the same to him in joy and grief, the crushing of hopes, the wasting sickness of the heart, when fatal disease has entered his window, give to his poetry a reality better than the charm of versification, than the roving of the sweetest fancy. This is another circumstance, which stamps utility on his poetry. It is something more than amusement to see embodied in language, what one has felt, and will feel every day of his earthly existence. Most minds, too little disciplined to catch their own evanescent thoughts can thus leisurely survey what is spread out before them as on bright canvass. Moreover, these feelings are the common property of all who live and breathe. In the joys of literary acquisition, or scientific discovery, a vast majority of mankind cannot at all participate. But let a poet draw from the deep wells of human sympathy,—and multitudes, the degraded and the noble, the tottering with age and the glad youth, will come with their urns and drink and be refreshed. The story of Poor Margaret in the first book of the "Excursion," might be selected as poetry, that speaks to the hearts of all. Is confined to no language. It can be appreciated in all varieties of conditions. Its influence is permanently beneficial, for it is the poetry of truth and nature.

With equal pleasure, does Wordsworth dwell upon the supreme God as he has written his name and his glory upon the works of his hands. Every where does this Great Being reign for the happiness of his creation. The path of life is covered over with evidences of his paternal kindness. Even the seeming visitations of his wrath in the devouring tempest, in the blank desolation of winter, and the unpitying ravage of death and the grave, are still the works of Him whose mercy knows no limit. And here it is matter of regret, that this gifted poet, did not enter more fully, than he has, into the ample fields of revelation. If, in standing in these outer courts, he looks with wonder at the majestic temple, which God has reared in his creation, and listens with joy to the sweet music, which now and then steals upon his ear, how must his heart have expanded, if he had ventured into the inner sanctuary, and heard the full chorus of happy voices. This power to describe the facts of natural Theology is derived in a great degree from the Christian Scriptures. These exert a powerful indirect effect upon those poets who are opposed to a careful and thorough perusal of them. It has long been a maxim with very respectable naturalists and poets that the contemplation of nature leads the mind intuitively to God. But why not reverse the process? Why not let the full light from eternity *first* pour upon the mind—before it fastens upon the wonders of the material creation? In this way the obscurities of nature would be explained, the fact that God has one grand system where ever he has displayed his energy or his grace would be clearly illustrated. The poet's views would enlarge themselves into the illimitable tract of eternity. A freshness and beauty would descend on this earth's landscapes, like those with which the human soul is arrayed, when it first wakes up from its guilt and danger, and admits Christ into its bosom the hope of glory. God is present almost to its natural vision. Every earthly thing is pervaded by the great Spirit. Such would be the poet's experience, if he would admit the God of the Bible into his imaginations.

But where Wordsworth does employ the facts of revelation, he is guilty of a species of unfairness. The doctrines of salvation ought to be viewed in *all* their bearings. It is very easy indeed to separate what may be termed intellectual from what is purely religious. To a person of vigorous imagination, the doctrine of the resurrection for instance lays open themes for wide and glorious thoughts. Illustrations and imagery can be gathered up unspoiled by any heathen poet. But view the sublime doctrines of the Bible in *all* their scriptural connexions and the poet shrinks away. He cannot bear to illustrate the fact, that some shall rise to shame and everlasting contempt. He cannot bear to stand on the heaving ground and behold millions rising from the dust of death "filthy still." He reads not on the doors of the new heavens—there shall enter in nothing that defileth. But what right has a poet to take a partial view of this great subject? What right has Wordsworth to divest it of its unwelcome features? In his "Churchyard among the mountains," the grave is made a quiet resting place for too many who descend into its bosom. Some mysterious refining process is assigned to the tomb, by which those shall be made pure, who on earth are "remembered with deep awe." The immortality, which is brought to light in his poetry is too often a distinct thing from what Paul described the Christian's immortality to be. There are funeral associations embodied in delicious verses. But he has not engraved on them the deep straight lines of truth. He has not come up to the breadth and spirituality of the themes.

Nevertheless, his poetry will be read. There is thought on every page. No where is there a string of common-place fancies, or stale personifications. The purity and delicacy of all his associations are worthy of the highest commendation, and afford a delightful contrast to several of the distinguished poets of this age. Were his views of man's present duties and coming destinies the same with those of Milton and Cowper, we should find no difficulty in assigning to his works the same certain immortality.

A. S. E.

### FROM THE COMMON PLACE BOOK OF A DECEASED FRIEND

"We honor God most, when we are most like him in the temper and disposition of mind."—*Pythagoras.*

This sentiment of the sage of Samos, deserves to be recorded in letters of gold. It proves that he was worthy of the title, *the wise man*, which he disclaimed for the more modest one, *a lover of wisdom.* He speaks like a Christian, who all his life time had visited the oracles of truth. Before as well as since the time of Balak, the great inquiry among thinking men has been, wherewith shall I come before the Lord? and there have been almost as many different answers as there have been questions. Yet this heathen gives an answer, which ought to shame many a one, who bears the name of Christian. To be like God is to honour him. There is an accuracy in the account given. It is not required that we should be like him, in what are called his natural attributes, but in his moral perfections. We can be like him in the temper and disposition of our minds. We can love what he loves. How elevated is the character of the good man. He seems to rise nearly to a level with angels who are eminently like God.

"How near he presses on the seraph's wing!
Which is the seraph? which the child of day?

Nothing is more common than to hear persons, and those too of very good character, complain of the state of the weather, and express the wish that it might be otherwise than it is. At one time you will hear them say, 'I wish we might have some rain, or snow;' at another, 'I wish it might clear off,' &c. In short there is scarcely any topic so frequently in the mouths of men when they meet, as the state of the weather; and you will generally hear something from them concerning it, which either expresses their positive dissatisfaction with it, or manifests a deplorable insensibility to the goodness exhibited in those great arrangements of providence, which are constantly sustaining us in being, and pouring around us the blessings of life. All this I consider as directly opposed to the great duty of *resignation.* Every wind that blows, every storm that rages, every cold that freezes, and every warmth that melts and oppresses, whether it be pleasant or unpleasant, is such as necessarily results from the great arrangements of Providence; and it is obviously our duty to be resigned to such dispensations as it is to be resigned, to any thing whatever, which we may consider as a calamity. The general laws which regulate the weather, are on the whole, wonderfully adapted to the wants of the animate creation; and whatever unpleasant irregularity there may be attending the operation of these laws, they ought all to be considered as *necessarily* attending it, and to be submitted to as an inevitable result of a vast beneficent arrangement for our good. Should it be replied, perhaps some other mode of governing the world, would have been preferable and more conducive to our good, I reply that this cannot be shown, but on the contrary there are many very important reasons for prefering the mode of administration by general laws, such as the fact that without them, there would be no such thing as a connexion between cause and effect, means and ends; and were this connexion to be suspended, the business of human life would instantly stop, and the whole race become extinct. Besides it should be remembered that this world is a state of moral discipline, and it is fit and important that we should have to contend with trouble and calamity. A person entirely resigned to all the ordinances of heaven, however adverse in appearance, has I may venture to say, advanced far in the duty of self-command, and the duty of noticing in all the phenomena around us, the hand of a great beneficent parent.

"Many things are to be done and abstained from, solely for the sake of habit." —*Dr. Paley.*

If an act is in itself morally wrong, it ought to be abstained from of course, aside from the consideration, that should it become habitual, it would contaminate very much the purity of our character. But an act ought to be abstained from, which has an unhappy *tendency* although it may not in itself be sinful—that is, if it tends to *prepare the way* for forming a bad habit—which leaves an unsalutary moral impression or unhealthy tone of feeling—which looks *downwards* instead of upwards in the path of virtue—which cherishes a propensity of itself sufficiently liable to gain *strength* and take deep root.

It has sometimes appeared to me, that one great reason why we are not influenced more by the *example* of Christ is that we are apt to exalt him in imagination above the ordinary occurrences and the ten thousand little acts which fill up by far the greater part of every day's account. When engaged in things which seem to be rather trivial matters, we forget to ask ourselves, how would Jesus Christ act if he were now in our situation? and perhaps some would regard it as a profanation of his sacred name, to suffer such an inquiry to obtrude on such occasions, upon our thoughts. But is it so? Is not his religion designed to spread itself over *all* our conduct—to give colour to our minutest acts, and even to our ordinary thoughts, feelings, and purposes; and is not the example of Christ to be constantly contributing a powerful share towards making up this great moral influence—towards transforming us anew, so that we bear the image—of whom? of Christ himself. We are too prone to regard this part, and indeed every part of his religion as designed to operate only while we are passing through the process of conversion, and afterwards only on occasions of importance. Instead of giving an even, beautiful color to the whole web of life, we surround it only with a gaudy fringe and pass here and there across it, some conspicuous streak. How different from this the character of our Saviour! "His doctrines," says Mrs. More, "were so digested into his life, his instructions were so melted into his practice, that it rendered goodness visible as well as perfect." —Yes, visible throughout—not a speck left to obscure the pure and beautiful brilliancy of his character. His religion was the glow of life and health which animates the countenance and shows an all-pervading vivifying principle within. There is no unequal action here. The fever does not rage in one part of the system, while a chill, cold as death is shivering another part. All is one grand and perfect piece.

# THEOLOGICAL COLLECTIONS.

## VIEW OF THE PROGRESS OF DOGMATIC HISTORY.

*Translated for the Christian Spectator, from Muenscher's Handbuch der Dogmengeschute.* Vol. I. Introd. Pt. v.

Dogmatic history is a modern species of composition, scarcely known before the Reformation. In the preceding centuries, an enquiry into the variations and changes in the prevailing creed was never thought of. The opinions of those accounted heretics were described, though generally with too much prejudice and partiality; but the opinions of the catholic Fathers were subjected to examination, only with the view of convicting or acquitting them of the charge of heresy,—as in the case of Origen and the three points;—or they were collected as testimonies in favour of the writer's own opinions. From the high respect for tradition, it was very natural that the testimony of the more eminent Fathers should be often cited, and quotations from them be multiplied, for the purpose of evincing the true doctrines of Christianity. Thus, for instance, while the monophysite controversies were agitated, both Theodoret and Leo the Great made collections of passages relating to the person and the natures of Christ. So in the ecclesiastical councils, it was customary to collect a number of ancient testimonies on the points to be decided, and then to subjoin the decrees of the council. In subsequent ages, the scholastic divines made much use of the writings of the Fathers, particularly of Augustine, and were guided by them in their own enquiries and decisions.

But from all these efforts to exhibit and explain the early opinions of the church, little or nothing was gained to dogmatic history. For it was always taken for granted, that the views of the church had remained unchanged, and that every departure from her faith was a wicked innovation. All the ecclesiastical councils and the distinguished Fathers were supposed to be entirely at agreement, at least in matters of importance, and their disagreements and contradictions were either winked at, or explained away. Only two persons, so far as I know, are here to be excepted. The monophysite Stephen Gobarus, in the sixth century attempted to make a collection of the doctrines on which the early Fathers held contrary opinions. Of this collection, Photius has preserved a short abstract. A similar attempt seems to have been made, in the twelfth century, by the acute Peter Abelard, in his Liber sententiarum sic et non, which has never been published.[a]

The revival of learning, the thirst for knowledge, and the freedom of inquiry, which characterized the fifteenth century, prepared the way,—and the reformation in the sixteenth century produced an urgent demand,—for the cultivation of dogmatic history. The more the reformers were decried as daring innovators, who disturbed the church by advancing opinions before unheard of, the more were they stimulated and roused to defend themselves with historical arguments. They of course eagerly sought for proofs, that the prevaling theology had gradually degenerated and been corrupted, particularly in the middle ages, in consequence of ignorance and superstition. Luther frequently darted a penetrating glance on the history of doctrines; and Melancthon, possessing more erudition, was still better prepared to

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[a] See Histoire Liter. de la France, tome xii. p. 130, &c.

employ history in support of the protestant faith. Martin Chemnitz, in his Examination of the Council of Trent, shewed himself a man of much reading, of extensive knowledge in history, and of great penetration, which give a permanent value to his works, and may atone for some degree of partiality, and the want at times of better criticism.*b* At length, Matthias Flavius Illyricus, with his coadjutors, crowned the advantages to dogmatic history from the reformation, by the Centuriae Magdeburgicae,*c* in which much labour is bestowed on the history of doctrines, in a chapter on each century devoted to the subject. This work, notwithstanding the not unfrequent mistakes of the compilers, and its polemic aspect, has thrown far more light on dogmatic history, than could have been expected in a first work of the kind and with so imperfect helps.

The attacks of the Protestants upon the Catholics, with historic arguments, roused the Catholic clergy, and obliged them to study ecclesiastical history with more care, in order to defend their church. Cardinal Cæsar Baronius,*d* who led the way, though his insufficiency in knowledge and his partialities led him into numberless misstatements, has the merit of bringing to light many records before unknown, and giving new explanations of several points of doctrine.

Thus the contest between Protestants and Catholics it was, that first called attention to the changes in matters of faith, and put the learned on both sides upon efforts to investigate the subject. But there arose other controversies, which increased the interest, and widened the range of these investigations. Not only were the Protestants divided among themselves on several points, but there arose among them Anti-Trinitarians, who thought they must reject some doctrines of the common faith, which the Protestants had spared. All these contending parties, maintained, that their own distinguishing tenets coincided with the doctrines of the primitive churches; and all laboured to prove this coincidence, by means of history, though evidently in a partial and defective mode of reasoning.

In the *seventeeth* and beginning of the *eighteenth* centuries, less was done in Germany than in some other countries, to advance the history of religious doctrines. John Gerhard was well read, and a learned collector; but with him history was entirely subordinate to polemics.*e* George Calixtus possessed a generous mind, and true historical learning; but being involved in unhappy theological quarrels, he could elucidate only certain parts of doctrinal history.*f* Several elementary works on the history of doctrines, scarcely deserve notice, as they were deficient in all the requi-

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*b.* Examen Concilii Tridentini, 1565-73, 4 vol. 8 vo. best ed. Francof. ad Moenum 1707. Fol. Also in his Locis Theologicis, ed. opera Polyr. Lyseri. 1610. Fol.

*c.* Ecclesiastica Historia per aliquot pios et studiosos viros in urbe Madeburgica. Basil, 1559--74, 13 tomi, Fol. Also abridged somewhat Basil, 1624, 13 tomi in 3 Fol. The ed. of Semler, 1757--65, 4 to. was never completed.

*d.* Annales Ecclesiasticæ, Romae 1588—1607, 12 vol. Fol. The most convenient ed. is that with Pagi Critica, and full Indices, Venet. 1738--42, 13 vol. Fol. But the latest, with Raynold's Continuation, is by Mansi, Luccae 1738--59. 38 vol. Fol.

*e.* Confessio Catholica, 1633, 4 to. Loci Theologici, 1657, 3 tomi, Fol—and much enlarged, especially in the historical parts, by J. F. Cotta. 1762--89, 22 vol. 4 to.

*f.* e. g. Historia de statu rerum in Eccles. Occid. saecul. viii-x. inserted in his Apparatus Theologicus. 1661. 4 to. and Essays: de Persona Christi: de Missae Sacrificio: &c.

sites of a good history.[g] Balthazar Bebelius made a compilation, on the four first centuries, which is of some use.[h] In the beginning of the eighteenth century, J. F. Buddeus at Jena, and C. M. Pfaff at Tubingen, not only published various essays on subjects in dogmatic history, but also interspersed historical remarks and illustrations in their dogmatical works.[i] Many other learned Germans, about the same period, published more or fewer works illustrating the history of particular doctrines. Of this class were Thomas Ittig,[j] John Chr. Wolf,[k] Sal. Deyling,[l] Chr. Aug. Salig,[m] Siegm. J. Baumgarten,[n] John Aug. Dietelmaier,[o] and John Geo. Walch.[p]

In the Swiss church, John Oecolampadias,[q] early applied history to the confutation of Luther's doctrine concerning the Lord's supper; and Henry Bullinger,[r] to confute the peculiar doctrines of the Catholics. Afterwards Ludov. Lavater,[s] Rud. Hospinian,[t] and John J. Hottinger,[u] attempted to elucidate doctrines by history.

In France, during the same period, much more was done than in Germany. The Catholics and Reformed were martiailed against each other, and illustrated Christian antiquities with untiring assiduity, and sometimes with much skill and discernment; for not only the ardour of combat, but solicitude for their respective churches quickened their diligence. On the side of the Reformed, stood forth Philip de Mornay,[v] Edmund Aubertin,[w] and David Blondel.[x] On the same side, Daniel Chamier[y] enriched his polemics from the armoury of history. But John Daille[z] eclipsed all his party by his intimate knowledge of the Fathers, whom he employed with great adroitness against the Catholics. John Claude[a] likewise gained not a little credit, by the ability and eloquence with which he stated the history of the Eucharist.

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[g] Loci Theologici e Patribus, &c. per Urb. Rhegium 1545. M. Neandri Theologia Christiana S. S. Patrum &c. 1595. 4 to. H. Eckhard: Compend. Theologiae Patrum, 1606–1622. 8 vo. J. G. Baieri Compend. Theol. Histor. 1699. 8 vo.

[h] Antiquitates Ecclesiae in tribus post C. natum saeculis. 1669. 4 to. And Antiqq. Eccles. in quarto. p. C. natum saeculo. 1679–80. 2 vol. 4 to.

[i] Buddei Instit. Theol. Dogmat. 1723, and 1741. 4 to. Pfaff: Instittt. Theol. Dogmat. et Moralis, 1720. 8 vo.

[j] Hist. Eccles. primi. saeculi Selecta Capita. 1709, secundi saeculi, 1711. 4 to.

[k] Manichaeisimus ante Manichaeum, Hamb. 1707. 8 vo.

[l] Observationum sacrar. et miscellan. Partes V. ed. 3. Lips. 1735--48.

[m] De Eutychianismo ante Eutychen. 1723. 4 to.

[n] Historia Doctrinæ de Statu animarum separatar. 1754—and other Disertations.

[o] Historia Dogmatis de descensu Christi ad Inferos. ed. 2. 1762. 8 vo. —Commenti Fanatici αποκαταστασεως παντων Historia antiquior. 1769. 8 vo.

[p] Miscellanea Sacra, 1744 [contains useful histories of Original Sin, Transubstantiation, Infant Baptism, Pelagianism, the Lollards, &c.]—Historia controversiæ de Processione Sp. Sancti, 1751. 8 vo.

[q] Dialogus, quid de Eucharistia veteres tum Graeci tum Latini senserunt. 1530. and 1590.

[r] De origine Erroris, Libri II. 1529. 8 vo.—1539 4 to.—1568. Fol.

[s] Historia de origine atque progr. controversiae sacramentar. 1564, and 1672. 8 vo.

[t] Historia Sacramentaria, 1598, 1602, 1681. 2 vol. Fol.

[u] Fata doctrinæ de Praedestinatione et gratia Dei salutar, 1627. 4to.

[v] De sacra Eucharistia, (in Fr. 1598.) in Lat. 1605. Fol.

[w] De Eucharistae Sacramento, Libri III. 1654. Fol.

[x] Eclaircisemens familiers de la controverse de l'Eucharistie, 1641. Traite de la creance des S. Pères touchant l'etat des ames apres la mort. 1651.

[y] Panstratiae Catholicae, sive controversiarum contra Pontificios corpus, 1629. Fol. The 5th vol. was published by J. H. Alsted, after the author's death.

Against these, the Catholics could oppose men of equal learning, and of no less ability in dogmatic history; namely, James Sirmond,[b] John Launoy,[c] Anthony Arnaud,[d] Daniel Huet,[e] and others. The Jesuit, Denys Petau (Dionysius Petavius)[f] attempted to embrace the whole compass of dogmatic history in a single work, which, though unfinished, is of permanent value as a collection of materials; but it lacks arrangement and impartiality, and is little more than a series of extracts from the Fathers and the scholastics. What is commonly regarded as his fault,—namely, his representing the doctrinal views of the early Fathers as indistinct,—should be reckoned among his excellencies. A work on the same plan, though not of equal merit with that of Petau, was attempted by Lewis Thomassin, a presbyter of the Oratory.[g] The celebrated bishop of Meaux, James Benignus Bossuet,[h] endeavoured craftily to turn upon the assailants the historical weapons, which the Protestants so often wielded against the Catholics; but found in the reformed theologian, James Basnage,[i] an able and eloquent opponent. Many learned Frenchmen contributed to perfect the sources of dogmatic history, by their valuable editions of the Fathers, accompanied with notes, and often with essays on the doctrinal views of the Fathers. These editors never shew any want of diligence; but they too often betray their prejudices and partiality. The names of Henry de Valois (Valesius,) Stephen Baluze, Michael le Quien, John and Julius Garnier, Renatus Massuet, Anthony Augustus Touttee, Prudentius Maran, Bernhard de Montfaucon, and others, will ever be remembered by readers of the Fathers with gratitude. Several works of ecclesiastical history, likewise, contributed much to dogmatic history. Sebastian le Nain de Tillemont[j] made a collection of documents for the history of the six first centuries, which bears undeniable marks of the forty years' labour bestowed upon it. Lewis Ellis Dupin[k] ventured to criticise

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[z] De Usu Patrum, 1656. 4to. [also in English, 1675. 4to.]—De Patrum fide circa imagines, 1642. 8vo. De Poenis et Satisfactionibus humanis, 1649. 4to. Adversus Latinorum,de Cultus relig. Objecto, traditionem, 1664. 4to. De cultibus Latinor, religiosis, 1671.—De confirmatione et extrema unctione, 1659. 4 to. De Confessione auriculari, 1661. 4 to.—Replique aux deux livres, que Adam et Cottiby ont publies contra lui, 1662. 4 to.

[a] Reponse au livre de M. Arnaud, intitute la Perpetuite, &c. 1670.

[b] Opera varia, 1696 and 1728. 5 tomi, Fol.—especially the 4th volume.

[c] Opera omnia, 1735. 5 tomi, Fol.

[d] Tradition de l'Eglise sur le sujet de penitence et la communion, ed. 5 me. 1700. 8vo.—Probably also: La perpetuite de la foi de l'Eglise catholique touchant l'Eucharistie, 1670–72. 3 tomes, 4 to: to which Renat. Renaudot added a fourth and a fifth volume, 1711–13.

[e] His valuable, Origeniana.—still more the fourth volume of the Works of Origen, edition of De la Rue.

[f] Opus de theologicis dogmatibus, 1645–50. 5 tomi, Fol,—enlarged and improved by Theoph. Alethinus (J. le Clerc,) 6 tomi. Fol.—and Florentiae, 1757. 7 tomi.—The 1st. volume treats of God; the second of the Trinity; the third of Angels, Creation, and Pelagianism; the fourth of the Hierarchy, Priesthood, Consecrations and Penance; the fifth and sixth, of the Incarnation of Christ.

[g] Dogmata Theologica, Paris 1680–89. 3 tomi, Fol.

[h] Histoire des Variations des Eglises protestants; best ed. 1734. 4 vol. 12 mo. Also in English.

[i] Histoire de l'Eglise Depuis Jesus Christ, Rotterd. 1699, and à la Haye, 1723. 2 vol. Fol.—The second vol. gives the history of opinions respecting the Canon,Tradition, Grace, and the Eucharist.

[j] Memoires pour servir à l'histoire ecclesiastique des six primiers siecles, 1693—1712. 16 tomes, 4 to.

the authors whose history and works he describes, so freely, that notwithstanding his guarded manner, he drew on himself the censure of his Catholic friends. And the Dominican, Natalis Alexander,[l] who often inserts in his church history entire essays on the history of doctrines, could not atone, with the popes and their supporters, for his declarations concerning the rights of the Gallican churches, by all the zeal with which he combats the opinions of Daille and other Protestants.

In Italy there was in general more devotedness to the papal throne, and more caution not to yield any point, however trivial, to the Protestants. Yet from them, dogmatic history received very considerable advantage. Leo Allazzi (Allatius)[m] was a diligent, though not impartial compiler. Henry Norris[n] earned higher commendations, notwithstanding his researches were limited to the horizon of an Augustan monk, Joseph Maria Thomasi,[o] Scipio Maffei;[p] and still more, Joseph Simon Assemani,[q] John Lamy,[r] Lewis Ant. Muratori,[s] and Peter and Hieronimus Ballerini,[t] deserve notice.

In the Low Countries, the history of doctrines was not neglected. Gerhard John Vossius[u] excelled all his cotemporaries in historical learning, of which his history of Pelagianism is a standing memorial. And his friend, Hugo Grotius,[v] on one occasion, shewed that he was no stranger to this kind of learning. Henry Alting[w] treated of these four subjects:—the state of theology, the Holy Scriptures, the Unity of God, and the Trinity: but the work is superficial and imperfect. Frederick Spanheim, the younger,[x] both in his Ecclesiastical History, and in various Essays, has contributed not a little to dogmatic history. The two Basnages, James[y] and Samuel[z] were Frenchmen by birth, but lived in Holland. John Caspar Suiur[a] composed a valuable help to understand the language and opinions of the Greek Fathers. The learned and communicative Arminian, John le Clerc,[b] had courage to lift the veil, which even the Protestants were wont to throw around the errors and weaknesses of the ancient church, and vivaciously to show how much the most

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[k] Nouvelle Bibliotheque des auteurs ecclesiastiques, 1686—1714. 47 tomes, 8vo.

[l] Historia Eccles. V. et N. Test. 1690, &c. 8 vol. Fol.-18 vol. 4 to. 9 vol. Fol.

[m] De Ecclesiae occidentalis et orientalis perpetua Consentione, Libri III. 1648. 4 to.—Græciæ orthodoxæ, tomi II. 1652-59.

[n] Opera. 1729-32. 4 tomi, Fol. [contain: History of Pelagianism.]

[o] Institutiones theologicae antiquorum Patrum, 1709--12, 3 tomi 8vo.—This anonymous work is not what its title imports; but is merely a correct edition of some of the principal dogmatic, moral and polemic works of the Fathers.

[p] Istoria theologica delle doctrine—della grazia, del libero arbitrio e della praedestinatione, 1742. Fol. [also in Latin, by Reiffenberg, 1756. Fol.]

[q] Bibliotheca Orientalis, tomi I. II. 1719--21 tomi III. Pars I. et 2. 1725—28. Fol.

[r] De recta Christianorum in eo, quod mysterium Trinitatis adtinet, sententia, 1733.

[s] Liturgia Romana vetus. 1748, 2 tomi, Fol. Antiquitates Italiae medii aevi.

[t] Learned additions to the works of H. Norris.—Works of Leo the Great, &c.

[u] Operum tomus VI. opera theologica complectens. 1701. Fol.

[v] In his work: De Satisfactione Christi, contra F. Socinum.

[w] Theologia Historica, Amstel. 1664. 4 to.

[x] Opera, Lugd. 1701, 3 tomi Fol. The historical works are in vol. 1st and 2d.

[y] See note j.

[z] Annales politico-eccles: a Caesare Aug. ad Phocam usque. 1706. 3 tomi, Fol.

[a] Thesaurus Ecclesiasticus, ex Patribus Gr. collectus. 1682 and 1726. 2 tomi, Fol.

distinguished Fathers failed in exegesis, and how often they were betrayed into fantastic thoughts and empty declamation. Another learned Arminian, Adrian von Cattenberg,*c* in his supplement to Limborch's Theology, has collected many historical elucidations of doctrines; which however, seem rather derived from other compilations than from the original sources.—Finally, Hermann Venema,*d* has interspersed in his Ecclesiastical History, frequent remarks on the state and vicissitudes of opinion, which evince erudition and freedom of thought, though his prolix work is lacking in taste and good arrangement.

In Great Britain, the contests between Episcopalians and Presbyterians have led to elaborate investigations respecting the ancient church; and from these, dogmatic history derived some advantages. The famous archbishop Usher, did not indeed compose a general dogmatic history,*e* but he investigated several parts of it.*f* The Scotch bishop, John Forbes of Corse,*g* is the only Reformed writer, that has attempted to compose a general dogmatic history. Such an undertaking, Forbes has the merit of accomplishing, with learning and diligence; yet on the assumed principle, that the opinions of the Reformed churches were in perfect accordance with Christian antiquity. Various particular doctrines have been treated of, by John Cosin,*h* John Pearson,*i* Peter Allix*j* a Frenchman naturalized in England, Peter King,*k* George Bull,*l* Daniel Whitby,*m* Samuel Clarke,*n* William Wall,*o* Nathaniel Lardner,*p* and others. The more recent work of the famous dissenter Joseph Priestly,*q* entitled a History of the Corruptions of Christianity,—from the name of the author, has excited more attention, than its shallow contents and its glaring ignorance of the sources of historic knowledge would justify.

The anti-Trinitarians may be allowed a place here, since they have prosecuted dogmatic history according to their own creed, for which they claim historical evidence. To this class belong David Zwicker,*r* Christopher Sand,*s*

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*b* In his biographical writings in the Bibliotheque universelle; and in the Epistolae Criticae, annexed to his Ars Critica, 1712.

*c* Spicilegium Theologiae Philippi a Limborch. Amstel. 1726. Fol.

*d* Institutiones Historiæ Eccles. Vet. et N. Test. 1777—83. 7tomi 4to.

*e* We often see quoted: Jac. Usserii Historia Dogmatum; as if it were a *general* work. But the true title is: Historia *Dogmatica* Controversiae de Scripturis, et Sacris vernaculis. Lond. 1690. 4to.

*f* Here belong, the work just mentioned; and the investigations concerning the Pelagians, in his Antiqq. Ecclesiar. Britanicar. 1639. 4to—Historia Gotteschalci. 1631. 4to.—An answer to a challenge made by a Jesuit. &c.

*g* Institutiones historico-theologiae, de Doctrina Christiana, 1745, and constituting the second volume of his Works: 1703. 2tomi, Fol.

*h* Historia Transubstantionis, Lond. 1675.

*i* Exposition of the Apostles' Creed. Lond. 1659. Fol.

*j* In a series of historical works, on the Trinity. [See a list of them in Rees' Cycl.]

*k* The History of the Apostles' Creed. Lond. 1702. 8vo.

*l* Opera, ed. J. Ern. Grabe, Lond. 1703. Fol. [on the doctrine of the Trinity.]

*m* Disquisitiones modestæ in Bulli Defensionem fidei Nicaenae. 1724.—Tractatus de Imputatione peccati Adami, 1711.—Dissert. de S. Scripturarum interpretatione, secundum Patrum Commentarios. 1714.

*n* The scripture doctrine of the Trinity. Lond. 1712. 8vo.

*o* History of infant Baptism. Lond. 1705. 2vols. 8vo.

*p* Credibility of the Gospel History. 1717—60. 17 vols. 8vo.

*q* History of the Corruptions of Christianity, [Boston 1797. 2vol. 12 mo]—History of early opinions—proving that the Christian church was at first Unitarian. 1786. 4vol. 8vo.

*r* Irenicum Irenicorum. Amstel. 1658. 12mo.—Irenico mastix. 1661.

Souverain,[t] Samuel Crell,[u] and William Whiston;[v] though they did not all hold the same opinions. The work of Joseph Priestly, already mentioned, likewise belongs here.

However great the labour bestowed on dogmatic history since the reformation—however rich the collections of materials—and however critically certain doctrines may have been illustrated; yet all these labours and efforts are of the less value, because they were undertaken for controversial purposes.—Dogmatic history was viewed as an armory, from which every one expected to derive weapons for defending his own church, and for assaulting all others. Hence it was, that only those doctrines received much attention, which were in controversy at the time, either between Catholics and Protestants, or between both and the anti-Trinitarians, or between the different sects of Protestants. Another misfortune was, that the partialities of the investigators and compilers led them to represent the Fathers as harmonizing precisely with their own opinions; and sometimes—perhaps unconsciously—to put artificial or forced constructions upon the writings of the ancients. As all parties, Catholics, Protestants, and anti-Trinitarians, pursued such a course; it is not strange, that they arrived at very different results.

These earlier works in dogmatic history were likewise imperfect, because many documents essentially affecting several doctrines, were unknown to the writers, having been gradually brought to light in modern times; and because historic criticism was then imperfect, so that spurious writings were sometimes taken for genuine; and finally, because the excellence of a work on dogmatic history, was supposed to consist rather in the accumulation of testimonies from ancient authors, than in a lucid and correct exposition of the progress of opinion.

The honour of leading the way to a freer and more independent method of composing dogmatic histories, and thus of making an epoch in this species of writing, belongs to John Solomon Semler. At an earlier period, indeed, Godfrey Arnold,[x] had combatted the common prejudice, even among Protestants, of excessive reverence for the ancient Christian church and its articles of faith: and Isaac Beausobre,[y] had published a rich treasury of new and valuable remarks on the history of the ancient doctrines and heresies. John Lawrence von Mosheim,[z] who first wrote church history with good taste, was equally a benefactor to dogmatic history, by his numerous and valuable illustrations of it. But Semler it was, who first broke through many prepossessions that had hitherto marred the works on dogmatic history, and who fully disclosed the undeniable fact, that the faith of Christians suffered various changes even in the first centuries,

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[s] Nucleus Historiae Ecclesiasticæ. 1676. 4to.—Appendix. 1678.

[t] Le Platonisme devoile, ou Essai touchant le Verbe Platonicien. 1700. 8vo.

[u] Lucae Mellier (Sam. Crell) Fides primorum Christianorum, (against Bp. Bull's defence,) 1697. 8vo.

[v] Primitive Christianity revived. Lond. 1711—12. 5vol. 8vo.

[w] Unpartheyische Kirchen, und Ketzer historie, 1699--1700. 2 vol. Fol.—best ed. Schafhausen, 1740--42. 3 vol. Fol.

[x] Histoire critique de Manichee et du Manicheisme, 1734--39. 2 vol. 4 to.—a work which embraces much more than the title expresses.

[y] Institutionum Historiae Eccles. Libri IV. Helmst. 1755. 4to. [translated into Eng. by Maclaine, and often reprinted.] Still more: in Commentarii de Rebus Christianorum ante Constantinum. Helmst. 1753. 4to. [also translated into English.]—and in: Dissertationes ad Historiam Ecclesiasticam pertinentes. Altonæ 1743. 2 vol. 8 vo.

that it was shaped differently in different countries, and gradually, and for the most part from external and accidental causes, obtained a more definite and established form. His familiar acquaintance with the sources of history, enabled him to bring together stores of materials, and his clear, critical discernment led him to many new views and remarks; which however, he seldom took time fully to examine, and never, to arrange and state in a lucid manner. If his censures of the ancient Fathers, are sometimes too strong,—his criticism of the genuineness of ancient writings, too distrustful,—or if his too frequent repetition of certain favourite notions, and the negligence of his style, make him tedious; yet these imperfections are balanced by the fulness of his reading, his learned elucidations of ecclesiastical philology, and his free and uncontroulled judgments.[a]

Cotemporary with Semler, was John Aug. Ernesti,[b] who forcibly recommended the study of historical theology, and illustrated some points of it, with a deep knowledge of languages and of antiquities.—John Andrew Cramer[c] not only treated many important points of dogmatic history, more clearly than had been done before, but his investigations cast new light on the theology of the middle ages. C. W. F. Walch,[d] though like Cramer he could not free himself from somewhat narrow theological views, was a pattern of cautious and thorough investigation. John Matthias Schroeckk,[e] in his copious church history, describes the state and revolutions of opinion with special care, and with that impartiality which is so great an excellence of his work. G. L. Lessing,[f] by his very deep penetration, would probably have surpassed all the writers of doctrinal history, had he left us something more than his fragments and hints on the subject.

C. F. Roessler[g] followed succesfully Semler's course. Though he did not complete his compilations and investigations respecting the state and progress of ancient theology, yet his works every where display philological and historical learning, united with accuracy and impartiality. As Roessler collected and prepared materials for early dogmatic history, so G. J. Planck[h] showed by example, that a history of protestant opinions may be written in a truly philosophic manner and without bias. Since their day, various learned men have given attention to this department. J. F. Gaal[i] wrote an epitome of dogmatic history, and illustrations of the first centuries of it. C. G. Heinrich,[j] in describing the variations in the manner of teaching theology, made good use of the previous labours of others, without going to the original sources. The history of dogmatics, to the time of the reformation, is included in C. W. Flügge's[k] history of theological science. S. G. Lange[l] commenced a large work, on the entire of ancient dogmatic history in the order of time. J. C. F. Wundemann[m] composed a dogmatic history, extending from the fourth to the sixth century. Some other recent works are no acquisition to the department. Yet the Danish work of Fr. Muenter,[n] though not yet finished, deserves honourable notice.

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[a] See his: Selecta capita Historiæ Eccles. 1767--69. 3 vol. 8 vo.---Commentarii historici de antiquo Christianorum statu, tom. 1. et tom. 2di P. I. Hallae 1771-72. 8vo.—his historical Introduction to Theology, prefixed to Baumgarten's Evangelischer Glaubenslehre, 1759-60. 3 vol. 4to.---and still more, the continuation of it, prefixed to Baumgarten's Untersuchung theologischer Streitigkeiten, 1762-64. 3 vol. 4 to.

[a] De Theologiæ historiae et dogmaticae conjungendae necessitate: in his Opuscula Theologica, 1773 and 1792. Also: Opuscula Philol. Critica, 1764—and here and there, in der neuen u. neuester theologischen Bibliothek.

[b] German translation and continuation of Bossuet's Discours sur l'histoire universelle, by J. A. Cramer. 1759—86. 8vol. 8vo.

[c] Entwurf einer vollstaendigen Historie der Ketzereyen. u. s. w. 1762—85. 11vol. 8vo.—Kritische Untersuchung vom Gebrauche der heiligen Schrift in d. 3 ersten Jahrh. 1779. 8vo.

[d] Christliche Kirchengeschichte. 1768—1812. 45vol. 8vo.—[the last vol by Tzschirner.]

[e] Berengarius Turonensis. 1770. 4to.—Theologischer Nachlass. 1784. 8vo.

[f] Lehrbegriff der christliche Kirche in den ersten drey Jahrhunderten. 1775. 8vo.—Bibliothek der Kirchenvæter, in Uebersetz. u. Auszugen. 1776.—87. 10vol. 8vo.—Several smaller works of his.—G. D. Fuch's Bibliothek der Kirchenversammlunger. 1780—84. 4 vol. 8vo. is a suitable accompaniment to Roessler's Bibliothek.

[g] Geschichte der Entstehung, der Veraenderungen und der Bildung unsers protestantischen Lehrbegriffs, von der Reformation bis zur Einfuhrung der Concordienformel. Leipz. 1781—1800. 6vol. 8vo.

Much greater is the list of works, in which certain parts and subjects of dogmatic history are investigated and explained. Though all of them cannot be noticed here, yet we must not pass in silence the meritorious labours of J. A. Stark,[o] W. A. Teller,[p] J. G. Rosenmuller,[q] C. A. T. Keil,[r] C. W. L. Ziegler,[s] J. F. Loeffler,[t] Henry Corodi,[u] and C. D. Martini.[v]

Likewise the authors of the recent and valuable church histories. H. P. C. Henke,[w] and J. E. C. Schimdt,[x] have had constant regard to the origin and progress of opinions.——Sketches of dogmatic history are also included in various modern works on dogmatics, and especially in the elementary works of G. F. Seiler,[y] J. F. Gruner,[z]

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[i] Erste Linien zu einer Geschichte der Dogmatik. 1787.—Abhandlungen zur Dogmengeschichte der aeltesten griechischen Kirche bis auf die Zeiten des Clemens von Alexandrien. Jena. 1790. 8vo.

[j] Versuch einer Geschichte der verschiedenen Lehrarten der christlichen Glaubenswahrheiten, und der merkwurdigsten Systeme und Compendien derselben. 1790. 8vo.

[k]. Versuch einer Geschichte der theologischen Wissenschaften, 1796—98. 3vol. 8vo.—Also his, Einleitung in die Gesch. d. theologischen Wissenschaften. 1799. 8vo.

[l] Ausführliche Gesch. der Dogmen, u. s. w. erster Theil (down to Irenaeus) 1796, 8 vo.

[m] Geschichte der christlichen Glaubenslehren vom Zeitalter des Athanasius bis auf Gregor. den Gronen, 1798-99, 2 vol. 8 vo.

[n] Haandbog i den aeldste chr. Kirkes Dogmehistoric, vol. 1, 1801-8. [This work is now completed, and translated into German, 1802, 3 vol, in 2, 8 vo.]

[o] Freymuethige Betrachlungen ueber das Christenthum, 1782.-It was answered by Hegelmaier, Tueb. 1781-82, 3 Stucke,8 vo.---Versuch einer Geschichte des Arianismus, 1783, 2 vol. 8 vo.--Gesch. der Taufen. d. Taufgesinnten, 1789.

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[q] De Christianae Theologiae origine Liber. 1786.—Historia Interpretationis libror. Sacr. in Ecclesia Christ. inde ab Apost. aetate usque ad Originem, P. I, II, 1795–98.

[r] De Doctoribus veteris Ecclesiae, culpa corruptae per Platonicas sententias Theologiae, liberandis, commentatio I—XI, 1793—1801.

[s] Geschichtsentwickelung des Dogma von dem heilige Geiste, 1791.

[t] German translation of Souverain's Platonisme devoilè, with notes, 1792

[u] Versuch einer Beleuchtung der Gesch. des juedischen u. christl. Bibelkanon's, 2 Bde.

[v] Versuch einer pragmatischen Geschichte des Dogma von der Gottheit Christi in den vier ersten Jahrh, nach Christi Geburt, 1 ter Theil, 1801, 8 vo.

[w] Allgemeine Geschichte der christl. Kirche [continued by Vater to 1800, 9 vol. 8 vo.]

[x] Handbuch der christl. Kirchengeschte, [1801-20, 6 vol. 8 vo.-reaching to the reformation.]

[y] Theologia dogmatico-polemica cum compendio Historiae Dogmatum, ed. 3, Erlang, 1789.

[z] Institutionum Theologiae dogmaticae Libri III. Hallae 1777.

J. C. Doederlein,[a] C. F. Staeudlin,[b] and C. D. Beck.[c]

But notwithstanding all that has been done, the history of doctrines needs to be wrought and illustrated more perfectly; and this perhaps—since the importance of the department is now generally admitted, and as the interest in it appears increasing—may be expected from the very next generation of theologians.

## HOOKER'S OPINION OF CALVIN.

"A FOUNDER it [the Geneva church-discipline] had, whom, for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kind, yet he to none but only to God, the author of that most blessed fountain, the Book of Life, and of the admirable dexterity of wit; together with the helps of other learning which were his guides."

"Two things of principal moment there are which have deservedly procured him honour throughout the world; the one, his exceeding pains in composing the institutions of Christian Religion; the other, his no less industrious travels for exposition of Holy Scripture, according to the same institutions. In which two things, whosoever they were that after him bestowed their labour, he gained the advantage of prejudice against them, if they gainsayed; and of glory above them, if they consented. His writings, published after the question about that discipline was once begun, omit not any the least occasion of extolling the use and singular necessity thereof. "Of what account the master of sentences was in the church of Rome, the same and more amongst the preachers of reformed churches, Calvin had purchased; so that the perfectest divines were judged they, which were skilfulest in Calvin's writings; his books almost the very canon to judge both doctrine and discipline by."—***Preface to Hooker's Ecclesiastical Polity.***

Thus far the 'judicious Hooker,' many of whose great admirers at the present day can find no theme so fruitful of discourse, as the "dreadful errors of Calvinism." I will add the opinion of another of the English prelates respecting Calvin, since it happens to be lying at hand on my table.

"Nothing indeed can more satisfactorily evince the high estimation to which the commentaries of Calvin are still entitled from the Biblical student, than the following eulogium of one of the most learned prelates that ever adorned the Anglican church—Bishop Horsley. "I hold," says he, "the memory of Calvin in high veneration: his works have a place in my library; and in the study of the Holy Scriptures, he is one of the commentators whom I most frequently consult." The writer of these pages has not often had occasion to refer to the writings of Calvin in the prosecution of this work; yet he has never consulted them but with advantage and pleasure."—***Horne's Introduction, Vol. II.*** p. 748.

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[a] Institutio Theologi Christiani, ed. 6, 1799, 2 vol. 8 vo.

[b] Dogmatik und Dogmengeschichte, 1800, 2 vol.—Lehrbuch der Dogmatik und Dogmengeschichte, 1801, 8 vo.

[c] Commentarii historici decretorum religionis Christianae et Formulae Lutheriae, 1801, 8 vo.

# REVIEWS.

## *Eulogies on Adams and Jefferson.*
(Continued.)

Having already offered our opinion at considerable length, upon the general and comparative literary merits of the encomiastical selection before us, and disposed of two or three other topics which fell directly under our supervision as Christian Spectators, we shall now invite the attention of our readers to some of the more vital principles of this splendid and popular volume. It is too late, we think, for anybody to question, that in the common acceptation of the term, Adams and Jefferson were *great* men. They were endowed by nature, with uncommon intellectual strength, forecast, and penetration. They enjoyed the best advantages of education which the country sixty years ago could afford; and they appear to have done themselves great justice, in the early improvement of their talents and opportunities. Mr. Adams was a deep thinker, an earnest, business-like speaker, and a nervous, philosophic writer. Mr. Jefferson was not only a philosopher, but a polite scholar; and they both came forward into public life, at a crisis most favourable for the developement and exercise of their uncommon powers.

Of the merits, or demerits, the policy or impolicy, of their respective administrations we have almost nothing to say. Neither was absolutely perfect; under both the country prospered. But of their patriotism and revolutionary services, we have no hesitation in speaking freely, though our limits will compel us to speak briefly. It admits not of a doubt with us, that they were both ardent lovers of their country;—and unwavering and incorruptible friends of her republican institutions. Stronger proofs of a high and almost chivalrous patriotism cannot be demanded, than they uniformly exhibited, as members of the old Congress, and in all their foreign diplomatic agencies, during the revolutionary struggle. To them, greatly, though not perhaps more than to some of their illustrious compeers, are these United States indebted, under Providence, for the undisputed enjoyment of the richest civil and political blessings.

That Adams and Jefferson were both entitled to a high rank as statesmen, might easily be proved by a reference to their revolutionary services, in the councils of the confederation, at home, and in the cabinets of foreign powers, without looking at the measures of either when subsequently placed at the head of the Federal Government. Both their official and less public writings abundantly prove, that they had studied the rights of man, and the principles of civil government deeply; and the experience of more than half a century has added its sanction to most of their early political speculations. In the shades of retirement, particularly during the last ten years of their lives, they were regarded with increasing veneration by the American people; and though the frosts of almost a century had whitened their locks, and chilled the current of life within them, it would seem that nothing could abate the ardour of their patriotism, or diminish the interest which they had so long cherished in the freedom and prosperity of their country.

When such men die, an enlightened and grateful people will speak of their services; and it would, we confess, exceedingly alarm us, to see them go down unheeded with the common multitude to the grave. For should such an apathy ever pervade the public mind, it would be ominous of extreme danger to our republican institutions. Let those then, who have ably and faithfully served their country, receive their reward in the gratitude of many generations. Let their virtues and public usefulness be recorded, and even commemorated, to keep alive the spirit of independence, and transmit its invaluable blessings to posterity. But let every memorial and every celebration, be characterized by republican simplicity and Christian moderation. Let things be called by their right names; and let not principles and actions be confounded, which are widely different, both in their nature and tendencies.

When a man dies, who has been distinguished for any valuable trait of character, or extraordinary course of public usefulness, let his friends and admirers be satisfied with the meed of commendation which he has fairly earned, without boasting of services which he never rendered, or claiming for him virtues which there is no satisfactory evidence that he ever possessed. To identify piety with love of country, or to infer that any departed public benefactor was a good Christian, because he possessed great talents, or because he was an eminent statesman, or a warm and incorruptible patriot, is as unscriptural, and as contrary to experience, as it would be to argue, that a great statesman must necessarily abound in all the tender charities of private life, or that a distinguished mathematician must of course be a great general, or an ardent friend of republican institutions. These are points not to be *assumed*, but like every thing else, to be *proved* by the proper evidence. We have, to say the most, no better right to infer the coexistence of piety with extraordinary intellectual endowments, in the chair of state, than with common talents, in a private station. The talented advocate of his country's rights in a foreign court, or the brave defender of them in the "tented field," may be at the same time, either the friend or the enemy of God, may be "seeking for glory and honour and immortality" above, or be grovelling among the "beggarly elements" of this world—may be "fighting the good fight of faith," or marching onward to perdition. In regard to meetness for heaven, worldly estimation and applause prove nothing. That noble daring which breaks its fetters and hurls them in defiance at the oppressor, proves nothing. Even the longest life spent in the public service proves nothing, because there are so many worldly and selfish motives which are known to be sufficient of themselves to secure official integrity, especially in high and honourable stations to the very last hour.

We feel it to be our duty as Christian Spectators, to insist the more earnestly on this point, because, if we mistake not, it is becoming more and more fashionable in certain quarters, entirely to overlook all the scriptural qualifications for a happy immortality, and to send our distinguished revolutionary patriots one after another to heaven, almost as a matter of course. The recollection of our readers will doubtless furnish them with many examples, in fourth-of-July orations, which they have heard, and the obituary notices which have fallen under their observation. We object to these public and uncalled for effusions of charity, on several accounts. In the first place, most of them are entirely gratuitous. Not a syllable of proof is even offered to justify them, aside from what military, civil, and political services can furnish. How inadequate these are, we have already briefly shown. In the second place, no human persuasion, however confidently expressed, that all is well with departed patriots and sages, can make the least difference in their eternal condition. If they are in heaven it will not make them more happy, and if they are not in heaven, it will never place them there.

In the third place, while that unmeasured eulogy which never rests till it has glorified its favourites, can do no possible good to the *dead*, it is calculated to do much harm to the *living*: and it is on this account, chiefly, that we enter our solemn protest against it. So long as it is tolerated and applauded by listening thousands, our young men who are hereafter to sustain the most important offices in the gift of a free people, will be apt to overlook, if they do not despise, those moral qualifications which alone are of any avail in the sight of God; and to expect a double immortality, as the reward of their political integrity and public services. If their predecessors have on these grounds been accepted and taken up to their high and eternal reward, why should *they* not confidently look for the same heavenly distinction, without giving themselves the trouble of passing through the valley of humiliation? Thus many will reason, and thus will they fatally mistake the way to future happiness, so long as the learned, the honourable, and the eloquent, conspire to perpetuate the fond and sweet delusion.

But while, in a Christian land, it has become so fashionable for orators and journalists to send their favourites to heaven, especially from the high places of society, on the same grounds, exactly, as the Romans were wont to place their heroes and conscript fathers in the Elysian fields, or to exalt them still higher; and while there is too much reason to fear, that most of the distinguished subjects of eulogy and statuary, are no better prepared for the presence and service of a holy God in the one case than they were in the other, it is delightful to think, how many bright exceptions the history of our own country furnishes to this remark. Some of our greatest and wisest and most useful men, have been among the best, among the humblest and most devoted servants of God. And though we cannot prove that the soul of one man is more valuable than that of another, we dwell with peculiar interest upon the evidence which a great public benefactor leaves behind him, that having 'served God and his generation, he has entered into the eternal joys of a good and faithful servant in the heavens.'

Such, in the judgment of their present eulogists, is the happy condition of the two venerable "Patriarchs of the Revolution," who left the world together, on the great day of their country's Jubilee. This favourable and even confident opinion of their having gone into the heavens, together with the grounds of it, so far as the writers before us have stated the reasons of their belief, we shall now submit to our readers in one connected view. "Scarcely had the funeral knell of Jefferson been sounded in our ears, when we were startled by the death of another patriot—of Adams the compeer of his early fame—the opposing orb of his meridian day—the friend of his old age and his *companion to the realms of bliss*." *Tyler*. p. 57. "And when the sun of that happy day was past his meridian, the acclamations of rejoicing, aroused them for a moment from the lethargy of approaching dissolution, to hail once more the great and glorious occasion; and their enfranchised souls instantly winged their flight to *the realms of bliss*." *Cushing*. p. 23. "You are gone! you have fought the good fight and have winged your flight from the field of your fame, *to the regions of eternal bliss*, to receive your reward in heaven." *Cambreleng*. p. 72. "Their *pure spirits* have been permitted to take their exit, on the brightest day the sun has ever lighted, and be wafted back to the great fountain of life." *S. Smith*. p. 91. "Whenever the fourth of July arrives, mankind will see in his rising beams the rays of liberty; and in his meridian path, the names of the two patriots, who consecrated the day to freedom, and *ascended to its rewards* on its Jubilee." *J. E. Sprague*. p. 259. "The blessings of emancipated millions have followed their spirits to those regions, *where life is without end and where sorrow never enters*." *Thornton*, p. 330. "Hope celestial, resignation and prayers for their country accompanied *their tranquil passage to immortality*." *Wilkins*. p. 347. Of the whole 'brave and animated band who signed the declaration of independence, with the exception of a single survivor, it is said, "They have bequeathed to us the immortal record of their virtue and patriotism, and *have ascended to a brighter reward than men can confer*." *Wirt*. p. 406. And again, "The wonder is, that two such men should on this fiftieth anniversary of the day on which they had ushered the cause of liberty into light, be caught up to heaven together in the midst of their raptures. May we not, with reverence, interpret the voice of heaven in this wonderful dispensation, 'These are my beloved servants in whom I am well pleased. They have finished the work for which I sent them into the world, and are now called to their reward."

Our readers will perceive, that the above extracts are taken from every part of this volume, and that they express not a strong *belief*, merely, but *full assurance;* and that not of *one*, but of many, that Adams and Jefferson are now in 'the realms of eternal bliss.' Other passages equally unequivocal might be quoted from the present "Selection," and indeed, the whole spirit of it is in accordance with the sentiment which these extracts so confidently express. Any strictures that we think it our duty to offer, would be quite premature, till the grounds of this high and celestial award are fully and fairly stated from the eulogists themselves; but we shall take this opportunity to make a few general remarks upon that more sacred species of eulogy, which we so often see in obituary notices, and so often hear on funeral occasions.

Such expressions as the following will be recognized by our serious readers as extremely common. "Our departed friend was a Christian"—"he evidenced his faith by his works"—"love to God and man were predominant traits in his character"—"he bore a long and distressing sickness with singular Christian fortitude and resignation"—"in all his sufferings he never uttered a murmuring word"—"he died as he had lived, a sincere Christian"—"he departed in the full hope of a glorious immortality"—"he has, as we confidently believe, entered into the joy of his Lord"—"his toils have ceased, his warfare is ended, and he has gone to his eternal rest."—"Blessed are the dead who die in the Lord."

Such things as these are every day said, not only of those who have been eminently distinguished for their piety, but of many, who while living, exhibited no remarkable proofs of love to God and the Saviour; and of some, who were never known to give any other evidence of piety than a cold profession of religion, and perhaps not even that, till it appeared in the newspapers. Far from us be the wish to prevent any bright Christian example from being held up to public view, or to condemn indiscriminately the practice of expressing hope and even confidence in regard to the eternal state of the pious dead. There are some examples of "holy living" and "holy dying" which seem to leave no room for doubt that all is well after death; and to justify the highest degree of confidence which partiality itself can wish to express. But they are few in number, compared with the multitudes who go down to the grave; and even where the evidences of piety shine out in their holiest lustre, might it not in most cases be better to follow the example of Paul, and say, "a faithful brother, *as I suppose*," than to speak without any such qualification? The sacred writers are very sparing of their encomiums upon departed saints, and indeed rarely say more of them than that they were gathered to their fathers. How much less do the scriptures authorize such hopes and assurance as we often hear expressed respecting the dead, who, so far as man can judge, neither lived the life nor died the death of the righteous.

It is certainly a very interesting inquiry, how far ministers of the gospel have countenanced, and are still in the habit of countenancing this unauthorized liberality of speech by their own example. That many go to the utmost verge of what is lawful, in their holy vocation, will not we presume be denied; but then it must be remembered that the circumstances in which they are placed are often peculiarly delicate and trying.

The death of a respectable parishioner, is always deeply afflictive to his family and friends; and they naturally look to their pastor for the strongest sympathy in their sorrows. In the mournful discharge of his official duties, he is expected to forget every blemish and doubtful trait in the character of the deceased, and with pious solicitude to recall every word and act and circumstance which will bear a favourable construction. At the same time there seems to be a kind of tacit agreement throughout the parish, or town, to remember only the virtues of the dead; and even his enemies, if he had any, are more than half reconciled to his being sent to heaven, especially as they anticipate that they may one day need the same kind office themselves.

Thus while the grave and the fountains of grief and sympathy are all open at once, the minister is sent for to comfort the mourners and attend the funeral. He repairs to the house of weeping, and sits down with the widow and her fatherless children. Thus circumstanced, and earnestly wishing to console them to the full extent of his ability, how difficult is it to refrain from expressing a cheering hope that it is well with the husband and father, though he may have left no evidence of piety behind him. So when the pastor rises to speak in prayer, or in exhortation, it is commonly under an equal, if not an increased excitement. Nor is this all. Full well does he know, that every word from which his own views of the religious character of the deceased can be gathered, will be eagerly caught up and weighed by the audience. If he says nothing on the subject, friends will be dissatisfied and put the most unfavourable construction upon his silence. If on the other hand, to save their feelings, he expresses a hope in general and guarded terms, it is still worse. And to increase the embarrassment, it will sometimes happen, that the deceased has been a firm and liberal supporter of his minister; that he has left many wealthy and influential relations and friends in the parish; and that to increase their displeasure, would be extremely hazardous. A conscientious pastor will not, indeed, knowingly, suffer himself to be swayed by such motives; but when he is often constrained thus to write and speak under the combined influence of sympathy, friendship, gratitude, and dependence, it would be strange if he were never to express more than he intends, or more, at any rate, than he ought to express How many other causes may lend their influence to brighten the eternal prospects of men, as soon as they are dead, and to obtain the public testimony of serious ministers in favour of their piety, we shall not pretend to decide. The foregoing we believe are among the most active and powerful.

But to return from this digression. We anticipate the agreeable surprise with which some of our readers will learn for the first time from our extracts, that Adams and Jefferson must have been as much distinguished for piety, as for talents and public usefulness; and in turning over the pages of this volume for confirmation, they will look for nothing less than that species of evidence which they have been taught by their Bibles, and their old fashioned religious teachers to regard as essential. They will expect, for instance, the frequent recurrence of such words as *faith*, *hope*, *penitence*, *humility*, and in the honest simplicity of their minds, will doubtless wish to have more of the Christian experience of the two illustrious individuals, who according to their present eulogists, were so eminently ripe for heaven when they were "caught up" amid the shouts of the jubilee.

But unless other readers are more fortunate than we have been, they will find nothing of this kind to reward their search—nothing about communion with God, deadness to the world, taking up the cross, love to Christ, reliance upon his righteousness and atonement, delight in the scriptures, the sabbath, and the holy ordinances of the gospel. If Adams and Jefferson actually enjoyed and exhibited these and similar evidences of meetness for the kingdom of heaven, we cannot but say that the authors of the present selection have done them great injustice; for they have studiously kept all such evidence out of sight.

It must not be supposed, however that these writers have omitted the proofs which *they* considered as entirely satisfactory, and they have left us to collect them at our leisure. Though we have availed ourselves diligently of the privilege, we are not positive that we have been completely successful. We believe however, that the book contains but two sources of evidence. First, the dying words of the "Sages," and secondly, their patriotic public services. Perhaps too much stress is apt to be laid upon the last words of the dying in every condition of life; and certain it is, that the scriptures make very little account of the manner in which men die, compared with the importance which they attach to "holy living." Still, it must always be interesting to know, how men's thoughts are employed in the immediate prospect of dissolution; and when the soul seems to triumph in anticipation of her deliverance from the body of this death, who can help regarding these dying exercises, as strong proofs, if not the very best that could be given, of preparedness for heaven?

What the all important subjects were, which engrossed the dying thoughts of Adams and Jefferson, and what evidence there is of fervent piety in their last words, will appear from the following extracts. Of Adams it is said, by one of his eulogists, "On the fourth (i. e. of July,) his faculties appeared to sink to eternal rest—nature was about to surrender her office to her God—the cannon of our Jubilee waked the dying patriot to momentary life—he inquired and was told the cause—in the accents of death he articulated 'It is a great and glorious day.'" p. 60. By another, "The last words of the venerable Adams were, 'Independence forever!'" p. 88. "The illustrious Jefferson gave to the world his last declaration, 'I have done for my country and for all mankind *all that I could*, and I now resign my soul *without fear to my God*, my daughter to my country.'" p. 66. "Death is a debt incurred by all at our birth, and he has lived to little purpose, who when loaded with years and honours, and carrying with him the blessings of posterity and a grateful country, cannot say with our departed friend, (Mr. Jefferson,) '*I have done my duty on earth, I fear not to meet my Maker.*'" p. 326. "Those who surrounded the death-bed of Mr. Jefferson report, that in the few short intervals of delirium that occurred, his mind manifestly relapsed to the age of the Revolution. One of his exclamations was, 'Warn the Committee to be on their guard.' But these intervals were few and short. Reason was almost constantly upon her throne, and the *only* aspiration he was heard to breathe was the prayer, that he might live to see the fourth of July. When that day came, all that he was heard to whisper was, the repeated ejaculation, *Nunc Domine dimittas*." p. 424.

We feel ourselves much obliged to the present eulogists for the report, (a faithful one no doubt,) which they have brought to us from the death-beds of Quincy and Monticello; but we are not quite certain that we understand the object of thus recording what fell from the dying lips of the two great men who left the world together on the fiftieth anniversary of American Independence. Was it to prove that they were ripe for heaven, or that their "ruling passion," love of liberty, "was strong in death?" If the latter, the point seems to be established beyond any reasonable doubt. They died as they had lived, with their hearts set upon the independence and glory of their country; and far be it from us to say that they were unprepared for their last change. We do not know; and it is a question which we do not feel ourselves called upon to discuss. Our business is neither to affirm nor deny, but simply to examine all the evidence in the case which the present volume contains. Possibly other and better proofs might have been adduced, but we can judge only of such as are before us. If there is any thing decisive in the foregoing extracts it must be this. "*I have done for my country and for all mankind all that I could, and I now resign my soul without fear to my God.*" "*I have done my duty on earth, I fear not to meet my Maker.*" Stronger confidence than this, it must be admitted, a dying man could hardly express. But what does it prove? On what foundation does it rest?—the law or the gospel? "By grace," saith an apostle, "are ye saved through faith; and that *not of yourselves, it is the gift of God.*" "*Not of works*, lest any man should *boast*." And again: "*Not by works of righteousness* which we have done, but according to *his mercy he saved us* through the washing of regeneration and renewing of the Holy Ghost."

We confess it would have been much more satisfactory to us to have been informed, that notwithstanding all the eminent public services of Adams and Jefferson, they at the close of life explicitly renounced all dependence upon their own doings and merits, and expressed a humble, even though it had been a *trembling* hope of acceptance, through the atonement and righteousness of Christ. Some whose lives have testified most strongly in favour of their unfeigned and ardent piety have in view of the infinite holiness of God, and their own sinfulness and omissions of duty, "loathed and abhorred themselves" in the hour of death; and not one of this class, we believe, was ever heard to say when going into the immediate presence of his Judge, "I have done my duty on earth, I fear not to meet him."

If, from the last words of the two venerated patriots of Quincy and Monticello, as recorded in the present volume, we turn to these nineteen eulogists and ask them what the other strong proofs are, on which they rest the oft repeated assurance, that the departed objects of their splendid panegyric have gone to the "realms of bliss," we are told of their great talents, ardent patriotism, and eminent public services. And the specifications are such as these. Adams, while yet a youth, uttered a kind of prophecy, which has since been remarkably fulfilled in the emancipation of our country from a foreign yoke, and in its unexampled prosperity under a free government. Jefferson, if not quite so far and clear sighted at first, was not a whit behind his illustrious compeer, in his early hatred of tyranny and attachment to republican principles. Each was known and honoured in his native state, ere the heavings of the revolution were felt, and each contributed, not a little, to hasten the crisis. Jefferson penned the Declaration of Independence. and Adams was its most powerful advocate. Both of them were employed on very important foreign embassies, and both contributed much by their talents and unbending integrity, to raise the character of our country abroad. Both were subsequently raised to the highest honours, which a free and enlightened people had it in their power to bestow: both lived to a great age in dignified retirement, rejoicing to the last hour in the liberties and happiness of this mighty republic, and both left it together amid ten thousand sounds of jubilant festivity.

These and such as these are the only proofs, which after the most diligent and anxious search, we have been able to find in the volume before us. to sustain the positiveness with which it speaks, in so many places, of the glorious translation of Adams and Jefferson from earth to heaven. If other and scriptural evidence of their piety exists, why was it withheld? Will it be said, that such evidence would have been out of place in these popular funeral orations? Then we answer, it is equally out of place, to use the strong language of assurance in them. The latter must be regarded as entirely gratuitous, in the absence of the former. But as great talents, and love of country, and eminent political services, are thought, by many, to be exceedingly meritorious, or to deserve eternal rewards in the "realms of bliss," we cannot dismiss the present topic without a few additional remarks.

What merit, is there, we ask, in being endowed with distinguished natural abilities? And why is not the man who possesses but two talents, if he improves them faithfully, as deserving of commendation and reward as his neighbour who has five, or ten? *We* have learned from very ancient and high authority, that each will be 'judged according to what he hath, and not according to what he hath not.' It would be just as rational, and quite as scriptural to reckon a man's stature, or the colour of his eyes, or the height of his forehead, among his qualifications for heaven, as to lay any stress upon mere native talent, however brilliant, or extraordinary. And after all, how much more patriotic were Adams and Jefferson than they *ought* to have been? Could they have been less so, without abusing the confidence reposed in them by their country? And how much more did they do for her welfare, than it was their duty to do? Which of all their illustrious deeds was supererogatory? Was it drawing up the memorable Declaration of Independence? Was it the thrilling eloquence which carried it through all its readings in the great Council of an injured and indignant people? Situated as they were, could Adams and Jefferson have done less without a positive dereliction of duty? And if not, strong as their claim will ever be upon the gratitude of their country, how could they *claim* any thing on this score from the hand of their Creator? While therefore we repeat, that we have nothing to affirm, or deny, in regard to the condition of Adams and Jefferson now that they are dwellers in eternity, we say without hesitation, that had their labours for the public weal been a thousand times greater than they were, these could never have laid the foundation of their acceptance with God. If they are saved, it is as the publican was eighteen hundred years ago; and relying *wholly* on the merits of Christ, they must have felt as he did, that they were miserable sinners.

There is one topic more of considerable importance, which we had reserved for a prominent place in this article; but which our restricted limits, will now compel us to dispose of, in two or three short paragraphs. We allude to the recognitions of a particular providence, which abound in the present "selection," and which we have not often had the pleasure to meet with in similar productions. They are such as the following. "Does there not seem to have been an especial providence in his death!" (that of Mr. J.) p. 7. "Surely the finger of Providence is visibly stretched forth in this long series of singular and unparallelled combinations of destiny." p. 51. "May we not believe, that an all-seeing Providence as a mark of approbation of their well spent lives, has been mercifully pleased to grant their last prayer—" That they might be spared till the fourth of July." p. 22. "Let no cold calculating philosophy attempt to ascribe such an unheard of coincidence to natural causes." *Query*: must it not have been miraculous? "Let not the tongue of infidelity tax us with superstition when we consider this event as a *special* dispensation." p. 96. "In this splendid coincidence of words, what candid and enlightened mind, what grateful and ingenuous heart, hesitates to acknowledge one omniscient and benignant Providence?" p. 187. "Could they have chosen the day of their death, it would have been the one *decreed* by Providence." p. 257. It seems then, that the doctrine of Divine decrees is not held *exclusively* by ignorant fanatics! "Thus, fellow citizens, have our illustrious countrymen been *miraculously* gathered to their fathers." p. 60. Such is the general strain in which these writers speak of the providence of God in the removal of Adams and Jefferson. Whatever may be their views of the general doctrine of a superintending providence, extending to the minutest circumstances and events of every man's life, in one thing they seem to be perfectly agreed. Here was the *dignus vindice nodus*, and accordingly God interposed.

And so far as we can gather from the selection before us, their belief in a particular providence, rests in this case upon two grounds. First, that Adams and Jefferson were very great men, and therefore worthy of such a distinction: but secondly and chiefly, that they both died on the same day, and *that* day the fourth of July, and most of all, the great day of our political Jubilee. But we have yet to learn that either reason or scripture makes any distinction in these respects, between the high and the low, the king and the beggar; or between the greatest and the smallest events; the fall of an empire and that of a "sparrow."

The absurdity of recognising the providence of God in great events, and on remarkable occasions only, might easily be pointed out, did time and space permit. Suffice it to say, that every great event is the result of numberless trains of antecedents and consequents, or is made up, so to speak, of innumerable small events, where their combined influence is brought to bear at once upon some important point. Now to say, that God ordered the American Revolution, for example, and yet had no particular agency in the countless millions of events and steps which led to it, is no less absurd than to affirm that he created the world in the aggregate, but did not create the elements and atoms of which it is composed. And what sound philosophy teaches, the Bible abundantly confirms. According to scripture, God is everywhere, and his efficiency, guided by his infinite wisdom, is always in operation. "In him we live and move and have our being." "Even the hairs of our head are all numbered." His providence was just as much concerned in keeping alive till that time the most obscure individual, who died on the fourth of last July, and then taking him away, as it was in the preservation, and removal of Adams and Jefferson. But here a wide and interesting field opens before us, which we cannot at present enter, though we shall hope to avail ourselves of some future opportunity to return and explore it. In the mean time, let all our readers reflect upon the emptiness of human glory, and posthumous eulogy, and seek for that honour which cometh from God only.

*The Death of Christ; being the substance of several Sermons delivered in Park Street Church, Boston, in the month of January.* 1826. By S. EDWARDS DWIGHT, Boston. Crocker & Brewster, No. 50 Cornhill. 1826.

THE subject of the Atonement made by Christ has recently awakened a deep sensation of interest among all classes of Christians in our country. Those who embrace the doctrine, that a proper atonement or expiation was made by the death of Jesus, have been roused up to a defence of this sentiment, by the bold and animated opposition which has been made against it: while those who have been engaged in making this opposition, seem not disposed to yield in the contest, nor to abate the force of the assaults which they make upon their opponents.

It is indeed a matter of deep interest, whether the doctrine in question be admitted or rejected; one of much deeper interest than its opponents seem willing to acknowledge. If there is any one truth, which is *fundamental* in the Christian system of doctrine, if there is any one thing, which constitutes a ground why Christianity should be regarded as a religion peculiar and distinct from all others; it is the atonement made for the sins of the world by the death of Christ. Leaving every form and species of polytheism out of the account, (because the difference between worshipping a plurality of gods and one God is so palpable and striking that all men at once discern it,) we may say with truth, that Christianity in many of the doctrines which it teaches, and of the duties which it prescribes, does not differ in any important respect from several other systems of religion. Modern Judaism, Mohammedism, and Theism, agree in maintaining that there is one only living and true God, who is self-existent, eternal, immutable, omniscient, omnipotent, and possessed of boundless wisdom, purity, holiness, justice, goodness, and truth. They agree, that he is the proper object of religious worship, prayer, praise, gratitude, submission, obedience, love, and confidence. They agree in inculcating most of the moral and social virtues; in urging upon men the law of mutual kindness and benevolence; the obligation to parental, filial, conjugal, and social affection. They agree in teaching that the soul of man is immortal; that there is a judgment to come; that God will reward the good and the evil, according to their works in the present world; and that the only method of escape from misery, greater or less, in the life to come, is by a life of piety and virtue here, (i. e.) religious regard toward God, and justice and kindness toward men.

That there are Jews, Mohammedans, and Theists, so called, who do not *practice* the principles which have just been presented to view, is readily conceded. Is it not equally true, that a multitude of Christians, so called, are utter strangers to the power of the truths which they profess to believe? Still, no sober man can regard this as evidence that Christianity itself does not inculcate the truths which they neglect. Just so in the case of Jews, Mohammedans, and Theists, with respect to doctrines which they *practically* neglect. These doctrines do not the less belong to their respective systems of religion. To the system of modern Judaism, as exhibited in the best writings of the Rabbies, to the Koran in its simple state, unchanged by the glosses of late Mohammedan expositors, and to Theism as exhibited by Lord Herbert, and by Wegscheider, now professor of Theology at Halle, in Prussia, the appeal may be made with confidence, for justification in respect to the statement which has just been made. None who are acquainted with these documents, will undertake to deny its correctness.

In fact, all of these various systems are indebted to Christianity for most that is excellent in them. Modern Judaism, although bitter against the religion of Jesus, has, after all, notoriously borrowed many of its maxims of morality and piety from the writers of the New Testament. The Rabbies did, indeed, find most of the important principles of this nature in the Old Testament; but in addition to what they found there, they have secretly transferred to their books many things from the precepts of Jesus, and intermixed them with the doctrines which they teach.

Mohammed confessedly did this. He professed to regard Jesus as a true prophet, and a divinely commissioned teacher. The Koran is an evident compound of the Jewish and Christian Scriptures, and of Arabian philosophy and religion, joined with a multitude of conceits that originated from the enthusiastic and deluded mind of Mohammed himself, that most distinguished and singular of all impostors.

Modern Theism, beyond all doubt, owes its best and purest doctrines, both in relation to piety and morality, to the Christian system. The men who erected this edifice came from the bosom of the Christian church. Indeed many of them profess to resort to the New Testament, as one of the sources of evidence, from which the principles of the religion of nature may be deduced.

What wonder, then, that modern Judaism, Mohammedism, and Theism, should accord with Christianity, in so many of their precepts and principles both of religion and morality? In a greater or less degree, the authors of all these systems consulted the New Testament, and selected from it such things, as they judged would comport with the particular views and designs which they themselves entertained.

But however many may be the points, in which all these systems substantially coincide, so far as *theory* is concerned, with the Christian religion, yet there are other points in which they all *fundamentally* differ from it. Among the most prominent and important of all, is the great doctrine of the *Atonement*. Here the devotees of all these systems turn sceptics at once. The offence of the cross is to them a grievous offence. They reject the idea of propitiating a holy God by the death of Jesus, with scorn and contumely. They tread under foot the blood of the cross, and regard it as an unholy thing. They scoff at those who admit the doctrine of reconciliation to God by the mediator's death; and regard them as men bereaved of their reason, or as under the influence of a pitiable enthusiasm.

It is clear, then, that the doctrine in question is one of those *fundamental truths*, which are the distinctive sign or badge of the Christian religion, as a religion different from the others which have been named. It is one principal thing, which makes our holy religion to be appropriately *Christianity*, and not Judaism, not Mohammedism, not Theism. No wonder, then, that those who view the subject in such a light, and who have deliberately avowed themselves to be Christians, should contend with earnestness, nay with persevering and invincible earnestness, for a doctrine of such fundamental and distinctive importance.

The *distinctive* nature of it is, indeed, too plain to be seriously called in question. The *fundamental* importance of it, however, we know by unhappy experience has often, very often, been called in question, and is still denied. Yet even those who deny it, must admit, that if we who believe it are correct in our views with regard to its being a Scriptural doctrine, its *importance* cannot reasonably be questioned. Whether salvation is vouchsafed to men, only through the medium of the atoning blood of Jesus; or whether this produces a *direct* and *immediate* influence at all upon our reconciliation to God; are questions of everlasting moment to every sinner in this world of probation. Those who believe in the reality and necessity of the atonement, in the expiatory sacrifice of Christ, may well insist on the liberty of being in earnest, upon a question of such a nature. The belief or rejection of this truth, does, in their view, stand *essentially* connected with the belief or rejection of a Saviour; and of course with everlasting happiness or misery. Shall they not be in earnest then, to defend this doctrine when they believe it; and in earnest, to inculcate it upon others?

We do not offer these remarks, because we think that an apology is necessary, for the deep interest which we feel about the subject in question, in common with most of the churches in our land. They are offered merely to show those who may be inclined to wonder why we should make so much of this topic, that if there be any thing in the Christian religion, of which much is to be made, this is to be regarded as one of those things. They are intended, also, to impress still more deeply on those who believe in the great doctrine of the atonement, and contend for it, that they have much reason to contend for it, and to hold it fast as the distinguishing and fundamental doctrine of the religion which they profess.

We count ourselves to be among those, who regard with great satisfaction, the deep sensibility of the religious public, towards the doctrine in question. It augurs well if it be well regulated. It shows that Christians are not inclined in these philosophizing days, to be turned about by every wind of doctrine. "Jesus Christ the same yesterday, to-day, and forever," said the writer of the epistle to the Hebrews, after labouring through a long and masterly argument, to illustrate and enforce the doctrine of atonement by the blood of Jesus. So would we say, at the present time. While the relation of God to man, as lawgiver, sovereign, and judge exists; and of man to God, as his subject, and accountable to him for all his actions, and thoughts, and affections; the doctrine of the atonement must be of *fundamental* importance. Man, born as he now is, with predominating carnal appetites, will ever be a sinner, and "without the shedding of blood there can be no remission of sin." Yet "it is impossible for the blood of bulls and goats to take away sin." The Lamb of God" only can "take away the sins of the world." If Jesus then, be not "the same yesterday, to-day, and forever," as one expiatory, atoning sacrifice, then will ruin, endless and remediless, befal our guilty race, who have sinned, and for whom no atoning sacrifice has been made. Surely "there remaineth no other sacrifice for sin;" and only "judgment and fiery indignation must be expected by adversaries!"

We rejoice therefore, in the very deep sympathy which pervades the churches, on this great subject. Not because we are sticklers for all the old *terminology* and *modes of explanation*, which the schools of former days, or their adherents in later times, have employed. We do not place any value upon *terms*, farther than they are significant of *things*; yea, and of *intelligible things*. What one mind has conceived, can be communicated to another. God who made man a rational and social being, and gave him the powers of language, endowed him with the faculty of communicating rational and intelligent thoughts to others; specially those which do not depend on the mere subjective state of individual feeling and views, but are the result of reflection and reasoning. *Terms*, then, which the schoolmen have employed, in reference to the doctrine of the atonement, if they are significant of *things*, and things taught in Scripture, may well be retained. There is no merit in that love of novelty and passion for change, that would discard any thing because the schoolmen said, or believed, or taught it. Nor, on the other hand, do we fear to reject or oppose any terminology, which they or their adherents have employed, provided, on examination, it be found to be either unmeaning, or erroneous, or superfluous, or antiscriptural.

We suppose ourselves to agree substantially, in regard to the doctrine of the atonement, with the great body of the Protestant divines, who have treated of this subject, since the commencement of the Reformation. We believe in the *vicarious* sufferings of Christ for sinners. We do not believe in his death merely as a martyr to the cause of truth, and that it merely serves the cause of moral suasion, and thus contributes to our salvation. Nor do we believe, that the example of constancy, fortitude and obedience, which he exhibited by his death, is all that makes him a Saviour on account of his sufferings. We believe fully, that there is other influence, besides that of moral suasion in any form, exerted by his death upon our salvation. We do not deny the influence of moral suasion from his example, in exciting men to virtue, and in directing and animating their efforts. We believe in it *fully*. And so we do, in the influence of the examples of all the apostles and martyrs, for the like end. But we believe, that Christ's sufferings were a *substitute* for those which sinners deserved; that they were *vicarious*, that is, that they were in the room and stead of those sufferings which sinners deserved; God accepted them in lieu of the punishment which believers must have suffered, unless they had obtained forgiveness; and that the death of Christ does, in this way, have a *direct* bearing upon the pardon and acceptance of a penitent sinner with God, and not merely exercise a moral influence in persuading him to forsake sin, and repent, and thus obtain pardon. This last we admit, to a certain extent; but it is very far from being *all* which we admit and believe. We admit, with the great mass of all the reformed churches, the doctrine of a *true and real expiation* made by the death of Jesus; and believe with the prophet, that the Lord "laid upon him the iniquity of us all," that is, we believe that the sufferings endured by Christ were accepted by our Lawgiver and eternal Judge, in lieu of the punishment due to our sins. Such, we have no doubt, is the meaning of the prophet himself, in the sentence just quoted. The word rendered *iniquity*, (עון) means also *consequences of sin*, viz. affliction, suffering, as well as the *cause of sin*, viz. crime or moral turpitude.

We are thus explicit, in our declarations, because we know the sensibility of the religious public to be such, on this subject, that when we profess, (as we do not scruple to profess,) that we reject some terminology and modes of explanation which have been often adopted and insisted on, with relation to the doctrine of the atonement, we incur the danger of being charged with rejecting the doctrine, that the sufferings of Christ are to be regarded as *vicarious*, or that his sufferings and death were a *substitute* for the punishment which the sinner deserved. Nothing can be farther from our design than to deny this; for this we believe to be the *distinctive* and *essential* trait of the great doctrine in question. But we do not maintain, nor do we believe, that the sufferings of Christ were the same in *kind*, as the sinner deserved; nor the same in *quantity*, as he deserved. Not the first, because Christ had not a guilty conscience, that "worm which never dies" in the sinner's breast; he knew his sufferings were to be brief, and that he should come out from them, and of course he was not in despair, like the sinner in the world of woe. Not the second, because he suffered but a short period, even if you include his whole life within the pale of suffering; he suffered as *man*, and not as the immutable and impassible God; and he could not, therefore, undergo sufferings, within this period, equal in quantity to the sufferings which all the redeemed must have endured, had they been forever cast off. A *substitution* does not involve the notion of an exact *quid pro quo*, an equivalency in *all* respects both as to kind and quantity. Nay the very term itself scarcely ever implies this. We speak of an *exact equivalent*, rather than of a *substitution*, when a *quid pro quo* in *all* respects is had, in case of an exchange. We do not believe in the necessity of a *strict*, literal *quid pro quo*, in such a *moral* transaction as that of the atonement. Enough, that the law is honoured; that God is satisfied it is so; and that he is now willing to accept penitent sinners, as though they had obeyed. Enough, that the awful consequences of sin are held up, in the most striking and impressive manner, by the death of Christ. Enough, that better purposes have been answered by this death, than would have been accomplished by carrying the law into *literal* execution. This is *satisfaction*, (to use the language of the old school,) in its highest and best possible sense. We need no weighing in scales, adjusted even by particles of dust, the *exact quantity* of suffering which Christ must undergo, in order to make out a literal *quid pro quo* for the justice and penalty of the law. We believe in no *personal* and *literal* transfer of guilt, of moral turpitude, on the one hand; or of holiness on the other. All these things, we believe to be the result of excessive and tenuous speculations on the doctrine in question; the result of *a priori*, and not of *scriptural* reasoning.

But then we trust that most of those who have indulged in such excessive speculations, did, after all, hold fast to what is *essential* in regard to the atonement. While, therefore, we decline to speculate with them in these *minima*, we do not exclude them from our fellowship, nor from our Christian confidence and affection.

Whenever we read or hear sentiments, in respect to the atonement, which involve the idea that the sufferings of Christ must have *exactly equalled* the penalty of the law, had it been executed upon believers, we always feel compelled instinctively to ask, Then what gain has accrued to the universe, by his death? The quantity of suffering, on the whole, is not diminished; and where then is *mercy*, the very idea of which is, relaxing the demands of strict justice? *Moral equivalency* or *satisfaction* is what we expect, and what we think we find in the scriptural representation of the atonement. But even here, the sacred writers indulge in no refined and minute speculation. There is scarcely any one passage, which, construed agreeably to the laws of sound interpretation, conveys directly an idea of this nature. It follows rather from the collation of many passages, and in the way of deduction from their import. So little did those who were inspired to speak on the all-important subject of the atonement, indulge in the distinctions and minuteness of systematic theology.

We have said enough to shew, that we are neither opposed to any views because they are old, in regard to the topic under consideration; nor attached to any because they are new. We would fain follow the simple *biblical* view of it, free from all additions made by human refinements, and equally free from all interpretation forced upon the Scriptures by philosophy and reasonings *a priori*.

We repeat it, that we are sincerely rejoiced to see such a deep sensibility pervade the Christian public, in regard to the doctrine of the atonement. It is an omen of good to the cause of Christianity. But, on the other hand, it is not difficult to perceive, that it is fraught with some danger also. Even to discuss the subject of atonement, is, at present, putting to hazard a man's good name, if not his standing in the church. If he departs from the beaten path, the cry of *wanderer* is raised. If he refuses to use old names, and old forms of expression, he is in danger of being thought heretical. Scarcely can one venture even to discuss minor points relative to this subject, without finding some one to cry out against him. This is unfortunate with regard to discovering what is true, and discouraging to those who are inclined to pursue investigations of such a nature. —Still, there are minds, deeply enough engaged in this great cause, to venture upon the pursuit of what is scriptural, and upon the rejection of what philosophy has added to the scriptures. We rejoice that there are; and after all the various speculations, in one form and another, indulged in by not a few who have had extensive influence in the religious world, there appears now to be a general leaning among the most able of our theologians, to hold fast to the simple scriptural form of the doctrine in question, regarding the whole as a matter of pure revelation, and not to be judged of by the maxims of natural religion.

The author of the discourses, which are named at the head of this article, would be entitled to some apology for our long delay to review his work, on the interesting subject in question, if it were proper and expedient for us to make apologies of this nature. Circumstances beyond our controul, have been the only occasion of our delay.

Mr. Dwight is one of those investigators, whom we have just named with approbation. His great aim, through nearly the whole of that part of his treatise (if we may so call it) which is devoted to the investigation of the question, For what purpose did Christ die? is to give a *scriptural* view of the end and object of his death. The general plan, which he has pursued throughout his book, we will present in his own words.

> "As this [viz. the object answered by the death of Christ] is a point of mere revelation, it can be determined only by a reference to the scriptures; and he, who examines them attentively for this purpose, will perceive that the sacred writers have adopted two different modes of presenting the subject to the mind. They have recorded a series of *facts* relative to the Death of Christ, which no believer in the scriptures can controvert. They have also, in various *forms of phraseology*, directly declared the great end for which he died. It will be admitted that these facts, and these forms of phraseology rightly interpreted, are perfectly consistent *with each other;* and that no explanation of this event, which is not consistent *with both*, can be true. In attempting to answer this question, it is my design therefore, to detail the facts connected with it at some length; to recite also the forms of expression referred to, with the view of determining their true *scriptural* import; and then to enquire how far the various Theories devised to account for the Death of Christ are consistent with these facts, and with the plain declarations of the scriptures. It was the rule of NEWTON, in his philosophical researches, to reject every explanation of an event inconsistent with *the phenomena* that attended it; and, to adopt the same rule on the present occasion, will probably be regarded by every mind as at once fair and safe." p. 4.

The author next proceeds to state various interesting facts, which the scriptures disclose to our view, relative to his subject. We shall give a brief summary, with remarks as occasion may require.

1. *The death of Christ was not the result of accident.* The proofs adduced are Acts ii. 23. iv. 27, 28.

2. *It was the subject of prophecy.* Various passages from the New Testament are cited under this head, which are conclusive in regard to the point in question. We do not, however, feel so well persuaded, as Mr. Dwight appears to be, that Gen. iii. 15, has particular reference to the death of Christ; although we believe with him, that the serpent which tempted Eve, was the "Old Serpent," the devil, who was a murderer from the beginning. The original Hebrew of this verse is difficult and obscure; and if our translation gives a correct view of its meaning, it still is in our apprehension, far from being certain that the death of Christ is specifically intended by it. We should be more inclined to believe, that the general contest between the Prince of Light and the prince of darkness is the object of the sentiment; and that the victory of the former over the latter is predicted, while intimation is at the same time given, that the latter will not be inactive, nor destitute of the power of inflicting some wounds.

3. *The death of Christ was absolutely necessary.* In a general respect, we accede to the proposition. There are different kinds of *necessity*, if we may so speak. God is necessarily holy, just, and good, because a self-existent and all-perfect being cannot be otherwise. In such a sense, we conceive the death of Christ cannot well be affirmed to be necessary. Indeed, we can well conceive of no other *necessity*, in the case before us, than that of *fitness*, *propriety*; that is, all things considered, more important ends were accomplished by the death of Christ, than would have been accomplished without it. So infinite wisdom has judged; and we are bound to presume, that it has so judged for good reasons. The death of Christ is a matter too serious in its nature, to have taken place without sufficient reason.

Indeed, Mr. Dwight himself has led the way to such a view of the subject, in the second paragraph under the present head, where he states, that the necessity did not originate either from the fact that the death of Christ was predicted, nor from any arbitrary appointment of God. We come then, after all, singly to the ground, that the *ends to be accomplished* by the death of Christ were the grounds of its necessity; ends which infinite wisdom decided could be best accomplished in this way. To this we entirely accede. But to say that the death of Christ was *absolutely necessary*, and to construe δεῖ as meaning *it was necessary*, is somewhat more indefinite than this writer is usually wont to be. In fact δεῖ often means such a kind of necessity as results from circumstances, or such an obligation as *duty* imposes upon any one. For example, Matt. xviii. 33. xxiii. 23. xxv. 27. Mark xiii. 14. Luke xiii. 14. Heb. ii. 1. We admit, that it is also employed in other cases, to designate that which is *unavoidable*, in its highest sense. Our criticism has not respect to the *thing* at which Mr. Dwight is aiming, but to show, that the terms *absolutely necessary* do not express, in the most definite manner, exactly what he meant, if we rightly understand him.

4. *It has excited a very deep interest in the heavenly world.*

Here Mr. D. quotes 1 Pet. i, 10—12, in order to show that the sufferings of Christ, and the glory that should follow "had been *early* revealed in heaven, and had occupied the deeply interested attention of its exalted inhabitants." The fact may indeed have been so; we have no authority to contradict it. But neither are we persuaded, that from this passage we have any to affirm it. Peter wrote his epistle more than a score of years *after* the sufferings and death of Christ. He speaks of the angels *then*, (at the time when he wrote,) as eagerly searching into the mysteries of a Saviour's death; *είς ἃ ἐπιθυμουσιν ἄγγελοι παρακύψαι, into which things the angels* ARE DESIROUS *to look.* This cannot prove that they had been thus engaged before the coming of the Saviour, or before his sufferings and death.

The facts that an angel came from heaven, to comfort the suffering Saviour in the garden of Gethsemane, and that angels descended to roll away the stone from the mouth of his sepulchre, may prove that he who ruleth in heaven was interested in the person of Jesus, and sent ministering servants to perform offices of kindness to him. This cannot show to us, what was the state of the angel's minds, who were *sent* on these errands, in respect to the death of Christ. Especially the fact, that an angel rolled away the stone from the mouth of Jesus' sepulchre, and that two angels, in that sepulchre, announced to the disciples the resurrection of Jesus, would rather prove their interest in his *resurrection* than in his death; if indeed it could prove either. In all these cases, however, as they were the simple ministers of God, sent to perform these offices, the subjective views which they may have had respecting the death of Christ, can only be a matter of indirect deduction from circumstances of such a nature.

In the quotations, which our author further makes, from Rev. v., the first part at least, applies only to those who had been "redeemed by a Saviour's blood;" which surely could not include the angels, and therefore does not apply to *all* the inhabitants of heaven. And if the sequel is of more extensive import, and embraces them *all*, (which however is very doubtful, as most probably *all* the redeemed are meant) yet the adoration of heaven goes rather to show the views which the heavenly world entertained of the *person* or *dignity* of the Lamb, than to prove the subjective feelings which they had respecting his sufferings and death.

Indeed Mr. D. himself tells us, in the next paragraph, that "hitherto the songs of heaven had been occupied in praising God for the display of his perfections in *creation* and *providence;* but that *now*, the upper world had learned a *new song*—an ascription of praise and blessing to the Lamb that was slain," p. 8. But if the death of Christ, had been *early* revealed in heaven, and had for ages been the theme of earnest contemplation there, how can it be, that it had never before called forth a song of praise from its blessed and benevolent inhabitants?

5. *A similar degree of importance is attached to this event, by the sacred writers.* The quotations to prove this are appropriate; and they might be indefinitely extended so as to comprise no small part of the New-Testament. But it was unnecessary; and brevity demanded of our author to abstain.

6. *Various titles are given to Christ, in reference to his death, which are given to no other person.* The examples produced are, Lamb of God, Redeemer, Saviour, Deliverer, Ransom. Saviour, Deliverer, and Redeemer too, he might have been called, had he been commissioned to accomplish only by some peculiar instructions, moral suasion and example, the liberation of men from the power and penalty of sin. God, who brought Israel out of Egypt, is often called their *Redeemer*. But the *Lamb of God* seems necessarily to imply his death; and *ransom*, under circumstances in which it is employed, may perhaps be classed with it.

7. *Many persons of real piety, who went to heaven, lived and died before the death of Christ.* This head, we presume is intended by the author as preparatory merely for the one which follows, and might have been united with it. As it now stands, it does not in any way, of itself, carry forward the design which the author has in view.

There is one idea, however, thrown out upon this head, which we shall briefly notice. It is this, viz. that the view of the saints in ancient times, respecting the death of Christ, were exceedingly imperfect, because "no prophecy of Scripture is of *its own interpretation;*" for so Mr. D. renders ἰδίας ἐπιλύσεως. He adds, by way of explanation, that "it is not *adequately* understood, until it is fulfilled." If by *adequately*, our author means, that when events have come to pass which were anciently predicted, those who are witnesses of the actual events, will have a better and more complete view of them than those who lived before this happened, we accede without any hesitation. But if, as many have maintained, Mr. D. supposes that the ancient predictions were not intelligible either to the prophets themselves who uttered them, or to the people to whom they were addressed; then we ask, What purpose did they subserve? *Prophecy* is either to instruct or to console men, to whom it is addressed. But prophecy *unintelligible* can surely do neither. And if the prophets who were inspired, did not understand their own words, how are succeeding generations, not inspired, to understand them? If you say, "By the fulfilment of them;" we ask, the fulfilment of what? By your own statement, it is the fulfilment of *something unintelligible*, by any of the rules of language. Where then do you come at a rule, to make out a meaning with which you compare any particular event that has happened? After all then, it seems you do put a gloss on the words, by some rule or other of interpretation; and then you say, there is fulfilment. Surely, now if you have made out a meaning for the prophet's words, in order to compare a certain event with it, the prophet might at least have been equally able to make out one for himself, since he was inspired, and uttered ideas which were in his own mind.

Look at the subject in another light. *Words* are the signs of *ideas*. The prophet's words are the signs of his ideas. They are signs then of ideas entertained by men, and communicated for men, and addressed to them. If you say, "No; they are the signs of the ideas of the Spirit, and not of the prophets;" we reply, in the language of Paul, "the spirit of the prophets is subject to the prophets." Inspiration destroys neither their free-agency, nor their rationality, nor does it change the native colouring of their style. In using words, then, while inspired, the prophets used them, as at other times; that is, they used them as signs of ideas which they *had*, not as signs of ideas which they *had not*. In fact, the statement of prophecy is a *revelation* of future events, and yet that this *revelation* is intelligible, neither to him who makes it, nor to those to whom it is made, is not far from the regions of palpable contradiction. We entirely dissent from such a view of this subject.

We do not however, tax Mr. D. with such a view. But we cannot accede to his version of *ἰδίας ἐπιλύσεως*. The sequel shows, that the meaning is, *no prophecy is of*, that is, springs from, *a man's own power of explaining*, that is of *pointing out*, *disclosing* things future, for the writer goes on immediately to show that this power was communicated by the Holy Ghost, and not possessed by man as he was in himself considered.

8. *Pious persons before the death of Christ, felt a deep interest in that event.* The quotations under this head, seem to clash with the doctrine laid down in the preceding one. Here Mr. D. labours, (and with success,) to show that pious persons in ancient times had such views of the sufferings and death of Christ as to feel a deep interest in them. They did interpret phrophecy, then, and it comforted and edified them, long *before* the events took place to which it refers.

9. *Christ knew that he was to suffer death.* This is briefly but sufficiently proved, by citations from the Scriptures.

10. *His death was not deserved.* In proving this, Mr. Dwight has shown that he had neither transgressed any of the precepts of the Levitical law, nor any of the rules of the Roman government. At the hand of God, he did not *deserve* death; for he was sinless, and perfect in his obedience. The whole is forcibly and appropriately illustrated and confirmed.

*To be continued.*

# LITERARY AND PHILOSOPHICAL INTELLIGENCE.

The Rev. Joseph Torrey, of Royalton, has been elected to the Professorship of Languages and Belles Letters, in the University of Vermont. A system of reform in the instruction and discipline of the University has been made out, and is before the Trustees for consideration.

Richard Randall, M. D. has been appointed Professor of Chemistry, in the Medical Department of Columbian College, in place of Edward Cutbush, M. D. resigned.

Mr. Thomas Campbell, the poet, has been unanimously appointed Lord Rector of the University of Glasgow.

*The Rhode Island Historical Society* have put to press the following rare works, by Roger Williams, the founder of Religious Freedom—"A Key into the Language of America, or an Help to the Language of the natives in that part of America called New-England. Together with brief observations of the Customs, Manners and Worship, &c of the aforesaid Natives in Peace and War, in Life and Death. On all which are added Spiritual Observations."

*Boston Ath.*—The North American Review states that the number of volumes now at this institution, with those daily expected, is about 23,000; and the number of ancient and modern medals and coins 13,437, many of which are very rare and valuable. The present property of the Atheneum in books, buildings, &c. exceeds 100,000 dollars. The building cost over $13,000.

# NEW PUBLICATIONS.

## RELIGIOUS.

The Gospel the Wisdom of God. A Sermon preached at Salem, Feb. 14, 1827, at the ordination of the Rev. John P. Cleaveland. By William B. Sprague.

The influence of Truth: A Sermon delivered in Newburyport, March 20, 1827; at the Dedication of the New Brick Church, in Titiomb street. By L. F. Dimmic. Newburyport: C. Whipple.

Inspiration of the Scriptures: A Sermon, delivered at the ordination of the Rev. Messrs. Scales and Crosby. By Rev. Justin Edwards, of Andover. Boston.

Means of Regeneration; A Discourse, by the Rev. Gardiner Spring, D. D. of New-York. John P. Haven.

National Preacher, Vol. I. No. II. Sermon XV. By Leonard Woods, D. D.; on the Duties of the Rich.

## MISCELLANEOUS.

The object of the American Society for Meliorating the Condition of the Jews, explained, and Objections Answered: In a letter by the Rev. C. F. Frey. G. & C. Carvill, New-York.

Analysis of the Principles of Rhetorical Delivery, as applied in Reading and Speaking. By Ebenezer Porter, D. D. Andover.

America; or a General Survey of the Political situation of the several powers of the Western Continent; with Conjectures on their Future Pospects. By A. H. Everett, Esq. pp. 364, 8vo. Cary & Lea, Philadelphia.

A Treatise on Diet: with a view to Establish on Practical Grounds, a system of Rules for the Prevention and Cure of the Diseases incident to a Disordered state of the Digestive Functions. By J. A. Paris, M. D. F. R. S. Fellow of the Royal College of Physicians, &c. &c. Philadelphia. Robert H. Small. 1826. 8vo. pp. 210.

Poems by Mrs. Felicia Hemans. Boston. Hilliard. 1827. 2vols. 8vo.

The Book of Nature. By John Mason Good, M. D. F. R. S. &c. of Philadelphia. In two vols. 8vo. Boston. Wells & Lilly. 1826.

## MONTHLY RECORD.

### RELIGIOUS.

Revivals seem to be increasing in number and power throughout our country. They exist at the present time in more than two hundred towns in the New-England and Middle States; and in several places are attended with unusually great and blessed results. Among the Colleges which share in these blessings, are Yale, Williams, Princeton, Dickinson and Athens, Geo. The work of the Spirit in Yale has for several weeks been silent, but powerful.

*Ireland.*—The latest English Journals bring intelligence of the religious movements in Ireland which is exceedingly interesting. The schools are becoming well attended, and the Scriptures are beginning to be circulated, and read with interest, and the consequence is, as we might expect, a renunciation of popery.

This reformation is met with decided opposition. The priests are not satisfied withp ouring torrents of scandel and persecuting lava from their altars, but with great vigilance go from house to house, and threaten with vengeance those who would send their children to the schools, read the Bible, or hear the gospel preached. There is a mighty struggle between light and darkness, and the opposition only renders His triumphs more glorious, who has all power in heaven and on earth. Great numbers have left, and are leaving the popish Babylon.

The single county of Cavan numbers 500 who have embraced the protestant religion since October last: and it is believed that similar changes would follow in equal numbers in other places, if the people were protected and employed. Many of those who have changed their religion, it is hoped, have also been 'turned from darkness to light, and from the power of satan unto God.'

*Beyroot.*—Mr. Goodell, Missionary of the American Board, writes, October 9, from Beyroot, that the prospects of that station had latterly become very encouraging. He particularizes seven individuals who had within the last ten months become the subjects of renewing grace. Some of these were young men of much promise, and others persons of distinction, among whom were an armenian archbishop, and the lady of the British consul. The prejudices against female education were breaking away. In the several schools of the mission there were ninety girls, and nearly four hundred boys.

*Farewell Letter of Mr. King.*—Mr. King on returning from the Mediterranean, had addressed a Farewel Letter to the people of Syria. This letter which Mr. Goodell printed with Scripture notes, produced an unlooked for impression. At Constantinople, in which city and its vicinity are 100,000 Armenians, a general meeting of the monks, priests, and patriarchs, of that church was assembled, Mr. King's letter was discussed at length, and its references to the Bible consulted. A warm discussion arose respecting the practices of the Armenian church, and various resolutions were carried, setting forth its corruptions. One resolution declares that no young man shall enter the monastic orders for twenty-five years to come. Light is breaking in upon the East.

*Death of Mrs. Judson.*—Mrs. Judson, wife of the Rev. Dr. Judson, Missionary in Burmah, died in October last, at Amherst settlement, lately commenced by the British.

*South Sea Islands.*—The following is an extract of a letter from a gentleman belonging to the United States, dated Otaheite, August 18, 1826.

"The missionaries have wrought wonders among these people; but their work is yet far from being complete; and I fear about this time, their labors will be interrupted by a civil war. The queen, in whom the regency of the island is vested, during the minority of young Pomare, the heir apparent to the throne, has recently married, contrary to the wishes of many of her subjects, particularly those who inhabit the south side of the island, (and they are the stronger party, and insist upon the queen's abdication, or a dissolution of the marriage.) But as her majesty does not think proper to comply with either of these demands, in which refusal she will be supported by the district, and most of the enlightened men, a recourse to arms will be the probable result; and, if ever resorted to, it is not easy to say what will be the consequence. A general council of the chiefs and missionaries is to be held at the great council house, near this, in a few days, to discuss the merits of the royal matrimony, at which the question of peace or war will be determined. The missionaries have packed up their movable effects, and some have embarked their most valuable things, ready to decamp upon the first commencement of hostilities."

## MISCELLANEOUS.

*The African Improvement Society of New-Haven*, for the improvement of the intellectual, moral, and religious condition of the African population of this city, held a meeting on the evening of the 20th April, which was attended by a large collection of citizens. The meeting was addressed in a very appropriate manner by the Rev. S. S. Jocelyn, Prof. Silliman, Rev. S. Merwin, Rev. S. E. Dwight, and Prof. Taylor.

*The American Colonization Society*, at a late meeting, passed a resolution to appoint a Committee, to prepare and to cause to be translated into the several languages of most current use in Europe and America, a memorial to the sovereign authority of every maratime nation on both continents, earnestly soliciting the denunciation of the Slave Trade as piracy. The Committee are Gen. Mercer, Gen. Jones, and the Rev. Dr. Lawrie.

*A Peace Society* has been organized at the Theological Seminary at Andover, of which the Rev. Dr. Porter is President, and the Rev. Dr. Murdock, Corresponding Secretary. From the enlarged spirit of philanthropy, which is cherished in that Institution, we are led to expect a happy influence from this Society.

*Lotteries.*—The post-master general has contributed his mite to check a growing evil in this country, by forbidding any deputy post-master keeping a lottery office, being concerned in selling tickets, or franking lottery schemes, tickets, or advertisements, on penalties for each and every infraction of this rule, contained in his last circular instructions. A great facility in the lottery operations is thus very properly cut off to a considerable number of dealers in the business.

The following from Niles' Register, respecting lotteries in Rhode Island, will show too nearly the prevalence of this evil in many parts of our country,

During the last year the sale of lottery tickets in Rhode Island exceeded the sum of one million, six hundred and sixty thousand, nine hundred dollars. Each *individual* then, on an average must have gambled to the amount of twenty dollars. Or each *family* to the amount of 120 dollars a year. The lotteries, as at present *managed*, are at about 40 to 45 per cent. against the purchasers of tickets—so that if the purchasers in Rhode Island received a fair share of all the prizes, the loss to them was say *six hundred and seventy-four thousand dollars!* This is *taxing* and *swindling* upon a large scale! What if the United States, on the greatest emergency, should require the annual payment of so large a sum, of the people of Rhode Island? But they are as others. The outrageous lottery system has reached the poorest and most miserable classes of society.

## ORDINATIONS AND INSTALLATIONS.

Feb. 7.—The Rev. Jacob Fisk over the Baptist Church at Lodi, N. Y. Sermon by the Rev. Mr. Abbot, of Covert.

Feb. 21.—The Rev. Charles L. Cook, was ordained Pastor of the Baptist Church at Hanson, Mass.

Feb. 22.—The Rev. John Barret, was ordained at Mesopotamia, Ohio, to the work of the Ministry. Sermon by the Rev. Luther Humphrey.

March 7.—The Rev. Ora Pearson, over the Congregational Church at Kingston, N. H. Sermon by the Rev. Mr. Ingraham, of Bradford, Mass.

THE
CHRISTIAN SPECTATOR.
New Series.

Vol. I.] JUNE, 1827. [No. VI.

# RELIGIOUS COMMUNICATIONS.

## ON THE OFFICE AND DUTY OF DEACONS.

I HAVE not seen in any writer, what appeared to me a Scriptural and satisfactory view of the office of deacon.* It has come to be in many churches a mere sinecure, and the duties properly incumbent on the deacons, have been devolved on private members, or added to the already overwhelming charge of ministers. I hope a humble attempt to elevate this office to its proper importance will not be deemed useless.

1. *The name of the office.* Our word *deacon*, is simply the Greek word διακονος, transplanted and formed with an English termination. The word properly signifies a *servant*, a *helper*, an *attendant*. It is applied to Christians in general, because they serve Christ. "Where I am there shall my *servant* be." John xii. 26. It is also used by way of distinction for all who are eminent as active Christians. "He that is greatest among you shall be your *servant*." Mat. xxiii. 11. Every Christian, who is distinguished for activity and usefulness, is of course a διακονος, or servant of the church. In a body where all are servants, those who are eminent are of course eminently servants, and may be properly called servants by distinction.

The same Greek word is with manifest propriety used as a title for the officers of the church. The very idea of an officer in the Christian church is, that he is designated and set apart specially to be a servant. His highest title of honour, therefore, is that of servant. His most appropriate official designation is servant. In translating the Greek word διακονος, where it is a name of office, our translators have sometimes used the English word *servant*, as in Rom. xvi. 1, sometimes *minister*, which is the Latin word for servant, and sometimes the word *deacon*, transferred to our language from the Greek. The word is translated *deacon* only in Phil. i. 1, and 1 Tim. iii. 8, 10, 12, 13.

It is abundantly evident from these two passages, that there are only two orders of servants, διακονοι or officers, which are permanent in the Christian church. Those of one class are called bishops, fathers, elders or presbyters, ministers, &c. It is their appropriate duty to labour in word and doctrine, to take the general oversight of the churches, and give themselves wholly to the word of God and to prayer. These are servants in a particular sphere, with certain prescribed duties.

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*We have before published an article on deacons, (Ch. Spec. Vol. V. p. 240, First Series,) which has some coincidences with this, and which the writer informs us he had not seen. The present article was read to a clerical association, and forwarded to us at their request.

But the other class, whom we call deacons, are not, as I can see, limited to any kind of service. They are servants by way of distinction, in the sense of Mat. xxiii. 11. This is evident from the high qualifications which are required for the office in 1 Tim. iii. 8—13, qualifications not essentially different from those of the gospel ministry. And the very title of their office, *deacon*, διακονος, or servant, is descriptive of the nature of that office. It is the office of servant at large, or as we may call them, ***servants of all work***. They are to act in every case and according to every exigency, where any service is needed which is not within the sphere of the other office. Various as are the wants and exigencies of a church, so various are the labours and responsibilities of a Christian deacon. He is set apart to be the servant of the church.

2. ***The history of the office.*** The *name* of the office certainly does not give us any limitation of the kind of service to be expected from deacons. It naturally leads to the idea that they are to act according to circumstances, excepting within the bounds of the other office. Let us now examine the history of the office, so far as we can gather it from the New Testament.

Our Saviour determined the general nature and common designation of the officers in his church in Mat. xxiii. 11. But the particular nature of their service and the division of their labours was left to be developed by time and circumstances, and probably did not become fully settled till the days of the apostles. After the church became much enlarged at the day of Pentecost and by subsequent additions, and the burdens of the apostles became proportionably increased, it would be natural for them to call on others for assistance. Those who first assisted them in preaching, and those whose appropriate sphere was to perform the offices necessary to the well ordering of church affairs, were probably in the first instance selected by the apostles themselves. They only had a proper knowledge of the requisite qualifications. The same is now done to a considerable extent, by missionaries who plant churches among the heathen. But after the churches became established, and enlightened, it became most proper that they should be elected by the popular voice.

"The church," says Mosheim, "was undoubtedly provided from the beginning with inferior ministers, or deacons. No society can be without its servants, and still less such societies as were those of the first Christians. And it appears not only probable, but evident, that the *young men* (Acts v.6—10,) who carried away the dead bodies of Annanias and Sapphira, were the subordinate ministers, or deacons, of the church of Jerusalem, who attended the apostles, to execute their orders." (See Mos. Eccl. Hist. Vol. I. 101. Cent. I. Part II. Chap. II. § X.) He refers to the parallelism in Luke xxii. 26, and to 1 Pet. v. 5, to support this interpretation of the term young men. We have, it is true, no account of the appointment of these deacons.—Neither have we any account of the appointment or ordination of any one of the gospel ministers mentioned in the New Testament. We have not given to us any specific enactment to establish such an office; unless the passage, Mat. xxiii. 11, is to be so regarded. Neither have we any thing at all more specific, or formal, respecting the first institution of the ministry. All we have in one case we have in the other, and that is, the fact that such and such men were so and so employed. These first deacons, being chosen from among the Jerusalem Jews, were suspected by the Greek Jews of partiality in distributing the daily offerings to the poor. And the latter consequently complained to the apostles, (Acts vi. 1,) who thereupon declared that they could not leave their proper business to set this thing right. And therefore they directed seven new deacons to be chosen, of whom six were foreign Jews, as appears by their names, and the seventh was a proselyte of Antioch, who was probably chosen out of regard to the proselytes among the first Christians.

From this history in the sixth chapter of Acts, and not from any express scriptural declaration, the general conclusion has been drawn by writers, that it was the only proper business of deacons to take care of the temporal concerns of the church. The text says no such thing. But from a particular specification there has been drawn this general principle. I do not question the validity of this inference. But I do question the propriety of limiting the inference thus. It is fairly to be inferred 1. that the apostles were requested to leave their usual and proper labours and take upon themselves a new burden, to wit, the daily distribution of alms. Of course, 2. This duty had hitherto been assigned to some others and not to the apostles. And this was not the first appointment of deacons, for there had been deacons before. 3. That they acted with a wise regard to the particular exigency of the case in appointing seven additional persons to attend to the business. 4. That the object was to relieve the apostles from a piece of care and labour which would greatly interfere with their appropriate duties. 5. It is therefore unquestionably a valid inference, that it is the business of deacons to take care of the funds of the church. And if so, then 6. it is equally a valid inference from the history, that it is their duty to take upon themselves all those cares and labours necessary to the well being of the church, which must be discharged by somebody, and which cannot be attended to by ministers without encroaching upon their proper duties. And 7. still more generally, it is the duty of deacons to act as servants of the church, in every thing in which the church needs servants, and to act as the exigencies of the church require, excepting so far as the case is provided for by the gospel ministry.

3. *Qualifications required.* We have seen that the name indicates general service, and that the history makes no particular limitation. But on the contrary, as they acted in one case from the exigencies of the church, it seems a fair inference that it is the nature of their office to do so. And from the nature of the government, of which they are subordinate officers, we should expect their duties to be very various, but chiefly religious. It is a kingdom which is not of this world, a kingdom of moral influence to be exerted over a peculiar people, under very trying and difficult circumstances. Of course the services must be multiplied and various. Accordingly we do not find that the qualifications required are those which are exclusively adapted to one species of care or labour. The qualifications are not those of an accurate accountant, or an able financier, or a discreet manager.—They must be men of honest report, and of wisdom; but they must also be full of the Holy Ghost. It is laid down in 1 Tim. iii. 8—13, that a deacon must possess both intellectual and spiritual characteristics, of a very high order. He must be *grave*, σεμνος, dignified in his deportment, to insure respect and command influence. *Not double-tongued*, speaking one thing and meaning another, or expressing

more feeling than he really possesses; that is, he must be a man of a frank and sincere disposition. *Not given to much wine*, but habitually self-denying, sober and trustworthy. *Not greedy of filthy lucre.* He is by his office a servant of the church. His first concern is to take care for the well being of the church; which cannot be if his soul is bent upon the acquisition of wealth. A bustling, worldly-minded deacon is as much out of place as a scheming, thriving minister. *Holding the mystery of the faith in a pure conscience*, well acquainted even with the difficult parts of theology, and having piety proportioned to his knowledge. Probably that he might teach and guide the new converts and the youth. *Ruling* or superintending *his children and his own house well.* This must be for the same reason as is mentioned in verse 5, that he might consistently watch over the church. It is not credible that all these qualifications are required for an office of which the sole duty is to disburse the funds and keep the accounts of the church.

4. *Incidental mention of the office in the scriptures.* This view of the general obligations and duties of deacons is further corroborated by a variety of passages, in which the officers, διακονοι, of the church are mentioned.

Romans xii. 6—8. Rosenmuller says, "The apostle makes two classes of Christians who enjoyed gifts, prophets and deacons." It is highly probable that all the duties contained in verses 7—8, belonged in that age to the office of deacon, and that some departments of duty were more particularly assigned to different individuals, who yet all bore the general name and office of deacon. To one, the duty of teaching the proselytes, or new converts, the young, &c. To another, that of exhorting in a serious and affectionate manner. To a third, the distribution of alms, not the giving of private charity, as is evident from the injunction to do it with impartiality. To a fourth, ruling ηγημων, taking the lead, having the care of others. To a fifth, doing acts of kindness, such as visiting the sick, James v. 14, and other like duties. And the exhortation is that each one should be contented with his appropriate sphere of service.—*Morus.*

In 1 Cor. xii. 28, we have another enumeration of church officers, in which we have no mention of deacons by that name, but are told of several gifts and employments, which do not belong to the gospel ministry. Of course they belonged to the order of deacons. And such of them as do not require miraculous powers, helps and governments for instance, are still the appropriate duties of deacons. The kind of government which either deacons or any others, are allowed by Christ to exercise in his church, may be learned from Mark x. 42—44.

In Eph. iv. 11, either the pastors and teachers were ministers and deacons, or the apostle in enumerating the gifts of the ascending Saviour, has wholly omitted the important gift of deacons.

In 1 Tim. iii. 4, 5, it is required that a bishop should know how to rule, (superintend, have the care of; *Robinson's Lexicon*,) his own house, that he may know how to superintend the church. In verse 8, the same qualification is required in a deacon, and therefore obviously for the same reason. Of course it is the duty of deacons to rule or superintend the church. In 1 Tim. v. 17, those who rule or superintend well are counted worthy of double honour. And one class of them more especially, viz. those who labour in word and doctrine. All the officers are to receive honour, but the ministers more. The others who rule well are the faithful and energetic deacons. In 1

Thess. v. 12, a similar regard is enjoined toward all the officers of the church, without any distinction in favour of ministers. Know them which labour with you, are over you, and admonish you.

That the deacons were to be in some way teachers is evident from the requisition that they should hold the mystery of the faith, that is, should understand even the difficult parts of the Christian doctrine.

In 1 Pet. iv. 10, 11, the apostle exhorts the officers of the church, or those who have gifts, under the common appellation of stewards of the manifold grace of God. He who preaches is to make the scriptures his guide. he who ministers, διακονει, or discharges the office of deacon, is to do his duty with energy and faithfulness.

Mosheim paraphrases the text, 1 Pet. v. 5. Ye deacons, perform cheerfully the orders of the presbyters. See Luke xxii. 26.

The brother mentioned in 2 Cor. viii. 18—20, was chosen (ordained, the same word is rendered in Acts xiv. 23,) to perform the office of a deacon, (Robinson's Lex.) in regard to a certain charitable contribution, that he might take off every appearance of evil, and prevent all foundation or even suspicion of reproach against the apostle. The service was performed by this deacon with Paul's advice and concurrence. Rom. xv. 25. So that Paul felt a responsibility in the business. But the care and labour rested on the deacon. *Ros. in loc.*

And this view of the office of deacon seems to me to be consistent with reason. According to the prevailing views of the office, it is at present a mere sinecure, nothing more than a title of honour. No important duties are assigned to it. Deacons perform, and are expected to perform, no labours, in consequence of holding their office. Of course the office itself has no honour, excepting what arises from the fact that churches generally choose respectable men for deacons. The men do not magnify their office by making it useful. But they dignify it, by holding it, otherwise it would fall into contempt. For it is impossible to make men long venerate that which does no good except by the personal character of those who hold it. But this exhibition of the office elevates the office by making it useful, and responsible, and essential to the well being of a church.

The view which I have given is that which was entertained in the ancient church. So says Dr. Dwight, Theol. IV. 293.—"Ancient ecclesiastical writers style deacons, ministers of the mysteries of Christ, of the episcopate, and of the church. They evidently sustained the character of assistants to the minister. This being admitted, the nature of the case may sufficiently explain the kind of assistance, from time to time, to be furnished."

All deacons who possess the qualifications which are pointed out by the apostle in 1 Tim. iii. and who have zeal to discharge this office as of the ability which God giveth, do in fact exemplify this view of the subject.

How many of our churches have occasion to bless God for sending them good deacons. When their minister has been inefficient and backward, or in feeble health, or removed by some of the vicissitudes of this changing world, their faithful and zealous deacons have come forward to make up the deficiency. And if blessed with a good minister, how have they strengthened his hands, and relieved his mind from a thousand cares and labours, and left him free to *give himself continually to prayer and the ministry of the word.* And in doing this, so far from pressing beyond the line of their official duty, they have rather been doing just what they were intended for by the great Head of the church. No good minister ever found intelligent deacons inclined to take upon themselves too much responsibility for the welfare of the church.

The deacons have, therefore, a real responsibility attached to their office. Take the case of a vacant church. It is evident that in such circumstances, the care of the church is thrown wholly upon the deacons. And this seems a wise provision. The pastoral office, being held for the most part by an individual, must be often vacant. But the deacons are more permanent, and are never all changed at a time. If a church has a good board of deacons, who take scriptural views of their office, the change of ministers will be far less injurious than is common. The deacons will still feel themselves responsible for seeing every good work go on just as if they had a pastor, so that they can deliver over the vacant church to their new pastor in as flourishing a state as they received it. They can take him by the hand, while he is yet ignorant of its condition. They can be his privy council, not a dead weight upon his hands, to be lifted and shoved along, but counsellors, zealous for the cause, ready to give an opinion, and willing to assume an independent responsibility, and prompt to discover and undertake every thing which needs to be done.—Thus all those two or three years of time will be saved, which are now so often lost by a new minister in becoming acquainted with the church, and acquiring a personal influence with them. Things which now go wholly by the personal influence and the personal efforts of the minister, would then be carried forward by the deacons.

The deacons are servants by way of eminence, where all are servants. Of course the idea is, that they are to be in a special sense the pillars of the church. And it is incumbent on them to go before the church in every Christian duty, and to superintend and manage all the concerns of the body corporate. They are like Selectmen, to manage the prudentials of the church. They are general standing agents, whose proper duty it is to superintend, ϖροστῆναι the affairs of the church. They are to be themselves the first to lead the way, and then to see that the rest follow. They are to take the lead in watching over the members, in promoting the edification of the stedfast, the discipline of the erring, and the restoration of the declining and backsliders. They should be the first to devise and set forward measures for all the operations of the church, both external and internal. They should be patterns of charity, zealous for the spread of the gospel, and skilful to devise and execute measures for that purpose. They ought to have the chief direction of all those operations by which the church seeks her own prosperity and increase. They should arrange and superintend the sunday school, and every other provision which the church makes for the religious instruction of the rising generation; appoint and conduct religious conferences and prayer-meetings, and in concert with the pastor, keep the whole of that machinery in vigorous motion; visit from house to house for the purpose of admonishing or encouraging the brethren, awakening the careless, and soliciting the attention of the indifferent. They ought to be qualified and always ready, to give instruction to inquiring sinners, to be the leaders and instructors of the newly converted, to teach them the way of godliness, and watch over them while their religious character is yet unestablished. They are also to feel that the care rests upon them, of having all the public services of the church conducted in an orderly and edifying manner, such as the sacraments, singing,

&c. In short, whatever is needed to be done for the church, to edify it, to purify it, to increase it, all excepting the pastoral care, and preaching, belongs to the deacons, as a part of their official duty.

It follows, that they are to know their own duty, and do it on their own responsibility. They have not, any more than ministers, any right to wait till some one stir them up, they are to go of their own sending, under the general authority of Jesus Christ. They have to answer for their discharge of the office which they have received.

It follows, that the office of deacon is one of great honour and importance. So important is it, that we may say with confidence, that most churches are like their deacons, and are what their deacons make them. The honour of the office has been destroyed by the prevailing notion, that the only proper business of the deacons is to serve tables. Some ministers are so afraid of encroachments upon their office, that they wish to make a very wide separation between themselves and all the other servants of their master. Of course they would confine the deacons to the bare service of the bread and wine, only perhaps calling on them now and then to make a prayer at a conference meeting. Of course the deacons, unless they have a great deal of grace, are very ready to give up the responsibility to be free from the labour. Or if they attempt any thing for the good of the church, they do it with fear and trembling, as if they laid themselves open to censure for going out of the bounds of their office.

It follows, that great care should be used in the selection of deacons. Churches should appoint their very best men, the most intelligent, active, and zealous members, the pillars of the church. A man is not fit for a deacon, barely because he is a sober, harmless sort of person, whom none looks up to, and whom of course no one envies. Nor because he can utter a decent prayer before a little meeting. The qualifications required for a deacon are set forth in scripture as almost wholly the same with those of a minister. Appointing a person to this office is therefore a vote of the church expressing three things, that in the judgment of the church he possesses those eminent qualifications required in scripture, that the church feels the need of additional service for its advancement, and that it is their pleasure to have this man serve them in some or all the duties that pertain to the office of deacon. And the acceptance of the office, when rightly understood, is an assumption of all its varied duties and responsibilities. It is a virtual promise to be devoted to the interests of the church, to be a gap-man always prepared to stand in the breach, a minute-man ready for service at a moment's warning, a servant at all work, whose duty it is, always to see what needs to be done for the good of the church, and always to do it.

It follows, that as the choice of a deacon should be a matter of deliberation, the publicly setting them apart should be a matter of solemnity. I do not myself see it as a matter of binding obligation that they should be ordained by the imposition of hands. But it is plain that it should be so solemn as to be an occasion long remembered.

It follows, as I think, that our churches do not employ deacons enough. They plainly do not have so many as are called for by the exigencies of the church. And none are put forward in the service of the church in various relations, who do in fact the work of deacons, without feeling the responsibilities of the office. A church ought to have as many deacons as are needed for the various exigencies of this age of religious action and religious commotion. To superintend the singing, the sunday school, the relief of the poor, the charities of the church, the young converts, the different sections of the church, discipline, visiting, conferences, serving tables, and every thing else which needs to be done, requires a number of deacons in every church, proportioned in some measure to the number of its members. It will be recollected that the church at Jerusalem chose seven *additional* deacons at one time. And if it should be said that our churches do not contain men enough, who possess the high qualifications required, the answer is, that most or all our churches do in fact have all these services performed in some way, and that by setting up a high standard of duty you engage conscientious men in greater efforts to approach the mark.

It follows, that our way of regulating the churches by a church committee is not exactly scriptural. The helps and governments mentioned by the apostle were undoubtedly the deacons. They are by this very office, the committee of the church. They are the helpers of the minister, and liable to be called out in every emergency. The government and increase of the church rests with them. If you wish to strengthen a church, get a well selected bench of deacons, give them a full view of their duties, their responsibilities, and their privileges, and then set them to their work unfettered by the notion that it is out of their place to do any thing but serve the bread and wine. And if your committee is not strong enough, add to their number in the regular way, by increasing the number of deacons.

It follows also, that as both ministers and deacons are the servants of the church, the church sustains a relation to its deacons in many respects the same with that which it holds to the minister. They are to obey them, to count them worthy of honour, if need be to support them while they devote themselves to the duties of their office. And if they are found unprofitable it is just as proper to dispense with their services. A deacon may be dismissed, like a minister, without even a censure on his moral character, simply because his services do not seem to be profitable to the church.

It follows, that we, who are ministers, ought to regard the deacons as our spiritual helpers, and throw upon their shoulders the care which belongs to them. They ought to take from us, or we ought to give up to them, much of the anxiety which now bows down our souls, and many of the labours which now absorb our time, or prevent our usefulness in our proper sphere.—A large proportion of those acts of ours which occasion disquietude, are acts which ought to be performed by the deacons. Another large portion of uneasiness would be prevented, if the deacons exercised a proper frankness, and assumed a proper responsibility, in advising with their minister, and keeping him suitably informed respecting the state of the people. Let these views of the office be received and acted upon, and how soon would our churches become like organized, active, and fearless squadrons in the army of the Lord Jesus.

J. L.

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*To the Editor of the Christian Spectator.*

In the Review of Mr. Lansing's Sermons, which appeared in the last October No. of the Christian Spectator, the reviewer, with other remarks, speaks in high commendation of the theology of the volume, stating that the doctrines insisted on are evangelical, and yet the *reverse* of that *ultra* evangelical system, which, besides other things savouring of heresy, maintains that no man is physically capable of obedience to the claims of God, and that the atonement of Christ is restricted to a chosen few.

From the contrast exhibited of the two systems, and the phraseology employed by the reviewer, I presume we may justly infer, that, in his opinion, the *ultra* evangelical doctrines are, to say the least, unscriptural, and actually impute to the moral administration of God something unequal and unjust. As some of the propositions or statements in the selections from the Sermons, and in the remarks upon them, seem to me alike objectionable, not to say, heretical, I will thank the reviewer to appear once more in the Spectator, and explain or harmonize the following sentiments.

Before I present the passages alluded to, permit me to observe that I have not seen the Sermons *in extenso*, but only so much of them as appears in connexion with the review.

On page 534 of the Christian Spectator, we have from the Sermons, as follows: "The ability of sinners, as well as their obligation, to repent, appears from the fact, that God has commanded them to repent. The command presupposes an ability, that constitutes the basis of obligation; for it is a dictate of common sense, that no one can be to blame for not doing, what he is in no sense able to do." To proceed a little in the same paragraph. —"We must conclude, therefore, since God has commanded men to repent, and has threatened them with his sore displeasure, if they do not repent, either that they are able to repent, and thence, are both formally, and actually, guilty for not repenting; or, we must adopt the only alternative, and implicate the rectitude of the Divine Being, in requiring of his creatures, under the most tremendous sanctions, the doing of impossibilities."

On page 536 of the Spectator, near the bottom, from the Sermons: "The apostle Paul, when speaking of the atoning sacrifice of Christ, observes, 'Whom God hath set forth, to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. To declare, I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." On the same page, from the Sermons: "We learn, not only, from the passage to the Romans noticed above, but also from various other portions of the Bible, that the benefits of the atonement are sure only to him "that believeth in Jesus." But if the *benefits* of the atonement can *then only* be enjoyed by creatures, as they *believe*, it is very evident that it enters *into no part of its nature*, to secure the salvation of a single individual, and much less then, can it have had for its exclusive end, a select and particular number. Its efficacy, in rendering the salvation of any one of the human family secure, lies *in the sovereign* and *glorious purpose*, and *will of God*." Same paragraph, a little further on. "It is then the *electing sovereignty* of God, by which the benefits of the atonement are rendered effectual to salvation in *any* case: *But for this all powerful and gracious interposition, the death of Christ notwithstanding, not one of the human family would ever have been saved*."

Page 537, at the top, from the Sermons: "Christ has died. He is offered to all men. All refuse to embrace him. God interposes, *by his gracious electing sovereignty*, and delivers all whom *it is his good pleasure to save*." Same page, near the top: "This view of atonement, not only, vindicates the *sincerity* of God, in inviting *all* men to come to Christ, that they may be saved, but also, leaves the sinner who rejects the offered salvation *without excuse*."

I could add one or two extracts more, on the subject of "man's *physical power* to obey God," his want of "*inclination*" to do so, and the "means by which God makes his people willing, and thus distinguishes them from those sinners, who persist in rejecting Christ;" but I judge the citations already made are sufficient to present a fair and rather continuous view of the doctrines taught in so much of Mr. Lansing's Sermons as the reviewer has selected for the subject of his remarks.—The system now before us is the following: that man by the fall has not lost the *physical power*, but only the *inclination*, to obey God; that, by reason of his *physical power*, he is justly commanded in the gospel to repent; that an atonement for sin has been made by Christ in behalf of all men; that, by virtue of the atonement, free pardon is tendered to every one that "believeth in Jesus;" that, hence, God is just, and all men, while impenitent and unbelieving, are guilty and inexcusable; and yet, "*that the efficacy of the atonement, in rendering the salvation of any one of the human family secure, lies in the sovereign and glorious purpose, and will of God. But for this all powerful and gracious interposition, the death of Christ notwithstanding, not one of the human family would ever have been saved.*"—This system is pronounced evangelical. In the main, or in many features of it, I readily admit it to be so, but in one or more members vitally important, it is distressingly encumbered, and thereby rendered in itself exceedingly inharmonious and conflicting.

Mr. Lansing and the reviewer talk of *physical ability*, *unlimited offers of mercy*, *matchless grace in electing love.* I ask, was ever a sinner brought to Christ, to repentance and salvation, by the exercise of his physical ability? What mean then to him *unlimited offers of mercy*, when he is never to feel on his heart the influence, the smallest influence, of that *matchless grace*, without which *all besides* is unavailing? Does not this system as effectually and necessarily consign him to perdition as if God had from eternity fixed his doom by an unconditional and unalterable decree? In our opinion, to speak of *another school*, although it may not accord exactly with the theology of what is commonly called the *New England school*, the system would be much more evangelical, did it maintain, that, with the provision of atonement for sin, the Holy Spirit knocks at every human heart, operates in convincing the world of sin, of righteousness, and a judgment to come, and that the guilt of final impenitence, is, not the neglect of an *imagined* ability, which never did, and never can, do any thing towards the salvation of man, but a criminal and ungrateful *despite* to the *Spirit of Grace.*

The reviewer intimates harsh things of the *ultra* evangelical system, as that, when carried out into its extreme results, it is the most dangerous and deadly of all heresies, &c. Now, so far as the equity of God's moral government, and his goodness also, is concerned, I cannot, for my part, distinguish between the bearings of the two systems. What is the difference in point of justice, between restricting the benefits of the atonement of Christ, *originally* and *prospectively*, to a chosen *few*, and—after it has been proclaimed with a voice from heaven, that the atonement was made for *all—still* restricting its benefits, *physical power and the death of Christ notwithstanding*, to a chosen *few*, whom *only* it is the gracious purpose of God, *by his electing sovereignty*, to save?

Will the reviewer—if he cannot, will Mr. Lansing, be so good as to split this hair? I confess I cannot.

Πρεσβύτερος.

## REPLY TO Πρεσβύτερος.

Πρεσβύτερος asks, "Was ever a sinner brought to Christ, to repentance and salvation, by the exercise of his physical ability?" We answer—for ourselves, not for Dr. Lansing—certainly; never was a sinner brought to Christ in any other way than in the exercise of his physical ability. His coming to Christ, his repenting, is as truly an operation of the moral powers which he has possessed all his days, as any other act of his life. Dr. Lansing[*] expressly guards against any misconstruction on this point, by declaring that whatever may be the operation of the Holy Spirit on the mind of the penitent, it is not such as in any wise to increase or impair his moral freedom.

He asks next, "What mean then to him *unlimited offers of mercy*, when he is never to feel on his heart the influence, the smallest influence of that *matchless grace*, without which all besides is unavailing?" We answer, These unlimited offers of mercy mean all that the language can mean—quite as much, surely, as the language means in the system which our correspondent, if we understand him, has embraced. They mean that the salvation of the sinner depends on the question whether he will be reconciled to God—a question which he must and will decide for himself in the exercise of his physical ability. God sincerely wills the acceptance of these offers on the part of the sinner. The sinner is a complete moral agent, and as such, in every respect qualified to accept of these offers, and, therefore, whether there be or be not, any superadded influence of grace, the question of his salvation is fairly presented to his decision. The mere certainty that a fair offer will be rejected, by a complete moral agent, cannot affect the propriety of making it, so far as this propriety depends on the powers of the agent. Whether it be consistent with God's moral perfection, to make offers of mercy to such agents which he knows beforehand they will reject, is entirely another question from that which respects their ability to accept of these offers; and that question Πρεσβύτερος may answer for himself on his own principles.

He asks again, "Does not this system as effectually and necessarily consign him to perdition as if God had from eternity fixed his doom by an unconditional and unalterable decree?" We answer, The sinner's perverseness of heart will indeed, (not by physical necessity,) without the interposition of grace, result in perdition. Still, if he is lost, he consigned himself to perdition, in the exercise of his voluntary agency, choosing to do evil, and refusing to do well.

He goes on to say, "In our opinion, to speak of *another school*, although it may not accord exactly with the theology of what is commonly called the *New England school*, the system would be much more evangelical, did it maintain, that, with the provision of atonement for sin, the Holy Spirit knocks at every human heart, operates in convincing the world of sin, of righteousness, and a judgment to come, and that the guilt of final impenitence, is, not the neglect of an *imagined* ability, which never did, and never can, do any thing towards the salvation of man, but a criminal and ungrateful *despite* to the *Spirit of Grace*." We reply, The system which *we* hold, and we are not prepared to ascribe any other system to Dr. Lansing, *does* "maintain that with the provision of atonement for sin, the Holy Spirit knocks at every human heart, operates in convincing the world of sin, of righteousness, and a judgment to come, and that the guilt of final impenitence is, not the neglect of an "*imagined* ability," but the neglect of a real ability to repent and obey, in the exercise of which the sinner might have wrought out his own salvation, *and* "a criminal and ungrateful despite to the Spirit of Grace." Πρεσβύτερος speaks of an "*imagined* ability." We know not what he means. If he means to deny that man *has* the physical ability to obey God, we cannot but think that he must find his own system "distressingly encumbered, and thereby rendered in itself exceedingly unharmonious and conflicting." If he means to deny that this physical ability is actual ability, we are still more at a loss to imagine what other ability can be asked for than that which is expressly described as including every thing necessary to obedience except simply that disposition or willingness to obey which is obedience itself. If man has not the powers of a complete moral agent without the provisions of gospel grace, how does the gospel find man a sinner? And if not a sinner without grace, grace is no more grace.

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[*] See Lansing's Sermons, p. 69. Ch. Spectator, 1826. p. 538.

Our correspondent asks once more, "What is the difference, in point of justice, between restricting the benefits of the atonement of Christ, *originally* and *prospectively*, to a chosen *few*, and—after it has been proclaimed with a voice from heaven, that the atonement was made for *all—still* restricting its benefits, *physical power and the death of Christ notwithstanding*, to a chosen *few*, whom *only* it is the gracious purpose of God, *by his electing sovereignty*, to save?" If we may be allowed to answer this inquiry after "the New England" method, we would ask, Are all men actually saved by the atonement of Christ? And if not, "What is the difference, in point of justice, between restricting the benefits of the atonement of Christ, *originally* and *prospectively* to a chosen *few*, and—after it has been proclaimed with a voice from heaven, that the atonement was made for *all—still* restricting its benefits," the knocking of the Holy Spirit, "and the death of Christ notwithstanding, to a" "*few*" who *alone* are *made* at *last* the subjects of salvation? *This* question surely it is not difficult to answer. The difference, if there be any, is not very recondite. In the former case, those who are lost are lost not because in the exercise of a perfect freedom of action, they rejected a complete atonement, for there was no atonement for them to reject. In the latter case they are lost because when a free salvation was provided, and when the Holy Spirit knocked at their hearts, they still rejected the complete and full atonement. Let our friend apply just this answer to the question which he has stated, and judge if the answer does not square equally well with that question and with this.

But there is another, and a more strictly accurate answer to this question. "In point of JUSTICE," there is no difference between an atonement limited in its nature and an atonement limited in the ultimate application of its benefits; neither of them can be properly charged with injustice. Our objection to the doctrine of a limited atonement is not that it involves the character of God in any imputation of injustice, but that a limited atonement and unlimited offers of salvation are inconsistent with each other, the former proving the insincerity of the latter. If the human race are *justly* exposed to the penalty of the law, then those who suffer that penalty suffer justly;—God may save as many or as few as he sees fit, and who shall charge him with injustice towards those whom he does not see fit to save? God may provide an atonement for the elect, while he makes no such provision for the non-elect,—as *justly* as he may provide an atonement for the whole human race, while he leaves the whole race of sinning angels to their doom. And so, supposing an atonement to have been provided in its design unlimited, and in its nature sufficient for the whole family of man, who shall charge God with injustice though the moral character of one man is permitted to be formed by the polluting and debasing influences of heathenism till he is "given up to vile affections," abandoned "to a reprobate mind," and "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness," while another man is placed in the congregation of Πρεσβυτερος, and subjected to the powerful and searching ministrations of the gospel, till Christ is formed within him the hope of glory. Shall God be condemned because he makes the American to differ from the Hindoo—the follower of Jesus from the "earthly, sensual, devilish" worshipper of Brumhu? One man is saved and another man is lost under the government and providence of God; and however the difference may be effected, whether simply by a difference in circumstances and the agency of means, or by a difference in the bestowal of special spiritual influences, he who is lost perishes in his iniquity, and he who is saved is saved because by the grace of God he has been made meet to be a partaker of the inheritance of the saints in light.

But the doctrine of a limited atonement is part of a "system;" and the doctrine of a general atonement, as we hold it, is part of another system. And between the two courses of procedure which these *systems* ascribe to God, there is, we think, a difference in "point of *justice*." One system, "when carried out into its extreme results," declares that all men are born physically incapable of obedience to God; that for the want of an obedience which it is in the nature of things impossible for them to render, they are all condemned; that for a portion of the human race God has provided an atonement; that the benefits of this atonement, in its nature restricted to a few, are offered to all; finally, that those for whom the atonement was provided are made the subjects of a change in their physical capacities, and thus differ from the rest of mankind who perish under a doom from which—in the whole course of their existence—it was never for a single moment in any sense possible for them to escape. The other system declares that all men are fully capable of obedience to God; that they are all free and voluntary sinners against God, and thus involved in a righteous condemnation; that God has provided an atonement adequate to the salvation of all, and offers to all the benefits of this full atonement on the simple and—in the nature of things—indispensable condition of repentance and faith; and finally, that under the wise and sovereign providence of God which orders all events, some men, in the free exercise of their moral faculties, and constrained by the motives of the gospel, do repent and return to God, giving glory to him who hath redemed them by his blood and renewed them by his Spirit, while other men, in the free exercise of their moral faculties, and constrained by "the world and the things that are in the world," do refuse to repent, and in thus persevering in their transgressions do go to inherit a retribution as righteous as it is terrific.

Surely it needs no "hair-splitting" acuteness to discriminate between systems so widely different as these.

# MISCELLANEOUS COMMUNICATIONS.

A writer under the signature of V. in the Spectator for February and March, seems to think that Walker's Dictionary is good authority for pronunciation, but not for orthography. On this subject there is error or deception in public opinion, more extensively mischievous to the language and literature of this country, than any that has prevailed within the memory of man. I have therefore thought it a duty to seek for correct information on the subject, and to lay it before the public. From three gentlemen of education, who have visited England, within three years past, and who have been particular in their inquiries and observations, relative to a standard of pronunciation, I have obtained the following information.

Some gentlemen in England when asked whether Walker is their standard, have replied in the affirmative, but they acknowledge they do not follow him in some part of his notation. Other gentlemen when asked the question, have expressly denied that Walker is their standard—and others speak of Walker's Dictionary with pointed disapprobation. All gentlemen agree, that the only standard of pronunciation generally admitted, is *the usage of respectable people*, which is to be learned in good society. All the American gentlemen I have conversed with on the subject, say that Walker's pronunciation differs in many points, from the usage. Even Sheridan's *chu* or *tshu*, in such words as *nature*, *virtue*, is now considered as vulgar: elegant speakers having frittered it away, or softened it down to *natyur*, *virtyu*—and a large proportion of the stage cant in Walker's notation is wholly neglected.

Perhaps a better view of the facts cannot be presented to the reader than the following, which is taken from the Dictionary of Stephen Jones, of London, author of the New Biographical Dictionary, the History of Poland, &c. This gentleman published a Dictionary a few years after Walker's appeared, evidently with a view to correct his errors. A gentleman who has compared the two works by numbering the differences of notation, and what are considered errors, in a great number of pages, and taking the average as the basis of the estimate, finds that Jones considers as errors and rejects about *seven thousand* of Walker's notations of vowels *in four classes of words only;* and the whole number including unaccented vowels, not reducible to any class, amounts probably to *ten thousand.* In most of these instances of correction, Jones' notation accords with the general usage of respectable men in England, and gives almost precisely the pronunciation in which the children of this country have been instructed ever since the revolution. This statement may be relied on as substantially correct.

From these facts it appears, that if Walker's scheme of pronunciation was correct when first published, forty years ago, which it probably was not, yet it does not now exhibit the usage of the respectable part of the English nation; and the use of it in this country is certainly corrupting the pronunciation to an immense extent. That scheme carried to its full extent would be a greater inroad upon the genuine purity of our language than any which has taken place since the Norman conquest. It would not only corrupt the language by multiplying its anomalies, already frightfully numerous, but would introduce a most inconvenient and mischievous difference between the language of this country and of England.

I have only to add, that these facts show most prominently how liable the people of this country are to be imposed on by foreign writers, reviewers, and booksellers.

**Franklin.**

## THEOLOGICAL COLLECTIONS.

### PRESIDENT EDWARDS ON REVIVALS.

There is a fashion in the reading, as in the other pursuits of men. Books are sought because they are read; or are neglected because they have ceased to be the subjects of familiar reference and remark. Thus it often happens that new and inferior productions are bought off by dozens to gratify a curious public, while the better treatises of a former day, on the same subjects, lie unthought of upon the shelf. The mines which our fathers wrought are abandoned, not because they have been exhausted, nor because richer ones have been opened, but only because the multitude are not seen as formerly thronging about them. This, it is apprehended, is beginning to be the fact, in regard to some of the best treatises of our immortal Edwards, and particularly his "Thoughts on the Revival in New-England." In these "times of refreshing," it is no doubt a primary duty of the church and particularly of her ministers to be intimately acquainted with the truth of God on a subject so unutterably important, and concerning which, as all acknowledge, errors abound. Various are the publications of the day, which have this for their object; and many of them are useful; but I have found scarcely a valuable thought in them all which is not contained in the treatise of President Edwards, and which is not here elucidated with the precision and force for which his writings are distinguished. Memorable was the occasion of this treatise. The revival had been in progress about eight years, and was now prevalent in every considerable section of New-England. It had been preceded by a general and long continued declension, and having commenced, it soon became rapid, powerful, and extensive, beyond example in this or almost any country. From the influence of both these causes the minds of men were not, in general, prepared duly to estimate it. In some, it excited only wonder, doubt, and opposition; while the zeal of others was mingled with ignorance, pride, censoriousness, wild extravagance, and a self-willed spirit of separatism. Not only men of sceptical views and dissolute habits, but respected ministers of the gospel, and revered civil magistrates were arrayed on the side of the opposition; and opposition, served only to embitter the zeal, and confirm the errors of the misguided, among its advocates. It was in these circumstances, that President Edwards appeared before the public in the work which has been named. The occasion demanded all the wisdom, piety and experience, for which he was even then renowned; and is enriched with them all. The occasion is past; but the "Thoughts" which it produced remain; and, though too little known, they must survive while the history of revivals shall be traced. Especially pertinent as they were to the day in which they were written, they are yet in general applicable to scenes of revival now, and are even more interesting on account of their reference to a state of things then existing, than they could be in a form of more abstract discussion.

The work is divided into five parts :—errors in judging of the revival—obligations on all to acknowledge and promote it—particulars in which the subjects and promoters of it have been injuriously blamed—what things should be corrected or avoided in promoting it—and what should be done to promote it. It is not my design to give a more particular analysis of the work. To those who own it, this would be needless, and to others, it would be unsatisfying.—My wish is to recal it to the attention of Christians—and particularly to recommend it to the careful perusal of Christian ministers. There are, however, a few particulars, concerning which, it may not be impertinent to permit it to speak directly, through the medium of these pages, to readers who have not the work at hand.

1. President Edwards insisted that the Scriptures be made the standard in judging of revivals. Some erred, in forming their judgment *a priori*, without reference to the Scriptures as their rule ; and because the effects which they saw, or the manner in which those effects appeared to be produced, or the instruments and means employed, did not accord with their preconceived opinions, they condemned the work as a false pretence, or a fanatical delusion.—They set up a "rational scheme" of religion as their standard, and so found nothing "sober and solid" in the revival ;—"nothing but flash and noise," "transports of zeal and flights of passion ;"—or their judgment was decided merely by the effects on the bodily frame of some of the subjects, or by a comparison of other circumstances of the work, with those which history or observation had connected with fanaticism ;—or, more generally, they neglected to distinguish the good from the bad, and rejected the work on account of things which were merely accidental to it. In such errors of a former day, it is not difficult to trace the thoughts of many who discredit the revivals of the present time. The last especially, I apprehend, is unhappily common not only among avowed unbelievers, but also among serious hearers of the gospel. They have witnessed the scenes of revival—they have found the goodness of many like the morning cloud soon vanishing away—they have observed the fervor of accredited professors of religion gradually declining into spiritual indifference and worldly conformity ;—they have every year found new evidence of self-delusion which originated in a state of prevalent religious excitement ; and in view of these results, the desire for a recurrence of such an excitement, if it struggle for a doubtful existence in their bosoms, has no practical energy there. Would such persons candidly consider the unquestionable "fruits of righteousness," which remain ; would they distinguish the good from the bad ; would they compare the character of churches blessed with revivals at this day, with the mingled features of the church as drawn in the scriptures, under the first outpouring of the Spirit, instead of being "shut up in unbelief," they might be found "waiting for the promise of the Father." Pertinent to such persons is the appeal of President Edwards, when, having described the change in the moral aspect of New-England, he says,

"Is it not strange that in a Christian, orthodox country, and such a land of light as this is, there should be many at a loss whose work this is, whether the work of God, or the work of the Devil? Is it not a shame to New-England, that such a work should be much doubted of here? Need we look over the histories of all past times, to see if there be not some circumstances and external appearances that attend this work, that have been formerly found among enthusiasts? Whether the Montanists had not great transports of joy, and whether the French Protestants had not agitations of body? Blessed be God, he does not put us to the toil of such enquiries. We need not say, who shall ascend into heaven, to bring us down something whereby to judge of this work. Nor does God send us beyond the seas, nor into past ages, to obtain a rule that shall determine and satisfy us. But we have a rule near at hand, a sacred book, that God himself has put into our hands, with clear and infallible marks, sufficient to resolve us, in things of this nature; which book, I think, we must reject, not only in some particular passages, but in the substance of it, if we reject such a work as has now been described, as not being the work of God. The whole tenor of the gospel proves it; all the notion of religion, that the Scripture gives us, confirms it."

It was the hope of President Edwards, that the revival in his day, was only the commencement of a new and permanently happy state of the church; and that the evidences of human weakness which then appeared, were designed, in the wisdom of God, as needful and salutary admonitions to his servants, in the continuance and progress of his work. This hope is found to have been not entirely vain. The irregularities of that day have undoubtedly served to promote the wise conduct and happy results of revivals since—yet probably human weakness can never be entirely separated from God's most gracious operations. Were this duly considered, it would render us slow to discredit the genuineness of a revival, or the piety of those who have instrumentally promoted it, merely because, in our view, it has been attended with indiscretions—while it would also render us cautious, in circumstances of strong excitement, lest our indiscretions should hinder or dishonour what we believe to be God's work.

"It surely cannot be wondered at, by considerate persons," says our author, "that at a time when multitudes all over the land have their affections greatly moved, numbers should run into many errors and mistakes with respect to their duty, and consequently into many acts and practices that are imprudent and irregular. I question whether there is a man in New-England, of the strongest reason and greatest learning, but what would be put to it, to keep master of himself, thoroughly to weigh his words and consider all the consequences of his behaviour, so as to conduct himself in all respects prudently, if he were so strongly impressed with divine and eternal things, and his affections so exceedingly moved, as has been frequent of late among the common people. How little do they consider human nature, who look upon it so insuperable a stumbling block, when such multitudes of all kind of capacities, natural tempers, education, customs, and manners of life, are so greatly and variously affected, that imprudencies and irregularities of conduct should abound; especially in a state of things so uncommon, and when the degree, extent, swiftness, and power of the operation, are so very extraordinary, and so new that there has not been time and experience enough to give birth to rules for people's conduct, and so unusual, in times past, that the writings of divines do not afford rules to direct us in such a state of things."

2. President Edwards urged the importance of a clear elucidation and a bold and pungent application of evangelical doctrine in revivals of religion. There is a growing apprehension, in some of the enlightened friends of evangelical religion, that there is a defect of solid instruction in some of the revivals of the present day. The doctrinal

preaching under which revivals twenty years ago were so happily conducted, and by which they have resulted in substantial fruit, it is said, is now scarcely to be endured. Something more heart-stirring is demanded. How extensively there is cause for this complaint I am by no means competent to decide.—That there may be a religious excitement prevalent among a people, without a distinct and deep impression in their minds, of those doctrines which are most essential to the system of evangelical truth cannot be doubted. Let their attention be frequently summoned to glowing descriptions of a state of religious excitement in their vicinity; let them be made to regard this as the most important of blessings; let strong appeals be made to their hopes and fears concerning their experience of it; when individuals receive the impression let every advantage be taken of human sympathies to extend the feeling; when the alarm is spread let the conditions of acceptance with God be announced in the most general and undefined terms, and be urged by every motive that can be brought to bear upon the selfishness of the heart, and at the same time let those truths concerning the character and government of God, and the nature of evangelical obedience to which the selfishness of the heart is repugnant, be kept out of sight or slightly considered, and it is natural to suppose that, if some are truly converted, the greater part, though excited, interested, and in some respects changed, are yet not renewed in knowledge after the image of God. Their fears have been awakened; their consciences have been burdened; a peaceful transition at the knowledge of a compassionate Deliverer has been felt; a flow of gratitude and joy has succeeded, and a hope of salvation has been conceived, while that same selfishness which, from the dawn of life, has been the germ, the essence, the pervading principle, of their sin, remains in full strength to urge them onward, when the first transports of false affection are over, in a course of more decent, perhaps, but more dangerous, because less suspected, apostasy from God. When sinners are born again, it is "with the word of truth." Holy feeling is never an unaccountable effect without the mind's perceiving an adequate object. Its foundation is enlightened principle. Not only the general character, but the particular shape and form, in every feature and line of God's image, is received from the impression of God's word. It is the letter of recommendation, written by the Spirit of the living God, and by the instrumentality of the messengers of his truth, upon the fleshly table of the heart. Whether the truth be ministered clearly, powerfully, and in its native symmetry and connexion, or partially, feebly, and incoherently, such will be "the image and superscription;" or if the mass be only melted and agitated with no impression of truth, but only of sectarian prejudices, airy visions, or doctrines of men in hostility to the government of God, such also will be the character of the man.

There is, however, a kind of preaching called doctrinal, which though evangelical truth be the subject, is little calculated to promote a revival. It is clear, and correct, and learned; but it wants application, and warmth, and life. If philosophical speculation; or curious disquisition; or elaborate discussion of acknowleged truths; or mere discussion of any kind, be meant by doctrinal preaching, there is no congregation in a season of spiritual revival that would welcome it. Both their consciences and their condition at such a time most solemnly demand that the preaching be plain, pungent and affectionate—that the doctrines of the gospel be preached in their simplest form, enforced by their native authority, and applied in their most direct and powerful bearing upon the conscience and the heart.—And what though a minister of Christ at such a time be not satisfied with a formal announcement of a part of divine truth twice upon the Sabbath; what though he be anxious to avail himself of the natural sympathies and social feelings of his people to gain their attention to the truth, and procure its access to their minds; what though he have reference to all the principles of our nature, and to the particular habits, prejudices and feelings of individuals, in arranging the times and circumstances of his applications to them; does he not, in this, fall in with the general scheme of the moral government of God, in the adaptation of motives to the constitution of the human mind? Does he not comply with the injunction, "Be ye wise as servants," and the apostolic example, of "becoming all things to all men, if by any means he may save some?"

But I have already detained the reader too long from the intended reference to the sentiments of Edwards. In his day it was a subject of complaint, "that ministers addressed themselves rather to the affections of their hearers than to their understandings, and endeavoured rather to raise their passions by an earnest and affectionate manner, than by clear reasoning to inform their judgment." To which he replies:

> "I am far from thinking that it is not very profitable for ministers in their preaching, to endeavour clearly and distinctly to explain the doctrines of religion and unravel the difficulties that attend them, and to confirm them with strength of reason and argumentation; and it is very probable that this has been of late, too much neglected, by many; yet I believe that the objection is in a great measure built on mistake.—They go away with a wrong notion, that think that those preachers cannot affect their hearers, by enlightening their understandings, that do not do it, by such a distinct and learned handling of the doctrinal points of religion, as depends on human discipline or the strength of natural reason, and tends to enlarge their hearer's learning and speculative knowledge of divinity. The manner of preaching without this, may be such as shall tend very much to set divine and eternal things in a right view, and to give the hearers such apprehensions of them as are answerable to the real nature of things. Not only the words that are spoken, but the manner of speaking, is one thing that has a great tendency to this. I think an exceeding affectionate way of preaching about the great things of religion, has in itself no tendency to beget false apprehensions of them; but on the contrary a much greater tendency to beget true apprehensions of them, than a moderate, dull, indifferent way of speaking of them. An appearance of affection and earnestness, if it be very great, yet if it be agreeable to the nature of the subject, and there be no appearance of its being feigned, has so much the greater tendency to beget true ideas of the subject spoken of: and that for this reason, that it does in fact more truly represent it—than a more cold and indifferent manner. And I do not think that ministers are to be blamed for raising the affections of their hearers too high, if that which they are affected with be only that which is worthy of affection, and their affections are not raised beyond a proportion to its importance."

3. President Edwards felt the importance of urging upon sinners generally, and particularly upon awakened sinners their obligation of immediate repentance. Some ministers, he remarks, were blamed for speaking terror to those who were already under great terror, instead of comforting them. In what manner they incurred this censure we are not left in doubt. The reply which follows, presents them to us, urging their anxious hearers to submit themselves with no delay to

God according to the gospel—allowing them no excuse, no compromise, no resting-place, in their rejection of the only Saviour—but persuading them by every motive of fear and of hope, of duty and of safety, immediately to yield themselves, in penitent submission, to God, with faith in his Son.

"Why," he forcibly remarks, "should we be afraid to let persons, that are in an infinitely miserable condition, know the truth, or bring them into light, for fear it should terrify them. It is light that must convert them if ever they are converted. The more we bring sinners into light, while they are miserable and the light is terrible to them, the more likely it is, that by and by, the light will be joyful to them. The ease and comfort, that natural men enjoy, have their foundation in darkness; therefore as that darkness vanishes, and light comes in, their peace vanishes and they are terrified. But that is no good argument why we should endeavour to hold them in darkness, that we may uphold their comfort. The truth is, that as long as men reject Christ, however they may be awakened, and however conscientious and laborious they may be in religion, they have the wrath of God abiding on them, they are his enemies and the children of the devil; and it is uncertain whether they shall ever obtain mercy. God is under no obligation to show them mercy, nor will he be, if they fast and pray never so much; and they are then especially provoking God under these terrors, that they stand it out against Christ, and will not accept an offered Saviour, though they see so much need of him. And seeing this is the truth, they should be told so, that they may be sensible what their case indeed is.—Indeed something else beside terror is to be preached to them. The gospel is to be preached to them. Sinners at the same time that they are told how miserable their case is, should be earnestly invited to come and accept of a Saviour, and to yield their hearts to him, with all the winning, encouraging arguments that the gospel affords. But this is to induce them to escape from the misery of their condition, not to abate their uneasiness and distress while they are in it. Comfort is to be offered to them in Christ, on condition of their flying *from their present miserable* state, to him; but comfort is not to be administered to them *in their present state*, as any thing they have a title to while out of Christ. No comfort is to be administered to them from any thing *in them*, any of their qualifications, prayers or performances, past, present, or future; but ministers should, in such cases, strive to their utmost, to take all such comfort from them, though it greatly increase their terror. A person that sees himself ready to sink into hell, is ready to strive some way or other to lay God under obligation to him; but he is to be beat off from every thing of that nature, though it greatly increases his terror to see himself wholly destitute, on every side, of any refuge, or any thing of his own to lay hold of; as a man that sees himself in danger of drowning is in terror, and endeavours to catch hold of every twig within his reach, and he that pulls the twigs away increases his terror; yet if they are insufficient to save him, and prevent his looking to that which will save him, to pull them away, is necessary to save his life. If sinners are in distress from any error, that is to be removed. If they are in terror from an apprehension that they have committed the unpardonable sin, or that those things have happened to them, that are certain signs of reprobation, or any other delusion, such terrors have no tendency to do them good. They arise from temptation and not from conviction. But that terror which arises from conviction or a sight of truth, is to be increased; for those that are most awakened, have great remaining stupidity; they have a sense of but little of that which is; and it is from remaining blindness that they see no more; and that blindness is a disease which we ought to endeavour to remove. I am not afraid to tell sinners that are most sensible of their misery, that their case is as miserable as they think it to be, and a thousand times more so; for this is the truth: and it seems to me, such truth is never more seasonable than at such a time, when Christ is beginning to open the eyes of the conscience. Ministers ought to act as co-workers with him —to take that opportunity when the light has begun to shine, to remove all obstacles and use all proper means, that it may come in more freely, and the work be done thoroughly then. And experience abundantly shows that to take this course, is not of hurtful tendency, but very much to the contrary. I have seen in very many instances, the happy effects of it, and oftentimes a very speedy happy issue, and never knew any ill consequences, in case of real conviction, and when distress has been only from thence."

It is pleasing to mark the entire harmony of judgment and practice between the most honoured instruments of divine grace in a former age and the present, in this vitally important concern; and it is equally wonderful and lamentable that any of the ministers of Christ should venture to disregard not only their united testimony, but the corresponding testimony of Christ and his apostles, by giving directions to the anxious of their charge, different from those which are, in this manner, commended to them, or by neutralizing these, by explanations and additions for which they have no divine warrant, and this in accommodation to those sinful principles and delusive confidences which it is the object of the Holy Spirit to destroy, and which must be destroyed in order to the submission of the sinner to God.

4. President Edwards insisted upon the importance of inculcating practical and social duties in revivals of religion. So ably has this been illustrated, in late numbers of the Christian Spectator, that I should have omitted it here, except for the sake of adducing the authority of Edwards.

"It is incumbent upon God's people at this day," he remarks, "to take heed, that while they abound in external duties of devotion, there be a proportionable care to abound in moral duties, such as acts of righteousness, truth, meekness, forgiveness and love towards our neighbour; which are of much greater importance in the sight of God than all the externals of his worship. Of this our Saviour was particularly careful that men should be well aware of it. Matt. ix. 13. *But go ye and learn what that meaneth, I will have mercy and not sacrifice.* External acts of worship are only shewing our religion by words; but he that shews religion, in the other sort of duties, shews it in deeds. And though deeds may be hypocritical as well as words: yet in themselves they are more important, for they are more profitable to ourselves and our neighbour. They also put more honour upon God, because there is greater self-denial in them. The external acts of worship are the cheapest part of religion and least contrary to our lusts. The difficulty of thorough, external religion does not lie in them. Let wicked men enjoy their covetousness and their pride, their malice, envy and revenge, and their sensuality and voluptuousness, in their behaviour amongst men, and they will be willing to compound the matter with God, and submit to what forms of worship you please, and as many as you please; as is manifest in the Jews of old, in the days of the prophets, and the Pharisees in Christ's time, and the Papists and Mahometans at this day.——At a time when there is an appearance of the approach of any glorious revival of God's church, God does especially call his professing people to the practice of moral duties. Isai. lvi. 1, Thus saith the Lord; keep ye judgment and do justice; for my salvation is near to come and my righteousness to be revealed. So when John preached that *the kingdom of heaven was at hand*, and cried to the people, *Prepare ye the way of the Lord, make his paths strait*, and the people asked him, *What they should do?* he answers, *He that hath two coats let him impart to him that hath none, and he that hath meat, let him do likewise.* When the publicans said, *What shall we do?* he answers, *Exact no more than that which is appointed you;*—and to the soldiers asking, *What shall we do?* he replies, *Do violence to no man, neither accuse any falsely; and be content with your wages.* God's people at such a time as this, ought especially to abound in deeds of charity. We generally in these days seem to fall far below the true spirit and practice of

Christianity, with regard to this duty, and seem to have but little notion of it, so far as I can understand the New Testament. At a time when God is so liberal of spiritual things, we ought not to be sparing of our temporal things. If God's people in this land, were once brought to abound in deeds of love, as much as in praying, hearing, singing, and religious meetings, it would be a most blessed omen. Nothing would have a greater tendency to bring down the God of love from heaven to earth. So amiable would be the sight, in the eyes of the loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven, to set up his tabernacle with men on earth, and dwell with them. I do not remember ever to have read of any remarkable outpouring of the Spirit, but what was attended with an abounding in this duty. So we know it was with that great effusion of the Spirit that began at Jerusalem. And it is foretold that God's people shall abound in this duty in the time of the great outpouring of the Spirit that shall be in the latter days. "The vile person shall no more be called liberal, nor the churl said to be bountiful. But the liberal deviseth liberal things, and by liberal things shall he stand."

To these convincing remarks I would only add that the circumstances of awakened sinners, not less than those of professed Christians demand, in a season of revival, the inculcation of this class of duties. It is to be feared that in this country, and among the friends of revivals, the number is not small of persons who are satisfied with a cheap religion. Like the ancient Jews they are regular in their devotions, they seek the Lord daily; they take pleasure in appearing at his house and learning his truths; they have gratifying views, discoveries, and feelings, and claim to be a religious class of people; but like those Jews they are uncharitable and unkind, they are wrathful and revengeful, they are greedy of gain and unjust in their measures of obtaining it, they are unfeeling to the poor and unwilling to impart liberally for their relief, they refuse their aid to public charities or they give leanly and grudgingly. No wonder that the religious powers and enjoyments of such persons are transient. They may ascribe the cause to their unfavourable circumstances, and such imperfection as is common to the sincere; but the evil lies deeper. They have never made choice of the true religion as the business of their lives. The love of gain, the love of ease, the love of esteem, or in some other form the love of the world, is their ruling principle. They have not understood the nature of that service in which they have professed to engage. They have not pondered as they ought to have done on the self-denial which it involves. And to prevent so terrible a delusion it is most solemnly incumbent upon the teachers of religion to explain and urge those principles of the gospel according to which "he shall have judgment without mercy who hath showed no mercy"—"he shall not be forgiven of God who does not heartily forgive his fellow-men"—and if any man love the world the love of the Father is not in him. In seasons of revival, when the minds of men are open to impression; when the character of their religion is formed, and their hopes for eternity are conceived, it is especially important that the indispensible fruits, as well as the distinctive feelings of repentance be explained and enforced.

5. President Edwards did not hesitate, when the cause of truth evidently demanded it, to expose the errors and irregularities of good men in the conduct of revivals. He was not indeed insensible to the delicacy of his office, nor to the tenderness and caution which it demands. He has left his decided protest against the habit of carelessly and unfeelingly discanting on the indiscretions of men attendant

on an acknowleged work of God—a protest applicable, probably, in every revival to some, who would be numbered among its friends, but who too little consider either the spirit by which they are actuated, or the influence which they exert.

> "Instead of coming to the help of the Lord," he says, "we shall actually fight against him, if we are abundant in insisting on, and setting forth the blemishes of the work, so as to manifest that we rather choose and are more forward to take notice of what is amiss, than what is good and glorious in the work. Whatever errors many zealous persons have run into, yet if the work, in the substance of it, be the work of God, then it is a joyful day indeed; it is so in heaven, and ought to be so among God's people on earth. The imprudencies and errors of poor fallible worms do not prevent great rejoicing in the presence of the angels of God over so many poor sinners that have repented; and it will be an argument of something very ill in us, if they prevent our rejoicing. Who loves in a day of great joy and gladness to be much insisting on those things that are uncomfortable? Would it not be very improper on a king's coronation day, to be much in taking notice of the blemishes in the royal family? We have an account how, at the restoration of the church of Israel, after the Babylonish captivity, and at the time of the feast of tabernacles, many wept at the faults found amongst the people, but were reproved on that account. *Nehemiah, Ezra, and the Levites, said unto all the people, this day is holy unto the Lord your God—mourn not, nor weep—for the joy of the Lord is your strength.*"

Still he speaks of the error of those who had been so prejudiced by the clamour concerning irregularity as to impute whatever was said about them to feelings of hostility—remarks that "if we look back into the history of the church of God we may observe that it has been a common device of the devil, in order to overset a revival of religion, when he can keep men secure no longer, to drive them into extravagances"—and while he disclaims "the authority to admonish" he entreats his brethren, "by the love of Christ, calmly to weigh what may be said to them by one of their hearty and fervent friends, (although an inferior worm) in giving his humble opinion concerning the errors that had been committed." In speaking of those errors, he remarks:

> "Many have been deceived by drawing false conclusions from true premises. Many true and eminent saints have been led into mistakes and snares, by arguing too much from their having prayed in faith. When the premises are true that they have indeed been greatly assisted in prayer for a particular mercy, and have had the true spirit of prayer, they have concluded more from these premises than is a just consequence from them. That they have thus prayed is a sure sign that their prayer is accepted and heard, and that God will give a gracious answer, according to his own wisdom and that the particular thing that was asked, shall be given, or that which is equivalent. But that God will answer them in that individual thing, if that thing be not promised in his word, or they do not certainly know that it is that which will be most for the good of his church, and the advancement of Christ's kingdom and glory, nor whether it will be best for them, is more than can be justly concluded from it. If God remarkably meets with one of his children while he is praying for a particular mercy of great importance, for himself or some other person, or any society of men, and does by the influence of his Spirit greatly humble him and empty him of himself in prayer, and manifest himself remarkably in his excellency, sovereignty, and all-sufficient power and grace in Jesus Christ, and does in a remarkable manner enable the person to come to him for that mercy, poor in spirit, and with humble resignation to God, and with a great degree of faith in the divine sufficiency, and the sufficiency of Christ's mediation, that person has indeed a great deal the more reason to hope that God will grant that mercy, than otherwise he would have,

The greater probability is justly inferred, agreeably to the promises of scripture, from the prayer's being accepted and heard. But a great deal of caution and circumspection must be used in drawing inferences of this nature. Persons may in many ways be deluded. The ground on which some expect that they shall receive the thing they have asked for, is rather a strong imagination than any humble faith in the divine sufficiency. They have a strong persuasion that the thing asked will be granted, (which they can give no reason for) without any remarkable discovery of the glory and fulness of God and Christ, that is the ground of faith. Sometimes the confidence which persons have, that their prayers shall be answered, is only a self-righteous confidence and no true faith. They have a high conceit of themselves as eminent saints and special favourites of God, and have also a high conceit of the prayers they have made, because they were much enlarged and affected in them, and hence they are positive in it, that the thing will come to pass. And sometimes when once they have conceived such a notion, they grow stronger and stronger in it, and this they think is from a divine hand upon their minds to strengthen their confidence; whereas it is only by their dwelling on their own excellencies and high experiences. In order to our drawing a just inference from the supposed assistance we have had in prayer for a particular mercy, and judging of the probability of the bestowment of that individual mercy, many things must be considered. We must consider the importance of the mercy sought, and the principle whence we so earnestly desire it, how far it is good and agreeable to the mind and will of God; the degree of love to God that we exercised in our prayer, the degree of discovery that is made of the divine sufficiency, and the degree in which our assistance is manifestly distinguishing with respect to that mercy. And there is nothing of greater importance in the argument, than the degree of humility, poverty of spirit, and resignation to the holy will of God, which God gives us the exercise of, in our seeking that mercy. Prayer for a particular mercy with much of these things I have often seen blessed with a remarkable bestowment of the particular thing asked for."

These thoughts on a subject which has engaged no inconsiderable attention in our own day commend themselves to those who would rest their faith on the word of God, as its exclusive foundation. They justify the general conclusion that in regard to the most important blessings, if we receive not, it is because we ask not; or do not ask with that degree of humility and simplicity of faith which becomes us. But they do not justify the unqualified assertion so often made, that if any person, or body of men, receive not a particular blessing which is not specifically promised to believers, it is because they have no faith. The highest degree of faith in the judgment of Edwards, is connected with only the *probable* experience of such a blessing, though particularly implored. The withholding of it therefore does not *certainly* prove that those who seek it have not faith even in its highest exercise; and much less that they have no evangelical faith.

Errors in conduct had arisen also, the author remarks from the "principle that whatever is found to be of present and immediate benefit, may and ought to be practised, without looking forward to future consequences." In opposition to this principle, he insists that, in regard to measures not particularly enjoined in the Scriptures, we are to be governed by discretion, and that sound discretion requires us to look not only at the immediate effect, but also at the probable remoter consequences—particularly that ministers should be cautious of unnecessarily ruffling the minds, and exciting the opposition of those whom they consider unconverted,—of introducing things new and strange which have a tendency to surprise and shock men—and generally, of hasty zeal and violent measures. What he would have said concerning the practice of persuading the unconverted to enter into engagements respecting their repentance, we cannot certainly decide; but that he would not have adopted it, merely because it might prove in many instances successful, his general principle decides; and the only remark which I would make respecting it, is, that in a concern of this moment, whatever is done, should be clearly defined and well understood. If it be intended only to persuade impenitent sinners to promise that they immediately begin to carry into effect those general purposes of seeking God at some undefined period, which most impenitent sinners under the gospel adopt, they should understand that this is all that is meant. Or if the design be to induce them to promise that within a specified time, they will turn to God, in evangelical repentance, this also should be understood: and they should also be taught the nature of that repentance which they engage to perform, and be made to perceive that at the moment of their making the promise, they have no intention of fulfilling it, and no reasonable ground for the belief that they will fulfil it, but their fulfilment of it depends entirely upon the sovereign pleasure of God, without respect to any previous wishes, intentions or promises of their own. Paul appealed to his brethren that his ministrations had been without guile. Every semblance of duplicity, or artifice is most abhorrent to the work of winning souls, and when suspected can hardly fail of confirming the obduracy of those whom it is employed to gain. No instances of its apparent success can justify it. It is in itself odious to the God of truth, totally uncongenial to the gospel, and, in its general tendency, favourable only to the kingdom of darkness. If therefore any choose to gain promises from the impenitent, (and there are few faithful ministers it is believed, who never endeavour to gain them in some form) let there be a fair and full understanding of the nature of the promise sought.

Under the head of "things to be corrected or avoided," the practice of "lay-exhorting," has an important place; and amidst the disputes which had arisen on that subject, the author supposes that all were agreed to as to these two things—that all exhortation of one another by laymen is not improper, but on the contrary some kind of exhorting is a Christian duty,—and that there is also some kind or way of exhorting and teaching others, that belongs only to the *office of teachers*. These two ways of teaching and exhorting may be expressed by the two names of *preaching* and *Christian conversation*. But then a great deal of difficulty and controversy arises, to determine what is *preaching* and what is *Christian conversation*. His thoughts, on this view of the subject, are expressed under two general remarks.

> "First, the common people in exhorting one another ought not to clothe themselves with the like authority with that which is proper for ministers. In order to a man's preaching, special authority must be committed to him. *How shall they preach except they be sent?* Ministers, in this work of teaching and exhorting, are clothed with authority as Christ's messengers, as representing him, and so speaking in his name and in his stead. And it seems to be the most honourable thing that belongs to the office of a minister of the Gospel, that to him is committed the word of reconciliation, and that he has power to preach the gospel as Christ's messenger."

This rule, however, he observes, is violated not by the circumstance of "the numbers in whose hearing a layman speaks;" or "of his loud and earnest voice;" or "of the public place in which he happens to be;" but by "his setting himself up as a public teacher;" or "the authoritative language and manner which he assumes."

"And then may a man be said to set up himself as a public teacher when in a set speech, of design, he directs himself to a multitude, as looking that they should compose themselves to attend to what he has to say; and much more when this is a contrived and premeditated thing, without any thing like a constraint by any extraordinary affection that he is then under; and more still, when meetings are appointed on purpose to hear lay persons exhort and they take it as their business to be speakers, while they expect that others will come and attend as hearers. When private Christians take it upon them in private meetings, to act as the masters or presidents of the assembly, and accordingly, from time to time, to teach and exhort the rest, this has the appearance of authoritative teaching."—Secondly, no man but only a minister that is duly appointed to that sacred calling ought to follow teaching and exhorting as a calling. If a layman does not assume authority in his teaching, yet if he forsakes his proper calling, or doth so at least in a great measure, and spends his time in going about from house to house, to counsel and exhort, he goes beyond his line and violates Christian rules. Those that have the office of teachers or exhorters, have it for their calling, and should make it their business as a business proper to their office; and none should make it their business but such. Rom. xii. For I say through the grace given unto me, to every man that is among you, not to think more highly of himself than he ought to think, but to think soberly, according as God has dealt to every man the proportion of faith. For as we have many members, in one body, and all members have not the same office, so we being many are one body in Christ. He that teacheth let him wait on teaching, or he that exhorteth on exhortation. 1 Cor. xii. 29. Are all apostles? Are all prophets? Are all teachers? 1 Cor. vii. 20. Let every man abide in the same calling wherein he was called.——It will be a very dangerous thing for laymen, in either of these respects, to invade the office of a minister. If this be common among us we shall be in danger of having a stop put to the work, and the ark's turning aside from us, before it comes to Mount Zion, and of God's making a breach upon us; as of old there was an unhappy stop put to the joy of the congregation of Israel, in bringing up the ark of God because others carried it besides the Levites. And therefore David, when the error was found out, says, "None ought to carry the ark of God but the Levites only: for them hath the Lord chosen to carry the ark of God and to minister unto him for ever." And because one presumed to touch the ark, that was not of the sons of Aaron, the Lord made a breach upon them and covered their day of rejoicing with a cloud in his anger."

Never was there a time, it should be remarked, when there was a greater demand for Christian instruction and exhortation, than that in which these thoughts were published; and never were complaints of the negligence, blindness and unfaithfulness of constituted teachers more common. Whatever circumstances can be supposed to justify a departure from the order of the gospel on this subject, then existed. In the view of many the existing circumstances did justify such departure; and the disunion, error and misrule which resulted, the lapse of eighty years has not been sufficient to remove. Happy if we are effectually warned by experience so painful!

To these remarks already extended beyond my original design, I shall subjoin only a single selection from the "Thoughts" of Edwards concerning the importance of pastoral zeal. There is perhaps no part of the work which so much as this deserves the frequent contemplation of the ministers of Christ. It is far easier to descant upon the extravagances of the favoured instruments of divine grace in winning souls, than to summon one's self to a decided and patient zeal in prosecuting his work. It is possible that the greater part of the prejudices which are felt and uttered against those whom God honours, will be found to have originated in a spirit of indifference to the object of their toil. It is scarcely to be doubted that if the sweeping violence of ignorance and misguided zeal is deplorable, the dead calm of a timid, self-indulgent, worldly-wise, luke-warmness is far more so. Too many of the ministers of the gospel, it is to be feared, are satisfied with the soundness of their doctrine, and the regularity of their ministrations; and when their people are still slumbering in death, with the convenient reference of the event to Him who "will have mercy on whom he will have mercy." Without controversy salvation is of the Lord. No human power can convert a soul. But neither the freeness of divine grace, nor the sovereignty of divine operations, supersedes the necessity, nor affords a reasonable discouragement, in the application, of the appointed means of salvation. When a minister of the gospel has sought a revival of religion among the people of his charge; when he has made the awakening and conversion of sinners a distinct object of persevering prayer and strenuous effort; when he has prosecuted this object by a patient application of all divinely appointed means "both publicly and from house to house;" and when for a series of years, his zeal for it has been a principle of action, paramount to his love of ease, of esteem, of worldly convenience, and literary gratification, if at last he have entirely failed of success, then he may take up the lamentation "I have *laboured* in vain—I have *spent my strength* for nought and in vain." It would be presumptuous to say that the case supposed has never even in this favoured period of the most favoured dispensation of God, been realized; but of all matters which experience has sanctioned, nothing is better established than the principle, that the man who, by the use of divinely appointed means seeks the conversion of souls, may proceed with as cheering hope of success, as he who by a wise selection of means, devotes himself to the ordinary objects of human pursuit.

"Two things," says Edwards in the passage to which I referred, "that are exceeding needful in ministers, as they would do any great matters, to advance the kingdom of Christ, are *zeal* and *resolution*. The influence and power of these things, to bring to pass great effects, is greater than can well be imagined: A man of but an ordinary capacity, will do more with them, than one of ten times the parts and learning without them: More may be done with them, in a few days, or at least weeks, than can be done without them, in many years. Those that are possessed of these qualities, commonly carry the day, in almost all affairs. Most of the great things that have been done in the world of mankind, the great revolutions that have been accomplished in the kingdoms and empires of the earth, have been chiefly owing to these things. The very sight or appearance of a thoroughly engaged spirit, together with fearless courage and unyielding resolution, in any person, that has undertaken the managing any affair amongst mankind, goes a great way towards accomplishing the effect aimed at. It is evident that the appearance of these things in Alexander, did three times as much towards his conquering the world, as all the blows that he struck. And how much were the great things that Oliver Cromwell did, owing to these things? And the great things that Mr. Whitefield has done, every where, as he has run through the British dominions, (so far as they are owing to means) are very much owing to the appearance of these things, which he is eminently possessed of. When the people see these things apparently in a person, and to a great degree, it awes them, and has a commanding influence upon their minds; it seems to them that they must yield; they naturally fall before them, without standing to contest or dispute the matter; they are conquered as it were by surprize. But while we are cold and heartless, and only go on in a dull manner, in an old formal round, we shall never do any great matters. Our attempts, the appearance of such coldness and irresolution, will not so much as make persons think of yielding: They will hardly be sufficient to put it into their minds; and if it be put into their minds, the appearance of such indifference and cowardice, does as it were call for, and provoke opposition. Our misery is want of zeal and courage; for not only through want of them, does all fail that we seem to attempt, but it prevents our attempting any thing very remarkable, for the kingdom of Christ. Hence, oftentimes it has been, that when any thing very considerable, that is new, is proposed to be done, for the advancement of religion, or the public good, many difficulties are found out, that are in the way, and a great many objections are started, and it may be, it is put off from one to another; but nobody does any thing. And after this manner good designs or proposals have oftentimes failed, and have sunk as soon as proposed. Whereas if we had but Mr. Whitefield's zeal and courage, what could not we do, with such a blessing as we might expect?

"Zeal and courage will do much in persons of but an ordinary capacity; but especially would they do great things, if joined with great abilities. If some great men, that have appeared in our nation, had been as eminent in divinity, as they were in philosophy, and had engaged in the Christian cause, with as much zeal and fervor as some others have done, and with a proportional blessing of heaven, they would have conquered all Christendom, and turned the world upside down. We have many ministers in the land that do not want for abilities, they are persons of bright parts and learning; they should consider how much is expected, and will be required of them, by their Lord and master, and how much they might do for Christ, and what great honour, and how glorious a reward they might receive, if they had in their hearts an heavenly warmth, and divine heat, proportionable to their light."

A Friend to Revivals.

# REVIEWS.

*The Death of Christ; being the Substance of several Sermons delivered in Park Street Church, Boston, in the month of January,* 1826. By S. Edwards Dwight. Boston: Crocker & Brewster.

(*Continued from page 277.*)

11. *His death was voluntary.* Under this head, the circumstances are brought together, which go to prove, that Jesus might at the time of his final apprehension, have escaped the hands of his enemies, as he had often done before. But the appointed hour was now come; the hour too when he was *voluntarily* to deliver himself up to death. This he did. The whole is appropriately and forcibly illustrated.

12. *His death took place early after he entered upon his public ministry.* Under this head, Mr. D. shows how little at the time of his death, Christ had actually done in the way of personal service, to the cause in which he was engaged, and what fair prospects of future usefulness, in the way of personal labours, he relinquished, when he devoted himself so *early* to death. We cannot forbear to quote it as a specimen of the happy, simple, and forcible method of writing, which Mr. D. exhibits in various parts of the Tract which is under consideration.

"He entered on his ministry after he was thirty years of age. The previous part of his life was passed in such absolute obscurity at Nazareth, a village in the remote parts of Galilee, that, notwithstanding the remarkable scenes of his infancy—the annunciation to the shepherds, the offerings of the magi, the prophecies of Simeon and Anna, the murder of the infants, and the conversations with the doctors in the temple—he lived there all this time unknown and unsuspected as the Messiah: so absolutely unknown, that JOHN the Baptist, his kinsman, who knew himself to be the forerunner of the Messiah, and who knew that the Messiah was actually come, assured the Jews, at his baptism, that until he saw the Holy Ghost descend in a bodily shape like a dove, and rest upon him, he did not know what individual was the Messiah. Then, for the first time, was it said to the Jews—"Behold THE LAMB OF GOD, who taketh away the sin of the world!" So unsuspected had his character as the Messiah been, that his acquaintance in Nazareth, when they saw him after his baptism stand up in the synagogue and read the Scriptures, asked instinctively, "How knoweth this man letters, having never learned?" His public ministry continued but three years and a half, or at most but four years. His death occurred at the most important and eventful period of his life. He had all the activity and ardour of youth, combined with the full vigour of manhood. He had become extensively known, and had gained a high character as a holy man, as an eminent prophet, and worker of miracles. His fame and influence was continually extending, and the number of his disciples regularly increasing. The apostles were wholly unprepared for his death. When he was apprehended they all forsook him and fled; and, when he was crucified, their faith in him as the Messiah entirely failed. When he died not a word of the New-Testament was written, and but a small part of the instructions necessary to compose it were given. The church too was not yet organized, and no permanent order of ministers appointed. His followers were very few, feeble, and timid, and they were so fully convinced that he was to be a reigning temporal Messiah, that when they saw him crucified, they were utterly confounded and disheartened."

13. *The sacramental supper was instituted in commemoration of his death.* This is illustrated briefly, from Scripture; and the remark is made, that no other event in the life of Jesus is commemorated with the same solemnity; and consequently is not regarded as equally important. Our author avers that neither the day, week, nor month of the Saviour's birth is even mentioned by the sacred writers; and in this he is correct. But when he says that "the allusion to the *year* of his birth is so indistinct as not only to have occasioned a long and yet unsettled controversy, but to have led those who fixed the Christian era [he means, we suppose, our *vulgar era*] into a mistake as to the year of the nativity," does he not, in declaring this vulgar era to be a mistake, of course assume the fact that the controversy *is* (at least so far) *settled*, rather than "yet unsettled," as he had just averred?

14. *The death of Jesus was violent and ignominious.* This is briefly and amply illustrated, without the disgusting pomp of "funereal words," which writers of a false taste so often exhibit, when they fall upon this interesting and awful topic. How long will it be, before "eloquent" declaimers will learn, that the simple and touching distress of such an occurrence, and that its high and holy sublimity, are put to shame by the unmeaning pomp of declamation, and of 'gilded and gorgeous epithets," which they heap upon it! How distant is such "eloquence" from that of the Evangelists, whose narration no critic can mend, and to whose eloquence no orator can make addition! Mr. Dwight has, with much good taste here, merely followed in their steps.

15. *His sufferings were exceedingly intense and distressing.* The latter epithet should be spared, as it is involved, of course in the idea of *suffering*. Here again Mr. Dwight is altogether in accordance with our taste; merely presenting to us the simple and touching narrative of the evangelists, which none can alter for the better. We are glad to see that he has followed the statement of the evangelist, respecting the agony in the garden,

viz. that Jesus sweat *as it were* great drops of blood. Often have we heard the statement made from the pulpit, that *he sweat blood;* a mistake which, to say the least, no preacher of the gospel ought ever to make.

16. *He endured sufferings of mind inflicted by God.* Of the fact we doubt not; nor, in general, of Mr. Dwight's argument to establish it. But when he quotes the passage, "Thou shalt make his *soul* an offering for sin," and insists that the intention of the prophet was here to distinguish between *soul* and *body*, we must dissent from his opinion. The Hebrew word נפש does indeed, sometimes mean, like the Latin *animus*, the *intelligent principle* within, the *man*, or the *man's self*, by way of eminence. But the predominant use of it, in all the poetic parts of the Old Testament, is, to designate the idea of *person*, or *self*. Thus, "Jehovah hath sworn, בנפשו *by his soul*, that is, *by himself;* for surely no distinction between *body* and *soul* can be intended here. We understand the prophet merely to say, in the passage quoted, "When thou shalt make *him* an offering for sin."—Thus is נפש employed, in innumerable cases, not only in the Hebrew but in Chaldee, in Syriac, and in Arabic. Mr. Dwight has no need to lean upon such a questionable interpretation, when he has so many better arguments at his command.

Our author proceeds, under this head, to remark, that the scene in the garden of Gethsemane is altogether inexplicable, unless we admit that *peculiar mental* suffering was endured by Christ. His illustration of this idea is one of those happy paragraphs which every now and then occur in his work. We beg the liberty to quote it entire; inasmuch as the subject is intimately connected with the nature and object of the Saviour's death.

"Paul knew that himself was to be crucified, and that his time was drawing near. Yet he said, in the full and solemn anticipation of that event,—"I am ready to be offered, and the time of my departure is at hand;"—and Peter, when the hour of his crucifixion had arrived, requested that he might be crucified with his head downward, as unworthy to suffer in the same attitude with his Master. They felt no shrinking, no withdrawing from the dreadful conflict; and thousands of martyrs,—many of them in feeble health, many of them nearly exhausted by previous tortures, many of them youths, and many of them females, have approached the cross or the faggot, not only without agony or extreme agitation, but with alacrity, and even with triumph. Yet Christ, under the bare expectation of his sufferings on the following day being "in great dejection, amazement, and anguish of mind," thrice prostrated himself to the ground, offering that most earnest prayer—"O my Father, *if it be possible*, let this cup pass from me!" and then he prayed still more earnestly, and being in an agony, "his sweat was as it were great drops of blood falling to the ground." Why then this amazing difference?—If Christ was *a Super-angelic being;* this conduct of his, on the supposition that he anticipated no sufferings but those of *the body*, indicates a want of fortitude, a weakness of nerve and of resolution, utterly inconsistent with his exalted character, and lowering him down below the level of Paul, and Peter, and multitudes of others, even of youths and helpless females. If you doubt on this point, read any history of Martyrdom, and you will doubt no more. And if Peter or Paul had discovered similar terror on the near approach of crucifixion, we should have regarded it as decisive evidence of the want of resolution.—If Christ was *a mere Man;* yet he was a perfect man, and fully conscious of the entire approbation and love of God, and knew that he did not die for his own sins. What unspeakable supports are these under sufferings and death! Why then this amazement, this agony, this sweat of blood flowing to the ground! Will it be said—pardon me the question, it has been said—that this was owing *to the peculiar tenderness of his feelings*, and to *the delicate susceptibility of his ner-*

*vous system?* If by this phraseology is intended his *lively sympathy for the distresses of others*—that indeed is a virtue; but it has nothing to do with the case. If by it be intended *a peculiar susceptibility of pain, and a peculiar dread of enduring it;* it is a mere imperfection, a weakness, for which in every other case we have no respect—a want of that fortitude and tranquility of mind, which great multitudes of women, and they too imperfect and sinful, have exhibited in full view of the faggot and the cross. Will it be said that his apprehensions of the approaching scene were peculiarly clear and distinct? They could not be more so than the apprehensions of those, who are brought to the very edge of that fire in which they are to be burned, or to the very foot of that cross to which they are about to be nailed. Will it be said that his anticipations of suffering were peculiarly realizing? Yet Paul had been in deaths often, and thrice stoned, and once left for dead; but he said, "None of these things move me neither count I my life dear unto me. I am ready to be offered, and the time of my departure is at hand." *The anticipations* surely were not more *realizing* than *the reality;* he was not falsely alarmed, and in that way deceived with regard to the magnitude of his sufferings; yet the two malefactors, under the *actual endurance* of these sufferings, and with nothing from within or from above to sustain their minds, appear to have undergone them, and for a longer period, without a complaint.

"The bodily sufferings of many of the martyrs appear to have been far greater than the sufferings of the cross. Many of them were roasted by a slow fire; many were broken on the wheel, and left to expire under long protracted agonies; while others had their flesh torn off by red-hot pincers. Any one compelled to make his choice, would prefer the death of the cross to either of these, or to many other modes of destroying life under long-continued tortures. Many also endured the cross itself. Multitudes of those martyrs did not merely endure their sufferings without a groan, they sang Hosannas to a crucified Redeemer, while in the very agonies of death.

"The scene witnessed on Calvary establishes the same point. CHRIST certainly knew what his chief sufferings were; yet he does not allude to his bodily sufferings, when his agony on the cross became overwhelming. He makes no mention of the wounds in his hands or his feet, or of the racking of his frame. His only cry was, "My God, *my* God, why hast *thou forsaken* me!"—and this most bitter cry announced that, when JEHOVAH withdrew his face, his soul was in a far deeper darkness than that in which the veiling of the sun involved the outward world.

"On no supposition therefore, which does not bring on Christ the charge of a weakness and irresolution passing that of multitudes of women, can we explain the phenomena of Gethsemane and Calvary, except on the single supposition that ISAIAH was in the right, when he said that he was "*smitten of God*," that "it pleased JEHOVAH *to bruise him*," that the Lord *laid on him* the iniquity of us all," that he suffered "the travail of *his soul*" and "made *his soul* an offering for sin;" and that he himself was right in supposing that his great sufferings, those in comparison with which the sufferings of his body were forgotten, arose from the fact that he was *forsaken of God*."

17. *Very remarkable events preceded, attended, and followed his death.* To illustrate this, the occurrences at the transfiguration of Christ, and at the time of his crucifixion, are mentioned.

18. *The sufferings of Christ, in themselves considered, and separately from their consequences, were a great evil.* The author means, that if these sufferings did not accomplish or effect something very important, the evil of them was a great one, deeply to be deplored. Not only must this be so, in regard to sufferings endured, but in regard to his so early leaving the stage of benevolent action.

19. *The death of Christ, in itself considered, was calculated [adapted] to prevent the progress of his religion.* Under this head, the disappointment of his followers, the ignominy brought upon the cause of Christianity, and the for-

bidding nature of these facts, when presented to the natural feelings of men, are briefly stated.

20. *Christ effected little by his personal labours, after his resurrection.* The various brief appearances of the Saviour to his disciples, after he left the sepulchre are here mentioned. The object, which the author had in view, is doubtless to show, that the death of Jesus terminated nearly all his useful personal labours; and therefore was a great evil, unless some very important end was accomplished by it.

We have now followed Mr. Dwight through the first part of his Discourses, and shall stop for a moment, in order to look back and see what progress we have made in respect to the great subject before us.

It is difficult to apply any exact rule to the measurement of the extent to which illustrations of such a nature as Mr. Dwight has exhibited may be appropriately carried. Many of the things, which our author calls *facts*, are different from what are usually termed so; and many other *facts*, (in the sense in which the term is employed by him) might easily be added to those already named. Indeed, one might go on, and give the whole history of the Christian church, and say (with truth too,) all these things are connected with the fact that Christ died. The field is perfectly boundless, and every man can expatiate in it *ad infinitum*. But what are the *proper* bounds, in relation to such a subject as Mr. Dwight has chosen? Why plainly such facts, and such only, as necessarily go to show, that the death of Christ differed from the death of any other prophet, priest, king, or man; and thus to deduce from his view, an argument that something *peculiar*, and something *peculiarly important*, was attached to it. With this view of the matter before us, we should recommend to Mr. Dwight, in a second edition, to omit the fourth, sixth, seventh, seventeenth, and twentieth heads, in that part of his treatise which we have now surveyed; to amalgamate some of the others, which are intimately connected; and to labour after brevity, in all the obvious matters of fact, about which there is no diversity of opinion among Christians in general. Indeed, half the number of facts presented would, in our view, make a much deeper impression than all of them. Several of them might be summed up in a single paragraph, and the rest urged with all the author's power; which, as we have shewn by the extracts above, is adequate to very vivid and forcible illustration and argument.

We have followed Mr. Dwight through his statement of *facts*, relative to the death of Christ; we now come to the second part of his discourses which is devoted to the consideration of "the various forms of phraseology used by the sacred writers, in order to explain the great object of the Saviour's death."—Mr. D. begins by stating what the Scriptures declare,

1. *That Christ died for mankind.* The scriptural usage of this phraseology is so well explained by our author, that we must let him speak for himself.

*To die for another*, is phraseology susceptible in itself, of different meanings. This is owing to the fact that the preposition *for*, sometimes denotes merely *because of*, and sometimes *for the sake of*, i. e. *for the benefit of*. *To die for*, is once used in the Scriptures in the former sense. When Abimelech said to Isaac, "How saidst thou, she (Rebeckah) is my sister?" Isaac replied, "Because I said, lest I die *for her*;" which is precisely equivalent to lest they kill me *in order to obtain her*. Here, if, Abimelech had put Isaac to death, in order toobtain Rebeckah, the latter would have died—not *for her sake*, i. e. not *to relieve her from any*

> *evil*, or *to do her any positive good;* and of course in no sense *for her benefit;* but—*for the sake of Abimelech himself*, for the gratification of his passion.—The exact version of the passage would have been therefore, Lest I die—not *for her*, but—*because of* her.
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> But wherever *to die for another*, denotes to die *for his sake;* i. e. where the end to be accomplished by the death terminates in the individual for whom it takes place; as is the fact in every other case where this language is used in the Scriptures, there is not a solitary instance in which it denotes to die *as an example to him*, or *to furnish him with evidence*, or *to promote his moral improvement.* When David says, "Would to God I had *died for thee*, O Absalom, my son, my son!"—he plainly intends—"that I had died *in thy stead.*" So when it is said—"The fathers *shall not die for the children*, but every man *shall die for his own sins;*"—it clearly denotes either *dying instead of* the children, or, *as a manifestation of anger for their sins.* So when John tells us, that Caiaphas said, "It is expedient that one man *die for the people*, and that the whole nation *perish not:* and this spake he not of himself; but, being high-priest that year, he prophesied that Jesus *should die for that nation*, and not *for that nation only*, but that also he should gather together in one the children of God that were scattered abroad:"—he not only informs us that the phrase, *to die for the nation*, means, *instead of the nation*, i. e. in order *to prevent them from perishing*, but that *for Jesus to die for the nation*, is the same thing as *for Jesus to die instead of the nation.*—And when the Apostle declares, "Scarcely *for a righteous man*, will one *die;* yet peradventure *for a good man*, some one would even dare *to die:*" by *for*, he obviously means, in both cases, *instead of.*—pp. 24, 25.

This explanation is followed by various citations from the Scriptures, which illustrate and establish it. Mr. D. admits, (as indeed he ought,) that the phrase, to *suffer or die for one*, is susceptible in itself of various meanings, such as *because of*, *on account of*, *by means of*, *for the sake of*, *instead of*, *for the benefit of.* In our own vernacular language it is employed in all these various senses. But the question is not how *we* employ it in common parlance, or in the style of writing. The question is merely how the *Hebrews* employed it; or rather, how the sacred writers have actually used it, in the Old Testament and in the New. This is the only question, which has any important bearing on the right interpretation of the Scriptures. Our author has taken a position, in regard to this, which he can support by appeal to the most established principles of philology. Our next head will exhibit a part of the phraseology in question, under a new relation.

2. *Christ died for our sins.* We must again let our author speak for himself, in respect to the sense which he puts upon this phraseology.

> *To die for sin*, has but one meaning in the scriptures. In the case of *the sinner himself*, to die *for his own sins*, uniformly denotes, *to suffer death as the punishment of his sins.* "But every one," says Jeremiah, "shall *die for his own iniquity;* every man that eateth the sour grape *his* teeth shall be set on edge."
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> *To die for the sin of another*, also in no solitary instance which I can find denotes, *to suffer death as an example to him*, or *for his reformation*, or *moral improvement;* but in every case, either *to suffer death as a manifestation of the displeasure due to his sins*, or *to die instead of the sinner.* Thus in Ezekiel, "The son hath walked in my statutes he shall not die *for the iniquity* of his father." So also in the enquiry of Balak, "Shall I give my first-born *for my transgression*, the fruit of my body *for the sin of my soul?*"—As these are all the passages in which these two phrases are found, except those which relate to Christ; it is certain that the phrase *to die for the sin of another*, never denotes *to die for his reformation*, but to suffer death as the manifestation of anger due to his sin.—p. 26.

Here the nature of the relation

which the word *for* sustained, in the preceding head of discourse, is plainly changed. *For*, in the sense of, *for the benefit of*, *in the room of*, or *instead of*, is very easily and naturally applied to *persons*. But we cannot say that one suffers *instead of*, the sins of another, or, *for the benefit of*, the sins of another. We are necessitated to understand the phrase in another way, viz. to suffer *on account of*, the sins of another. The meaning in such a case is, to endure suffering which another who had sinned himself deserved; to undergo the penalty which he had brought upon himself, but which (for some reason or other) was not inflicted upon him. Whether the penalty to be endured by the substitute shall be *specifically* the same as that which was denounced against the original transgressor, must depend, of course, on the will of him in whose power is the administration of punitive justice. An *equivalent* is in most cases, plainly all that the nature and ends of punitive justice require.

The Scriptures are filled with assertions, that Christ *died for our sins*. Mr. D. has selected passages appropriate to his purpose. But when he says, (as in the explanation just quoted,) that to *die for sin*, is "to suffer death as a manifestation of the displeasure due to sin," and again, at the bottom of p. 26, that "Christ suffered death, as the manifestation of the anger of God due to our sins," we are not sure that we understand exactly what he means. We suppose him to mean that the sufferings inflicted upon Christ, were a manifestation of divine displeasure against sin, inasmuch as he stood in the place of sinners, who deserved that displeasure. If this be his meaning it is not plainly expressed. He ought to say, that by the sufferings of Christ a manifestation was made of God's displeasure against sin.

On the whole, this head of discourse is less clearly and definitely explained, than the preceding one. The *simple* idea of *one's suffering for the sins of another*, is, that the penalty due to the other was inflicted on him. At least this is the *original* Scriptural idea. We in our *vernacular* language commonly employ the term in a greater latitude. We speak of children *bearing the iniquities of their fathers*, when evil of any kind has come upon them, in consequence of their fathers' sin. Thus, the children of robbers and murderers suffer in their feelings, their property and their good name, on account of their fathers' offences; yet they do not suffer the specific punishment which their fathers deserved, viz. that of death upon the gallows. But in Scripture, (the case of Christ's sufferings excepted,) the phrase is usually employed in a more strict and literal manner, and is equivalent to *suffering the penalty which another had deserved.* In respect, however, to Christ's suffering for sinners, that he did not endure the *specific* penalty which they deserved, is out of all question. The horrors of a guilty conscience, the endless woe of hell, and the despair which tortures its agonizing sufferers, Christ never did and never could suffer. When it is said, then, that *he died for our sins*, the phrase is plainly employed with a latitude of meaning, somewhat resembling that which we assign to it in our own vernacular language, viz. *On account of our sins, he endured sufferings.* Yet, that he endured them in our room or stead, is necessarily implied by the usage of the phrase in question; i. e. the sufferings which he bore, were equivalent to those which we deserved, and were endured in the room or stead of them. This we apprehend to be the simple, natural, and Scriptural meaning of the phraseology in question.

3. *Christ died for the forgiveness or pardon of our sins.* Forgive-

ness is defined by Mr. D. to be "the remission of punishment." To die for our forgiveness is then, as he avers, "to die in order that we may be delivered from the punishment of our sins. The passages quoted by him from the Scriptures, sufficiently establish the position laid down.

But Mr. D. has not marked here the new relation which the word *for* sustains. It is neither sufferings *for men*, nor *for sin*, but *for the remission of sin.* The sense of it then, is like that of the Greek εἰς (which in this case corresponds to it) viz. *for the sake of*, *in order that*, i. e. in order that the remission of sins might be obtained. But this might be said, if Christ by his death only promoted the moral influence of truth upon us, and its efficacy in bringing us to repentance. It cannot, therefore, be considered as one of the phrases which certainly determine the *vicarious* or *expiatory* nature of the Saviour's death.

4. *Christ was a sin offering and a sacrifice for our sins.* Here we come to a more definite and satisfactory view of the *expiatory* nature of the death of Christ. All the terms heretofore considered are capable (in themselves) of another interpretation. Whether those now before us are so will be seen in the sequel.

Mr. D. thus defines *sacrifice for sin.*

> A *sacrifice for sin* was *an animal slain*, and *offered to God*, *in behalf of the sinner;* and the design of it is thus explained by the Lawgiver who prescribed it: "If the whole congregation sin through ignorance, they shall offer a young bullock *for the sin*, and the bullock shall be killed before the Lord; and the priest *shall make atonement* for them, and *it shall be forgiven them.*" "If a soul sin, and commit a trespass against the Lord; he shall bring a ram without blemish *for a trespass offering*, and *it shall be forgiven him.*"
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> By the very terms of the institution, therefore, *a sin-offering* or *a trespass-offering* was offered in sacrifice in order *that the sins of the offender might be forgiven:* in other words *that he might be delivered from the punishment of his sins.*—pp. 28, 29.

After showing that the writers of the New-Testament entertained such a view of the nature of sin and trespass-offering, our author proceeds;

> But was Christ *a Sacrifice for sin*, or *a Sin-offering?* Isaiah predicted that he should be: "Thou shalt make his soul *an offering for sin.*" To the Corinthians, Paul writes, "He hath made him to be *sin* (ἁμαρτίαν, *a sin offering*) for us, who knew no sin:" and to the Ephesians, "Christ also hath loved us and given himself for us, *an offering* and *a sacrifice* to God for a sweet-smelling savour." To the Hebrews he often declares this truth—"Christ needeth not daily, as those high priests, *to offer up sacrifice* first *for his own sins* and then *for the people's*, for *this he did* once, when he *offered up himself.*" "Now once in the end of the world, hath he appeared to *put away sin*, *by the sacrifice of himself.*" Christ was once *offered to bear the sins* of many." "This man after he had offered *one sacrifice for sin*, forever sat down on the right hand of God."
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> As therefore Christ died as a *Sacrifice for the sins of men*, or as *a Sin-offering for us*; and as the design of sacrifices for sin or sin-offerings, was to procure *the forgiveness of sins*, or *the remission of their punishment;* it follows that the design of Christ's death was *to procure the forgiveness of our sins*, or *the remission of their punishment.*—pp. 29, 03.

The sentiment of this passage is further illustrated and confirmed, in a striking and satisfactory manner, by adducing the assertion of Paul, that "Christ our passover is sacrificed for us," and explaining the reference which is made in this phraseology to the ancient passover. On the question, whether the passover was properly a *sacrifice*, Mr. D. remarks, that it was a lamb slain and offered to God, and that the apostle speaks of "Christ our *passover* as *sacrificed.*" Certain it is, that although the passover is no where in the Old Testament called a sin or trespass offering, yet it has all the essential requisites of either; and in its original design, it was appropriated to a purpose of the same nature.

But there is one part of the subject, now under consideration, to which Mr. D. does not appear to have adverted; one which is of deep interest to every inquirer after the true nature and object of the sacrifice prescribed by the law of Moses. Mr. D. has told us, that the sacrifice of beasts was prescribed, in order that sin and trespass might be forgiven. But he has not told us whether this forgiveness was of a *spiritual* or *temporal* nature; i. e. whether it related to punishment in a future world, or only in the present one. We cannot discern whether this important inquiry came before his mind, while writing the paragraphs which we have just reviewed. He speaks of sin being forgiven on account of a legal sacrifice, and sin being forgiven, on account of the sacrifice of Christ, in one and the same way; although we can hardly suppose him to have meant that the two cases were just alike. The writer of the epistle to the Hebrews has forever settled the question, whether *legal* sacrifice procured *spiritual* pardon when he says, "It is impossible for the blood of bulls and goats to take away sins;" and again, "every priest standeth daily ministering, and offering oftentimes the same sacrifices, which *can never take away sin*," Heb. 10 : 4, 11. In another passage, he tells us how much was affected by sacrifices of this nature; "The blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth *to the purifying of the flesh*;" i. e. externally, or, in their external relations the men who offered such sacrifices became clean, that is, they were henceforth to be considered or treated as no longer guilty, as no longer obnoxious to the punishments which the Levitical law threatened. But what were these? Temporal penalties; civil and ecclesiastical punishments; those which could be inflicted in the present world. Men therefore, who had offended against the laws of Moses, and brought their sin and trespass offering, were *civilly* and *ecclesiastically* pardoned. "The blood of bulls and goats could not take away their *spiritual* guilt," nor "purge their consciences from dead works, to serve the living God." All this was *type*; but it was very significant and striking type of the great atoning sacrifice of "the Lamb of God which was to take away the sins of the world." In our view, it is very important that the *true* nature and *real* effect of Jewish sacrifices should not be overlooked, or passed in silence. The espistle to the Hebrews had cleared away whatever darkness once rested on that subject.

5. *The death of Christ was an atonement for the sons of men.* Mr. D. thus defines the word *atonement.*

> The word To Atone, is in the Hebrew כפר; and signifies, 1. *To cover, to overlay.* This is probably its original meaning.—And because sins are metaphorically *covered*, or *hidden from the sight*, when they are *forgiven*, it denotes, 2. *To forgive, to be merciful to.* Hence, as a causative verb, it denotes, 3. *To procure forgiveness, to expiate, to make atonement;* and is the word, in the original of the old Testament, uniformly answering to the phrase, *to make atonement.*—p. 32.

To this passage, Mr. D. has appended a note which must have cost much labour, and which is of solid value, as directing the inquirer where he may go to find confirmation of the important positions which the author advances. The result of Mr. D.'s investigation, he briefly states as follows;

> Thus of the 154 instances, in which the word כפר occurs, 13 appear to refer directly to its original meaning, *to cover;* 12 to the second meaning, *to forgive;* and 129 to the third, *to make atonement.* Of these last, 80 are rendered *Atonement* in our version, and 49 by nouns or verbs of a cognate signification.—p. 33.

The word *atonement* itself, Mr. D. has not attempted to define. The origin of this word is not very obvious. Most etymologists seem inclined to derive it from *atone*, that is, *to be at one*, which means *to be at peace*, or, *in a state of concord.* Thus Shakspeare seems to have employed the word *to atone*, when he says,

> "He and Aufidus can no more *atone*,
> Than violentest contrariety."

The secondary meaning of the word, (and it seems to be truly a secondary one,) is, *to stand as an equivalent for any thing*, as Johnson defines it; and in this sense it is particularly applied to expiatory sacrifices. But this sense of the word is quite an easy and natural one, as derived from its first and literal meaning, *to unite*, to *reconcile.* An equivalent, or "expiatory equivalent," as Johnson defines *atonement*, may be any thing which is *the means of producing or effecting reconciliation or concord.* To say that Christ made *atonement*, then, is saying nothing more, (if we regard the *former* and *original* meaning of the word,) than that he was the occasion of reconciliation or peace between God and man; in what way, or by what means, would not be at all decided by the mere force of this expression, as formerly employed and understood. Still, by usage, the *original* sense of the words *to atone* and *atonement* has been somewhat changed; and as generally employed for some time past by theological writers in our vernacular language, these words mean *to offer expiatory sacrifice*, *vicarious sacrifice*, the *effecting of reconciliation by such an offering.* In this sense Mr. D. obviously employs them; and in this only do they correspond to the Hebrew word כפר.

Mr. D. next proceeds to show the various kinds of offerings, which were prescribed by the Levitical law as the means of atonement. He has arranged these under five different heads. From these it appears, that atonement was sometimes made by the payment of a sum of money, as well as by the offering of beasts; sometimes by the offering of incense; and in other cases by the offering of an ephah of fine flour. But all these were cases *sui generis*, exceptions to the general principle, which was that "without the shedding of blood, there was no remission of sin."

In two instances, atonement was made for offences, by the sacrifice of human life. But this was not done by divine command, nor prescribed by Jewish custom. In the first case, that of Zimri, the man had forfeited his life, by trespass against the law of Moses; in the second, the sons of a murderous tyrant were destroyed, as a means of appeasing those whom he had injured. pp. 35—37. But let it be remembered, the victims, in this case, were victims only in an ordinary way, that is, they were merely slain. No offering of them was made to God. No such sacrifice is any where required by the Mosaic law, but an utter abomination of it is expressed. In this respect, the system of Jewish sacrifice differed heaven-wide from that of most heathen nations, who, in some form or other, have nearly all endeavoured to propitiate their deities with human blood.

It is quite evident, therefore, as Mr. D. avers, (p. 37,) the word *atonement*, used in respect to these human sacrifices (if we may so call them, for *offerings* they were not,) has only a *secondary* sense, or is applied to them only in the way of *accommodation.*

To the question, in what did atonement properly consist, in the case of an animal sacrifice, Mr. D. replies, that it was "in the blood thereof, which was the life thereof," and adduces Lev. xvii. 11 to establish the position.

Mr. D. next proceeds to exhibit the various kinds of offences and occasions, on account of which sacrifices were to be offered. He has divided these into "cases of disease; cases of ceremonial uncleanness; cases of consecration; for sins of ignorance; for sins of greater aggravation; for the sins of priests; for the sins of the nation at large; pp. 38—41. But we can hardly agree with him, when he tells us that the sins of ignorance were those which were committed *involuntarily*. We should find it difficult to conceive of an *involuntary* sin, and more so to define what it is. At any rate, we cannot conceive of a man's contracting *moral turpitude*, who has no *will* in that which he does. The *action itself* may be prohibited; and for having done the action, a mulct may be imposed in order to maintain the authority of the law; and if this be all which Mr. D. means, (as indeed we must suppose it is,) then we have no controversy with him in regard to the subject. But the expression, "sins involuntarily," is one which needs some explanation. The scriptural expression is, "sins ignorantly;" we mean that it is thus in our English Version. But we consider it as an unfortunate translation. Certain it is, that the original Hebrew affords no room for such a translation. It runs thus, "If a soul sin בשגגה, that is, *through error*, *through oversight or haste*,' through *forgetfulness*, Lev. iv. 1, 13, 22, 27. Numb. xv. 22. Paul affirms, that "where there is no law, there is no transgression;" and that "sin is not imputed, where there is no law." The cases "where there is no law," must be the cases where there is an *involuntary* ignorance of the law; for the law itself exists, independent of the particular circumstances of any class of men. Ignorance of law, then, if *involuntary*, is a reason why sin "should not be imputed." To speak therefore, of sinning *ignorantly*, or *involuntarily* is to use expressions in themselves incorrect; and which, if employed, should be employed in a sense at once both defined and qualified. It is a pity that our translation has misled plain Christians on so important a subject as this. The Bible never speaks of sins of *ignorance*, except of *criminal ignorance*, where the persons who were guilty might have acquired better knowledge, and where the only reason they did not was, that they "hated the light, and would not come to it, lest their deeds should be reproved." Surely to sin בשגגה, *through error*, *forgetfulness*, *rashness*, is a very different thing from sinning through *ignorance* or *involuntarily*, in the common *sense* which these words convey.

Mr. D. has most evidently a mind capable of entering, at once, into all the distinctions which seem to separate things that differ; and therefore to have hinted the subject in question, is enough. We have no doubt, if our hints are well founded, that he will make the best use of them, in future editions of his work.

To proceed; Were *all* sins to be atoned for, under the Mosaic dispensation? To this question our author answers, as he must do, in the negative, and shows that murder, adultery, incest, various species of impurity, filial impiety, and idolatry, admitted of no atonement or expiation. The offender must himself suffer death.

The bearing which this has on

the doctrine of sacrifices, and the modification which it must necessarily occasion, in regard to any *universal* principle respecting them, is a subject which we do not remember to have seen adequately treated. We earnestly hope Mr. D. will turn his attention to it, when he comes again to publish his discourses. It is a topic worthy of his consideration and of his pen.

The *efficacy* of atonement made according to the prescription of the law, comes next under our author's consideration. But here we must let him speak for himself.

> The owner of the unruly ox, paid a sum of money as a civil penalty "*for the ransom of his life.*" In the case of numbering the people it was atonement-money paid, by each man, "for *the ransom of his life.*" In the case of the Gibeonites, *the anger of God was turned away*, and the famine prevented. In the various cases of recovery from disease, *the sins of the individual were forgiven.* In the cases of unceremonial uncleanness, *the ceremonial sins* of the individual were *pardoned;* and without making the prescribed atonement it is expressly said that the individual "shall *be cut off from Israel.*" In the case of consecrations, *it procured the pardon* of the priests and the levites. In every case of *a sin of ignorance*, where atonement was made, as well as in every case of more aggravated sins, *the sin was forgiven.* On the great day of Atonement it *procured the forgiveness of* "*all the iniquities, and all the transgressions in all the sins*" of both priests and people, for the preceding year. This language is universal, including every offence which was capable of expiation. In the case of Corah, as soon as Aaron had made atonement; as well as in that of the Moabitish women, when Phineas had made atonement; *the plague was stayed*, and the people *ceased to die;* and in the latter God said of Phineas, "He hath '*turned my wrath away* from the children of Israel, *that I consumed them not*—he was zealous for his God and *made an atonement for the children of Israel.* In addition to this it is said, in *the official explanation* of the nature and design of the Atonement, "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement *for your lives;* for it is the blood, that maketh an atonement for *the life.*" If then, by the phrase *vicarious suffering*, we denote *any evil inflicted on one being to expiate the sin of another*, that is, *to save the other from punishment, and procure the pardon of his sins;* then it is certain, that the sufferings and death of the animals, sacrificed to make atonement under the Levitical Dispensation, were in the strictest sense *vicarious.* In other words, in the sufferings inflicted on the animal in taking away his life, there was a *typical* manifestation of the anger of God, which was instead of the real manifestation of it in the punishment of the sinner; and the former was accepted by God in lieu of the latter.—pp. 42, 43.

Mr. D. then proceeds to inquire, whether the death of Christ was an *atonement* for the sins of men? He admits, that our English translation makes use of this phraseology only once, Rom. v. 11; where the Greek καταλλαγην is rendered *atonement*, which he thinks should have been rendered *reconciliation*. But at the time when our version was made, there can be no doubt that the words *atonement* and *reconciliation* were often employed synonymously; so that no error is fairly to be charged upon the translators here. The proofs that the words ἱλασκομαι, εξιλασκομαι, ἱλασμος, ἱλαστηριον, εισφορα, λυτρον, and αλλαγμα, employed by the writers of the New Testament, in reference to the death of Christ, mean substantially *atonement*, *propiatory sacrifice*, *sin-offering*, is ample, and well executed. pp. 43—46. Mr. D. thus concludes his argument:

> The death of Christ, therefore, was inflicted to save men from the punishment of their sins or to procure their pardon. God "laid on him the iniquities of us all," or manifested his anger against our sins in his sufferings and death, that he might not manifest it in our punishment. His sufferings there-

> fore were *a substitute* for the punishment of our sins. p. 46.

6. *Christ died to reconcile us to God.* In Scripture, the word *reconcile* is always employed in respect to the *offending* party. He is to be reconciled to the party *offended;* not the party *offended* to him. The English language now employs the word in the latter sense ; but it was not so used, when our version of the Scriptures was made. An attention to this *exclusive* mode of employing the word *reconcile* in Scripture, would make the head which we are now reviewing more definite and exact. The *consequence* of our *reconciliation* to God is, that he does not impute our trespasses to us. But the *reconciliation itself* is a different thing from this.

7. *Christ bore our sins or iniquities in his sufferings and death.* Here is a fundamental point, on which the doctrine of *vicarious* suffering mainly rests. Our author felt it to be so, and has advanced to his work, by aiming (as he should do) at plain and perspicuous definitions.

> To the phrase *to bear sin,* two very different meanings have been attached: 1. That of *bearing them away,* in the sense of *removing them;* and 2. That of *bearing them as a burden,* in the sense of *bearing with them,* or *enduring them,* on the part of him who is offended, and of *bearing or enduring their punishment,* on the part of the offender, or of a third party who takes his place, or suffers on his account.
>
> In investigating this point, it may be proper to ask, What is meant by the phrase *to remove our sins,* or *to remove our iniquities?*—Does it mean, *to annihilate* our sins? *That,* in the very nature of things is impossible. A sin is *a fact,*—a transgression *actually committed:*—and *to annihilate a fact,*—to bring it to pass, after a sin is once committed, that it shall *not* have been committed,—is not within the reach even of Omnipotence.—Does it mean *to annihilate the guilt* of our sins? That is equally impossible. As it must forever be a fact, that a given sin now past *was committed;* so it must forever be a fact, that he who committed it *is guilty* of its commission. The guilt is equally a fact with the sin itself. Does it mean, *to transfer our sins to another?* That also is physically impossible. A given sin when committed, is *an act, past,* and *irrevocable:* an act concerning which it must forever be true, that it was performed *by the sinner himself,* and not *by another.* Does it mean, *to transfer the guilt of our sins to another?* This is no less an impossibility. Guilt is inseparably connected with sin; and as it never can be true, with regard to a given sin, that any one but the sinner *committed* it, so it never can be true, that any one else is *guilty* of its commission. Will it be said that it denotes *to remove our sinfulness?*—I ask again, What is the meaning of the phrase *to remove our sinfulness?*—Does *sinfulness* here mean *guilt?* But *to remove the guilt of sin,* we have just seen impossible. Does it mean, *to remove our sinful dispositions?*—*our propensities to sin?* and thus *to reform us* or *sanctify us?*—After a careful examination, I have not been able to find a passage in the sacred volume, in which either of the verbs translated *to bear,* is connected with a word, the appropriate or customary meaning of which is *sinfulness, sinful dispositions,* or *propensities to sin;*—not a passage in which it is not connected with *sin,* or *transgression,* as *a fact, an act committed,* or with *iniquity,* as *guilt actually incurred by such an act.* To explain it by the phrase, *to remove our sins,* in the sense of *removing our sinful inclinations,* is therefore to take for granted the point in debate, and that too in direct opposition to the uniform language of the scriptures; and to explain it by the phrase, *to remove our sins,* in the sense *of causing them to cease to exist,* i. e. of *annihilating them,* implies as we have seen a direct absurdity. pp. 49, 50.

It is indeed true, as Mr. Dwight avers, that חטאה *sin,* עון *iniquity,* and פשע *transgression,* are every where employed in the Old Testament, to denote *acts of sin,* and not *evil or sinful disposition.* There can be no doubt, that the prominent object of the sufferings of Christ, as represented by the Scriptures, was, to remove the penalty due to sinners, for the violation of the divine law. But Mr. D. will surely (as we do) accord with the apostle, in Heb. ix. 13, 14, who tells us, that "if the blood of bulls and goats, and the ashes of a heifer, sprinkling the unclean sanctified to the purifying of the flesh; much more shall the blood of Christ purge *our consciences* from dead works, to serve the living God." The operation of atoning blood in purifying the *conscience* or *mind*, (for συνειδησις here means *animus*,) is not only expressly asserted here, but in Heb. ix. 9. x. 1, 2, the imperfection of legal sacrifices is argued, from the fact that they did not purge or purify the *conscience* or *mind*, of those who presented them. There can be no doubt then, that Jesus' atoning blood in some way effects for the soul, what the legal sprinkling with blood, under the Levitical law, effected for the body; for this constitutes the very gist of the apostle's comparison.

And why should we scruple to admit this? When the angel declared, that the child who was about to be born of a virgin should be called *Jesus* (that is, Saviour,) because he would *save his people from their sins*, Mat. i. 21, did he not mean to aver, that he would deliver them from the *power* as well as from the *penalty*, of their sins? Beyond all doubt he did; and there is as little doubt that Mr. D. himself believes this. But he seems, in the extract above, not to admit that atoning blood is applied to remove the *sinful disposition* or *propensity* of men, that is, not to affect their state of mind, but only to remove the penalty which they may have incurred. We are quite persuaded, that he does not hold to such an opinion, and that on reviewing the considerations just suggested, he will guard, in his next edition, against that mode of representing the subject, on which we have now remarked.

In the Hebrew Scriptures, *to bear sin* or *iniquity* is expressed by using the verbs סבל, which signifies *to bear* a burden or heavy load, and נשא, which means *to raise or lift up*, and more commonly *to bear away*, *to suffer*, *endure*, *to bear* the guilt of any one, *to take*, *to take away*.

The first of these words, as connected with *sin*, Mr. D. states is employed only twice in the Scriptures. The other is very common, and is used in a variety of senses, according to the relation which the subject of the verb (the bearer) sustains to the offence. When it is said of the party *offended*, that *he bears sin*, the meaning is, that *he bears with it*, that is, he overlooks it, pardons it, remits the penalty due to it. When spoken of the *offender* himself, the meaning is, and always is, that *he endures the penalty due to his offence*. When it is spoken of a third party, that is neither of the *offended*, nor the *offender*, but of some other person or thing, which *bears the sin of the offender*, the meaning is necessarily somewhat different still. It can imply, in this latter case, only that this third person or thing, *bears*, that is, endures, the penalty which was due to the offender, or, endures a suffering, which, on the part of the lawgiver or sovereign, is accepted as an equivalent for it, so that the offender is liberated from the punishment which was due to him.

All these positions Mr. D. has well illustrated, in pp. 50—57. We recommend the attentive perusal of this to all our critical readers, not only on account of the importance of the subject, but as a specimen of the happy manner in which Mr. D. pursues an important philological investigation.

In the New Testament, as one

might very naturally expect, since it was written by Hebrews, the phrase *to bear sin* has the same meaning as in the Old. When applied to Christ, (who is a third party, so to speak,) it means, of course, *to endure sufferings due to sinners*, that is, to endure that, which was accepted by the lawgiver and judge of the world, as an equivalent for the penalty due to sinners.

There is one consideration here, which Mr. D. does not appear to have noticed, but which will help to cast light on the phraseology that we are examining. It is this: the Hebrew words, חטאת, עון, and פשע all signify the *consequences of sin*, that is, *punishment*, *suffering*, as well as the crime itself. When Christ, therefore, is said to bear our *sins*, the meaning is plainly, that he bore the *consequences of our sins*, viz. the penalty due to them, that is, sufferings equivalent to the penalty due to them.

There is a difficulty, also, in regard to the phrases, which Mr. Dwight quotes, as indicative of the *vicarious* sufferings which Christ *endured*, which he has not noticed. We allude to the verbs סבל and נשׂא which the evangelist Matthew has translated by ελαβε and εβαστασε, Mat. viii. 17, that is, *took off*, *took away*, *removed*. In this passage, they cannot well have any other meaning, as applied by the writer. Christ had been healing the sick, and casting out evil spirits, Mat. viii. 16. By doing this, says the evangelist, "he fulfilled that which was spoken by Isaiah the prophet, saying, Himself (ελαβε) *removed*, *bore away*, our infirmities, and (εβαστασε) *removed*, *took off*, our diseases." Now Jesus did not do this by enduring sickness and disease in his own body, in order to cure those who were afflicted with them. He *took away*, *removed*, sickness and infirmity, by a single word or command. Why now may not an objector to the vicarious sufferings of Christ, building upon the interpretration of the evangelist in this case, aver that *to bear our sins*, is, in all cases, only *to bear them away*, *to remove them*; and this by any means whatever, whether by instruction, by moral suasion, or by an example which excites to virtue? This is a difficulty, which Mr. D. does not seem to have taken into view, but which we earnestly recommend to him for examination, in a future edition of his discourses.

8. *We are said to be redeemed or ransomed by the death of Christ.* This *might* be said, if his death had served only as an example to excite us to virtue. But does it not, as said by the sacred writers, mean something more? Mr. D. has well answered this question.

> In another passage, his [Paul's] language is if possible still more incapable of being misunderstood: "Christ hath redeemed us *from the curse of the Law*, being made *a curse* for us; for it is written, Cursed is every one who hangeth on a tree." The *curse of the Law* is not *the transgression of the Law.* The Law does not say in pronouncing its curse on the sinner, If you *transgress once*, you shall *continue to transgress.* No Law was ever written in this manner. It says, "The soul that sinneth, it *shall die.*" The curse of the Law is *its penalty*, the punishment which it threatens to inflict on the transgressor. The evil then from which Christ is here said to redeem us, is that manifestation of the anger of God to which we were doomed by the condemning sentence of his Law. But when did he thus redeem us?—The Apostle replies, When he died on the tree.—And in what way?—He again answers, By being made *a Curse* for us: i. e. by enduring sufferings and death, as an infliction for our sins. But how came he to be nailed to the tree? The whole company of the Apostles inform us that he was delivered *by the determinate counsel and foreknowledge of God;* and from Isaiah we learn that "it pleased JEHOVAH to bruise him, and put him to grief;" and that JEHOVAH *laid on him* the iniquities of us all." It was JEHOVAH then who inflicted upon

him sufferings and death as *a Curse*, that we might be redeemed from the curse of the Law, the punishment to which we were doomed in consequence of our sins. If then Christ had not been made *a Curse for us*, we must have endured the punishment due to our sins. His sufferings were therefore *in the stead* of the punishment of our sins. pp. 59, 60.

With this head Mr. D. concludes the second part of his discourses. Of all the considerations presented, we deem those most important, and most directly to the author's purpose, which have respect to Christ as a *sin-offering*, a *sacrifice*, and as *bearing our sins*. Explained and urged as these are, and certainly explained and urged as they may be, could the author have leisure to pursue this very important investigation, they exhibit an argument for the *vicarious* sufferings of Christ, which is unanswerable. It remains for those who oppose this doctrine, at any rate, either to answer it, or renounce the authority of the sacred writers to decide the point.

We come now to the third part of the discouses before us, which is appropriated to the examination of various theories respecting the object effected by the death of Christ. We shall pass them briefly in review, in the order in which they are presented.

I. The great end of Christ's death was, *to prove his sincerity*.

The refutation of this is ample, and even superabundant. We present our readers with one of the considerations which Mr. D. adduces.

If this theory be true, all the martyrs deserve the title of Redeemers, Saviours and Mediators, as truly as Christ; for they proved their sincerity as fully, and in the same manner. Is it then true that Paul died for us, that he died for our sins, that he died for the forgiveness of our sins; that he "became a sin-offering for us;" that his death was an atonement for our sins, that he bare our sins in his own body on the tree; that he hath redeemed us from the curse of the law, being made a curse for us; and that by his death we are reconciled to God? Do the Scriptures say this of Paul?—But why not?—The death of Jesus merely proved his sincerity, and the death of Paul proved his; and both were preachers of the same gospel. If then the phrases, *bearing our sins*, *being made a curse for us*, and others like them when applied to Christ, mean nothing but *his dying to prove his sincerity;* they are just as applicable to any other martyr, as to Jesus; and Paul is, in the same sense of the word with Jesus, *the Saviour of the world*, and *the Redeemer of mankind*. Then too we may lawfully say, "I am determined to know nothing among you save Paul and him crucified." "We preach Paul crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them who are saved the power of God." pp. 64, 65.

This paragraph shows the manner in which the author of these discourses can urge home an argument, that cannot fail to be felt by his opponents.

II. Christ died in order *to set us an example of fortitude*.

The utter improbability that this was the special object of his death, is shewn by nine considerations. Two or three of these would be amply sufficient; as the theory which Mr. D. is here opposing, is only a subordinate part of the views of some of his opponents, and hardly needs any thing more than to be prostrated *en passant*. This Mr. D. has not only done, but stamped upon it after it is down, and "triturated it fine as the dust."

III. The end of Christ's death was *to perfect his obedience*.

Here too, our author enters the camp of his adversaries triumphant. But then we have the same remark to make as before. This is only a *subordinate* consideration with most who reject the doctrine of atonement. Indeed, the thing asserted is hardly intelligible. *To perfect his obedience!* And was not his obedience "who knew no sin," always *perfect?* All that could be added to it, then, by his death, so far as this view of the subject is concerned, was, that one more act of obedience was joined on to those already done. If you say, This was a high and peculiar act of obedience; we grant it. But what was the object? For an *example* to others. This is well, in respect to those who are called to martyrdom. But surely these make up but a very small part of mankind. Was there any merit in this obedience, which accrued to the benefit of others? If you allow this, then you come at once to the ground, that the sufferings of Christ, in some sense at least, were of a *vicarious* nature.—We recommend to Mr. D. greatly to abridge and compress this head, in the next edition.

IV. The death of Christ was to furnish *a sign*, *a token*, that God is willing to pardon the penitent.

We suppose Mr. D. means to say, that the death of Christ is regarded by some, as a *sign* or *symbol* for confirmation of the assurance that sinners may be pardoned in case of penitence. That there was no need of such a symbol, in order to produce in men a disposition to believe in God's pardoning mercy, Mr. D. illustrates as follows:

> If a ruler is in fact willing to pardon those, who have transgressed the laws; there cannot, in the nature of the case, be any difficulty in persuading them to believe it. The only alternative in his treatment of them is *punishment*, or *pardon*. But they certainly do not wish to be punished; and as certainly they do wish to be pardoned, or exempted from punishment. And the same motives, which render them willing to be pardoned, would render them willing to believe, if the fact were really so, that the ruler was willing to pardon them. The human mind is always willing to believe what it wishes, even against evidence; but where evidence and inclination coincide, the case has never yet been known, in which it was difficult to produce conviction. In some of these states it has not been necessary to announce the universal pardon of offences in order to inspire transgressors with the hope of obtaining it. The indiscreet multiplication of pardons on the part of the government, has been so efficacious in diffusing this hope, that the prisons have overflowed with the expectants of its clemency. In the Bible—the statute-book by which God governs his kingdom in this world—there are numerous clauses which at least *appear*, and beyond all doubt have been very generally *believed*, to threaten transgressors with punishment; and that too neither very mild in degree, nor very short in duration. Yet, with these minatory clauses staring them in the face, mankind have to a prodigious extent believed, and been fully persuaded, that God would certainly pardon them, either whenever they should repent, or without any repentance at all. The history of the world ever has been, and now is, a practical comment upon this persuasion. If then these minatory clauses could have been expunged, or had not been inserted; the persuasion that God would pardon the penitent, would have been universal. All that was necessary on the part of the Supreme Ruler, to secure the most implicit credence in this his gracious intention, was to announce it; and mankind would have gladly believed it without evidence.—pp. 83, 84.

Mr. D. then proceeds with other considerations, which show the utter futility of such a theory as that which he is opposing. We think he may well omit the third, fourth, fifth, sixth, and seventh arguments. The others may be compressed to advantage. There will then be enough to render futile, such an undefined and undefinable theory as that in question; we had almost added, these will be more than sufficient to meet such a puerile effort to explain away the great doctrine of *vicarious* sacrifice.

V. *Christ died to prove the resurrection of the body.* That such an idea has been thrown out, by those who oppose the doctrine of atonement, we do not deny. But we are not acquainted with any writers of note, who maintain that this was a great or principal object of the death of Christ. Mr. D. has indeed, crushed the whole structure to atoms, which has been erected upon this; if indeed any one has ever been so bereaved of his senses as to erect one. We cannot well account for it, that our author should make so much of his scheme, and bring *ten* arguments to refute what ten sentences might have done.

In the course of his argument, he admits, without any question, that the resurrection of Christ does prove the doctrine of a general resurrection, but says that this was only an *incidental* end, not the *principal object* of Christ's death. But we do not agree, even so far, with the theorists whom he is now opposing. We have pretty strong sensations of something *paradoxical* in the very statement of the theory. The *resurrection* of Christ, if any thing, must prove the general resurrection. But how the *death* of Christ can prove a *resurrection*, much more, a *general* one, we have not eyes to see.

But you will say, "He could not *rise* unless he first died." Good; and he could not *die*, if he had not been *born* and *lived*. The *birth* of Christ, then, and the *life* of Christ, just as much prove the doctrine of a general resurrection, as his *death*.

But we go farther, and aver that even the *resurrection* of Christ does not and cannot prove a general resurrection. The Apostle Paul, in 1 Cor. xv. appeals to the resurrection of Christ as a proof that the doctrine of a resurrection may be true, and is no absurdity or impossibility. "If, says he, there be *no resurrection*, (as the heretics averred, whom he is here opposing,) then Christ is not raised." Now as all admitted this, it was *argumentum ad hominem*, which he used in this case, and which showed the entire *inconsistency* of his opponents. And when he says that "Christ is risen from the dead, and become the *first fruits* of those who slept," the meaning is simply that he, first of all, and pre-eminently, has risen from the dead, prepared to "ascend to his Father and our Father, to his God and our God."

But where is the assertion that his resurrection *proved* the doctrine of a *general* resurrection? An argument of an analogical nature, it may in some measure afford. As Christ, who possessed a nature and a body truly human, did rise from the grave, and ascend to heaven, so the *possibility*, that those who are his true followers may imitate him in this respect, is doubtless shown. But then, how many things were attached to the person and nature of Christ, in various respects, which afford no good ground for analogical reasoning. For example, he was "holy, harmless, undefiled, separate from sinners." In none of these respects is the analogy to be complete in regard to us, in the present world. And surely, analogy is the only ground of reasoning, in the case in question. How can it be proved, then, that all which has taken place, in respect to Christ's human nature, must take place in regard to ours?

We believe, indeed, in the doctrine of a *general resurrection*. But we do not see, how the fact that the Son of God, the Redeemer of men, was raised in a miraculous manner from the grave, "before he saw corruption," would necessarily prove that all men, good and bad, will be raised to life, after being for ages dissolved to dust, and scattered to the four winds of heaven. Such a doctrine needs other proof than fancied analogy. And those who maintain, that the object of Christ's *death* was to prove the doctrine of a general resurrection, not only render themselves obnoxious to the charge of ὕστερον προτερον, but of a paralogism which only needs to be stated in order to be refuted. We recommend to Mr. D. to abridge what he has said in refutation of this nonsense, so as to occupy, at most, but one tenth part of the room, which his arguments against it now occupy.

VI. The great end of the death of Christ was *to prove the truth of Christianity.*

This is an allegation often made, and greatly insisted on, by many who oppose the doctrine of the atonement. Our author first observes that it would be derogatory to the character of God, to suppose that he could not prove the truth of Christianity, unless by the death of Christ. That he *could not* prove it without using such means, would indeed be derogatory. But an opponent might well answer here, that he did not choose to prove it in any other way, and by infinite wisdom judged this way to be the best. May not the same things be said, in reference to the death of Christ as an expiatory offering? That God *could* not redeem men, in any other way, we suppose Mr. D. will not assert. That he did not think proper to do it in any other way, and that infinite wisdom has judged properly, and in the best manner, is what he would maintain. Might not his opponent take the same ground in the other case?

Mr. D. next observes, that as the Mosaic religion was proved to be true without the death of its founder, so Christianity might have been established in a similar way. This is sound and conclusive, so far as the *possibility* of the thing is concerned. Our author next proceeds to show, briefly, that the death of Christ could not, in itself considered, prove the truth of Christianity. On this head, a more powerful argument might be made out; and Mr. D. is abundantly able to render it irrefragable. If voluntary martyrdom can prove the truth of any scheme of religion, then may we easily have an indefinite number of truths and systems, in direct opposition to each other, and at war with the eternal principles of right and wrong. Martyrs enough can always be found, who are willing to sell life for the purchase of posthumous renown.

Under the fourth head, we must introduce Mr. D. to speak for himself.

> On this supposition, his death occurred at a most unfortunate period. No part of the New Testament then existed, or for a considerable number of years afterwards; and a large part had not been even *orally* communicated to the Apostles. Christianity, *as a system of truths*, did not exist, except in the imperfect and uncertain recollections of the Apostles. All the facts and truths *which they had forgotten*, as well as all *which had not been communicated*, were lost by his death. The only hope that the former would be recovered, depended on the declaration of Christ, "When He, the Spirit of truth, is come, he shall bring all things to your remembrance, whatsoever I have said unto you;" and the only hope that the latter would ever be known, depended on the similar declaration, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, he will guide you into all the Truth. He shall receive of mine and show it unto you." If then Christ died to prove the truth of Christianity, why did he not defer it until Christianity *existed*, until his disciples were able to bear the communication of it from his lips, until it was all communicated and written down, and the New Testament completed under his own hand and seal. Had this been done, and had Jesus taken the volume thus finished, and declared, "I am now going to die, in order to prove the truth of this volume," the transaction would have had something in it definite and palpable. But what was *the identical thing then existing*, which his death proved to be true Was it the collection of facts and sen

timents which the Apostles *recollected*; or was it those which they had *forgotten*, and which the Holy Spirit was to bring to their remembrance; or was it the farther collection which they could not bear while Christ was living, and which the Holy Spirit was *first to communicate.* pp. 108, 109.

On the nature of the appeal in Mr. D's fifth argument here, we have a word to say, by way of caution. Arguments of this nature do not strike many minds with force. The *subjective* views of the angels, and of glorified spirits, are not developed in Scripture with such particularity that we can often argue from them without hazard. And there is always something too much like an appeal to the *imagination*, in cases of this nature.

The scene on the mount of transfiguration, Mr. D. has so often adverted to, in the course of his arguments respecting the atonement, that we must beg leave to suggest a word of caution, on this subject. On p. 21, he speaks of this mountain as being *Tabor*, as though this fact was an established and not a mere conjectural one. So he does again, pp. 79, 100, 105, and 126. In all these cases, he seems to build an argument upon it. Now we can gather nothing more respecting Christ's death, from the scene of the transfiguration, than that it was considered a great event, and that the minds of the disciples were to be prepared for it by this august exhibition. The particular object to be achieved by it, must be left to other Scriptures to determine. We recommend to Mr. D., who can use much better arguments with great skill and power, to make a more chastised use of angelology and pneumatology, in his next edition.

The remaining considerations adduced under this head by Mr. D. serve to strengthen and fortify the position which he has taken, and to show the impossibility of maintaining, with any tolerable probability, the position which he assails.

Mr. D. closes the third part of of his discourses, with a brief examination of the theory respecting the atonement, which Dr. Channing has advanced, in his Sermon at the ordination of the Rev. Jared Sparks, at Baltimore. This is, "that the Scriptures ascribe the remission of sins to Christ's death, with an emphasis so peculiar, that they ought to consider that event as having a special influence in removing punishment, as a condition or method of pardon, without which repentance would not avail us, at least at that extent which is now promised in the Gospel."

In reply to this, we present our readers, with the manner in which Mr. D. parries the thrust of his antagonist and deals his own blows frequent and hard.

It will probably be thought, that this scheme of explaining the death of Christ, as it is embraced *by many*, should like the preceding ones, be subjected to a minute examination. To decline doing this is the result, not of choice, but of necessity. Were it fully bodied forth, so as to be *tangible* or even *visible*, it would be numbered as a *seventh* theory, and carefully investigated. But when it is said that without *the Death of Christ* as a condition or method of pardon, *Repentance* would not avail us in procuring it, *at least to that extent.* which is now promised in the Gospel; we are at a loss how to interpret the language, and we look for additional information on the following points.

1. Is it intended that *Repentance* by itself, would procure us *an inferior kind* of pardon, less advantageous than that now promised; or that it would avail us *to a certain degree*, in procuring that now promised, but *not altogether*; or that it actually procures the pardon of *a certain portion* of our sins, but *not of the remainder?*

2. *To what kind* of pardon, on the first supposition; *to what degree*, on the second; and *to how great a part of it*, on the third; would Repentance avail us, without the Death of Christ!

3. *On what grounds*, would Repentance avail us, to that kind; that degree; or that portion?
4. Why would not Repentance also avail us either *to the higher kind;* or *altogether*; or to procure *the remainder?*
5. *On what grounds* does the Death of Christ avail us in thus effecting what mere Repentance could not avail; is it *directly* as obedience, or suffering; or *indirectly*, as it leads us by its moral influence to a higher kind of repentance?
6. What is *the specific difference* between those two *kinds*, or *degrees*, or *portions* of our pardon?
7. On the third supposition, why cannot *the Death of Christ alone and of itself*, avail us in procuring also that part of our pardon, which Repentance avails us to procure?
8. *What passages of Scripture*, speak of such an inferior kind of pardon; or of the degree to which Repentance avails us; or of the portion of our sins for which it is sufficient?
9. *In what passages of Scripture*, is the Death of Christ spoken of as procuring *a higher kind* of pardon; or as *eking out* our pardon, by availing us to an extent to which Repentance could not avail us? Is it said by the Saviour, "This is my blood of the New-Testament which is shed to procure a better kind of pardon than that which repentance would procure;"—or by Paul, "Christ hath fully availed to redeem us from the curse of the law, when repentance could avail us only in part;" or by John, "The blood of Christ cleanseth—not from *all sin*, but—from those *more heinous* sins, which could not be washed away by the tears of repentance"?

Until these points are distinctly stated, it is not possible to conjecture, what the theory is, nor of course, by comparing it with the word of God, to learn whether it is true or false. This is the only reason, why a more minute and marked attention is not paid to what, if fully conceived and fully stated might have proved an additional explanation of this most wonderful event.—pp. 112, 113.

We hope Dr. Channing may undertake to answer these questions. But it seems he has the happy faculty of meeting all his opponents with indignant silence or contempt; which is an argument more easily come at, and wielded by him with much more skill, than those of a logical or exegetical nature. "Take care," said a wise monk to his Catholic brother, who was deputed on an errand to some schismatic *Lutherans*, in order to bring them back to the faith or to denounce them, "take care, that you do not enter into dispute with them; for this would only be allowing that you think they have some reasons for their belief, as well as you; and moreover, it would be letting down your cause to the examination of grovelling minds, who cannot comprehend the force of your arguments. *Silence* is the *safest course*. If you say nothing, then they will have nothing to lay hold of and pervert. Rebuke; frown; show them that you despise their opinions; then they cannot help feeling your superiority." We strongly suspect Dr. C. has somewhere met with this wary advice, and paid more deference to it, than he would acknowledge himself to be ready to yield to the Church of Rome. But we leave him and Mr. D. to settle their own matters, and proceed.

The *fourth* part of our Author's discourses is occupied with proposing and explaining the theory of atonement which he himself embraces. After stating the right which is conferred on one individual, (in consequence of another's having neglected to discharge a duty incumbent upon him, and which is a matter of just claim by the former,) to exact a reparation, either of the same specific nature as the duty in question, or an equivalent for it, or punishment in case a law is broken, Mr. D. thus proceeds:

These remarks will serve to explain the general meaning of the word *Atonement*. AN ATONEMENT IS THE

> GROUND OF FORGIVING AN INJURY. By *an injury*, is here intended, *a blameworthy failure of a duty*. The atonement is in all cases something done or suffered, either by the offender, or a third party in his behalf. If it is something *done*, the offended consents to receive it as an adequate reparation, and if *suffered*, as an adequate expression of his displeasure, for the injury. The effect of it is, where it is unconditional, or the condition is fully complied with, to take from the offended party the right either to enforce reparation or to inflict suffering.—p. 115.

Again; after some further remarks illustrating his general definition of the word atonement, Mr. D. proceeds,

> In cases of *transgression*, atonement takes the place of punishment. If the punishment merited be *substantial suffering*, atonement cannot be made *by the offender himself*. He cannot make it by *future obedience;* for that he is bound to render without any reference to past transgressions, merely to satisfy the future demands of the law. He cannot make it, by enduring *a less* degree of suffering than the threatened penalty; for that would not be an adequate expression of the lawgiver's displeasure: nor, by enduring *a greater* degree; for, when he has endured a degree of suffering equal to the penalty, the claims of the law are satisfied, and any farther infliction is unjust. In every such case, therefore, atonement if made at all, must be made *by a third person*.—p. 116.

All will admit that, as the dispensation of the gospel *now is*, the sinner cannot make atonement for himself. But Mr. D. has here laid down a *universal* proposition (if we understand him aright); and respecting such a proposition, some have their doubts. That God *could* not have so ordered it, that the reconciliation of the sinner to himself should have been brought about without the intervention of a third person, nor in any other way than that which he has actually adopted, they would hesitate to affirm. The vital question is, what has God actually done, what method of atonement and reconciliation has he in fact adopted. This is merely a matter of investigation in the scriptures, and as such cannot be decided by any reasoning *a priori*.

In regard to the *adequacy* of an atonement, we must again let Mr. D. speak for himself.

> To render the atonement adequate, the suffering thus inflicted on the third person need not, of course, be exactly *the same in kind*, or *equal in degree*, with that which would have been inflicted on the transgressor as a punishment. The *kind* of suffering may be different; for, if two kinds of suffering are equal in degree, they equally answer the end in view. The *degree* of suffering necessary to render the atonement adequate, will depend on *the comparative importance* of the third person and the transgressor, in the view of the subjects at large; and may be, in different cases, greater, equal, or less than that threatened in the penalty. All that is necessary to render the atonement adequate, is this—that the suffering inflicted *be seen to be* as full an expression of the lawgiver's displeasure against the offence, or as decisive evidence of his determination to support his law, as would have been furnished by the actual punishment of the transgressor. When this is done, the whole design of punishment is fully answered; and, with perfect safety to the authority of the law, the transgressor may go unpunished. Such an atonement however, in order to be just, must be *voluntary* on the part of the third person; and in order to be valid, must be *consented to* by the lawgiver.—p. 117.

That such an atonement is admissible, on the part of a wise and virtuous lawgiver and judge, is certainly capable of being satisfactorily shown, to every man who has an enlightened understanding. The object of punishment, certainly its object with a wise and benevolent ruler, is not *revenge* but example *in terrorem*. Now if the example of suffering is of an adequate nature to accomplish this end, then *atonement*, in the best sense of the word, is made; an *adequate* or *sufficient* atonement is made.

We cannot agree with our author, in the next paragraph, when he makes a *substitute* to be only a third person, suffering *specifically, both as to kind and degree*, the penalty which the offender had incurred. Much less can we subscribe to the declaration, that in such a case, the third person "takes *the identical* place of the transgressor." Either of the cases here stated, are absolutely impossible, in regard to a moral offence, and a consequent penalty of a moral nature. For how is it possible, to make a *transfer* of the guilty conscience of the offender to the substitute? Mr. D. himself has most fully asserted that this cannot be done, p. 49. And is it not, must it not be, forever true, that the "worm which never dies" is a guilty conscience, in the world of woe? How then can any substitute ever take his "identical place," in this respect, unless absolute transfer is practicable? Indeed, such a substitution is an utter impossibility.

We do not at all assent to the doctrine, that a *substitute* must be an *identical quid pro quo*, in all respects. Nay, so far are we from this, that we maintain quite the contrary. In common parlance, we call that an "exact equivalent," or a "mere exchange," which is an *identical quid pro quo*. We employ substitute in a much wider latitude. Thus a *subtitute for bread*, is not bread of the same kind, and in the same quantity. A *substitute for wine*, is not wine of the same kind, and in the same quantity. And so we speak in regard to most other things. A *substitute* is any thing which another voluntarily accepts, in lieu of that which he had a right to demand. Of itself, the word denotes, and merely denotes, *a thing put in the room of something else*. Now such a thing may be specifically the same; or it may be a literal equivalent, (as where a man owes gold coins and pays silver ones of the same value;) or it may be a *conventional equivalent*, that is, such an one as previous contract has stipulated to accept; or a *concessive equivalent*, that is, such an one as the person or ruler offended thinks proper to accept, in lieu of the punishment which had been merited. Now whatever this may be, in any of these cases, it is a *substitute*; that is, it comes in the room of something else which might have been exacted. Surely the "identical place" of the transgressor cannot possibly be taken by any substitute. Nay, Mr. D. himself, after all, coincides with what we are labouring to establish, when he says:

> If the sufferings of the third person are *different* in kind or degree, from those which would otherwise have been inflicted on the transgressor; though the *third person* is not strictly speaking *the substitute of the transgressor*, as he does not while suffering take his precise place; yet *the sufferings* of the third person are *a substitute for the sufferings* of the transgressor. In every case of atonement, therefore, the sufferings of the third person are a substitute for the transgressor's sufferings; and where the former are specifically the same in kind and degree as the latter, the third person himself is also, in the strictest sense, the substitute of the transgressor. pp. 117, 118.

In conclusion of his explanations, Mr. D. thus sums up his view of atonement:

> Adequate Atonement for a moral transgression, is therefore *such a degree of suffering, inflicted on a third person, with his consent, as shall be an adequate expression of the lawgiver's displeasure against the transgressor, and thus a substitute for his punishment, or the ground of his forgiveness.* p. 118.

Having thus prepared the way to state his own views of the doctrine of atonement, Mr. D. proceeds,

> It [the doctrine of atonement] supposes that the sins of men were so laid on Christ, that his sufferings were inconceivably intense and overwhelming; and that, being inflicted by God on a person of supreme exaltation and dignity, the object of God's supreme affection, "God manifest in the flesh," they were as full and as adequate a manifestation to the universe, of God's displeasure against the sins of the whole human race, as would have been made in their everlasting punishment. As such, it supposes them to be *an offered substitute* for the everlasting punishment of all mankind, and *the actual substitute* for the everlasting punishment of all who shall be saved; so that if all mankind had been saved, no more suffering on the part of Christ would have been necessary; although none will be actually saved in consequence of it, except those who repent and believe.
>
> The scriptural doctrine of Atonement, as we understand it, is therefore this—That the sufferings and death of Christ were inflicted by God, and voluntarily endured by himself, as an adequate manifestation of the Divine displeasure against the sins of the human race, on the condition that they should *be offered* to all men, as a sufficient ground for their forgiveness, or a substitute for their punishment; and that they should *actually prove* the substitute for the punishment of all, who repent and believe. pp. 119, 120.

Mr. D. then proceeds, in the close of his discourses, to compare his doctrine with the various *facts* and *declarations* of Scripture, which he had considered in the first and second part of his discourses, and finds them not only accordant with it, but rendered very plain and intelligible by it. The *pneumatology*, under Numbers 3 and 10 of this comparison, shews the strong tendency of the writer's mind to dwell on subjects of this nature, on which we have already had occasion to remark. They might well be omitted; indeed, they should by all means be omitted. The recurrence of them with such frequency, diminishes the effect of sober argument. They are an appeal to the imagination and feelings of the reader, rather than to his understanding. We recommend to Mr. D. to compress these last eleven heads into less than half the number, and to make them specific and definite, and to urge them with all his might.

We hope our readers will not deem the attention we have paid to these interesting discourses, too great or too particular. The subject is of such high moment, and especially at the present time, when there is so much sensibility awakened respecting it, that we could not make up our minds to dismiss it with a brief and slight review. On all the main points, if we rightly understand our author, we are altogether accordant in his views. The exceptions we have made apply only to *particular paragraphs*, or to *minor views*, in no degree affecting *the fundamental principles of the discourses*; and if our remarks should seem in any respect to have assumed an under minuteness of criticism, it is because nothing occurred to us as susceptible of improvement, except on points of minor importance. We regard the work as a highly original and triumphant defence of a fundamental doctrine of the gospel. We trust the author will do himself the justice to perceive, that if we had regarded his performance otherwise than with high respect, we should never have bestowed so much pains in criticising upon it. A worthless or inferior production could have no just claim to the space and labour which we have given this.

# LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*A Commentary on the Epistle to the Hebrews* is in preparation by Professor Stuart, of Andover. It will, we understand, be prefaced by an Historical and Critical Introduction, containing a refutation of the arguments of the German critics who have questioned its Pauline origin.

*The Baptist Preacher.*—The Rev. William Collier, of Boston, Editor of the National Philanthropist, announces his intention to engage in the publication of a work under the above title, to be conducted somewhat upon the plan of the "National Preacher," published in the city of New-York, by the Rev. Mr. Dickinson.

*Liberal Preacher.*—Rev. T. R. Sullivan, of Keene, N. H. proposes to edit a monthly publication of Sermons by living ministers of the Unitarian denomination, with the above title.

*Malte Brun's Universal Geography.*—The publication of this valuable work has been commenced in Philadelphia, with additions, in a handsome form, to be afforded to subscribers at the cheap rate of $8 in boards. It is to be comprised in four royal octavo volumes of about 500 pages each, and the first contains several engraved sheets. The editor intends to add the results of the most important recent expeditions for discovery, &c. &c.

*Columbian College.*—In consequence of the resignation of the president, professors and tutors, and the embarrassed state of its funds, the trustees of the Columbian college, Washington city, have declared a vacation in that institution, to continue from the 1st inst. to the 2d Wednesday of September next.

Mr. Sotheby, the translator of Virgil has brought out a magnificent polyglot edition of the Georgics, in folio; which is not only a superb specimen of typography, but affords an interesting opportunity of contrasting the powers of the several European dialects. The Georgics are printed in five languages besides the original. The German, by Voss, is the most powerful and close, being given line for line, throughout the whole. The version of the English poet yields only in this point; and surpasses most of them in giving a faithful and spirited version of the original. The Spanish is the most periphrastic—and the Italian and French most frequently fail in rendering the true sense.

*Perkins's Steam Engine.*—The London Literary Gazette states, that Mr. Perkins has at length got rid of the only obstacle which presented itself against the action of his immensely powerful steam engine—that of effecting nearly a perfect vacuum under the foot of the piston, by which means the whole power or elasticity of the steam from the induction pipe is allowed to operate without resistance.

# NEW PUBLICATIONS.

## RELIGIOUS.

The Nature of Sin: a Sermon, delivered in Newark, New Jersey. By Rev. John Ford, A. M. Pastor of the Church at Parsippany, N. J. Newark.

A Sermon, preached at Torringford, Conn. January 24, 1827, on occasion of the Death of Miss Sophia Eliza Hawley, daughter of Dr. Orestes K. Hawley, of Austinburgh, Ohio. By Cyrus Yale, Pastor of the Congregational Church in New Hartford, Conn. Published by request. Hartford.

View of the Progress of Dogmatic History. Translated for the Christian

Spectator, from Muenscher's Handbuch Der Dogmengeschichte. Vol. I. Introduction, Part. V.

The Spirit of the Pilgrims: A Sermon, delivered at Plymouth, December 22, 1826. By Richard S. Storrs, Pastor of the Church in Braintree. pp. 44.

A Catechism on the principal Parables of the New Testament. By William F. Loyd. Philadelphia. 18 mo. pp. 90.

Hope for the Dying Infant: A Sermon, preached Feb. 18, 1827, in the 2d Presbyterian Church, Charleston, S. C. By T. Carlton Henry, D. D.

Views in Theology, No. IV. The Doctrines of the Princeton Theological Seminary respecting Creeds and Confessions.

National Preacher, No. 12th, Vol. I. The Great Change. By Justin Edwards, Andover, Mass.

## MISCELLANEOUS.

The American Journal of Science and Arts. Conducted by Benjamin Silliman, M. D. LL. D. Professor of Chemistry, Mineralogy &c. in Yale College. Vol. XII. No. I.—March, 1827.

The Philosophy of the Human Voice; embracing its Physiological History; together with a System of Principles by which Criticism in the Art of Elocution may be rendered intelligible, and Instruction definite and comprehensive: to which is added a Brief Analysis of Song and Recitative. By James Rush, M. D. 8vo. pp. 586. Philadelphia.

A Brief account of the Origin and Progress of the Division in the Presbyterian Church in the city of Troy, N. Y. Containing, also, Strictures on the new Doctrines broached by the Rev. C. G. Finney and N. S. S. Beman, with a Summary relation of the trial of the latter before the Troy Presbytery.

Address delivered before the Peace Society of Windam County, at their Semi-annual meeting in Pomfret, Feb. 14, 1827. By Samuel Perkins, Esq.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary Princeton, N. J. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the said Seminary. New-York. G. & C. Carvill.

Historical view of the Literature of the South of Europe; by J. C. L. Simonde De Sismonde; of the Academy and Society of Arts of Geneva, Honorary Member of the University of Wilna, of the Italian Academy &c. &c. Translated from the Original, with Notes, by Thomas Roscoe, Esq. In 2 vols. 8vo. New-York.

Juvenile Psalmody: prepared for the use of Sunday Schools, at the request of the Directors of the Western Sunday School Union. By Thomas Hastings, Author of a Dissertation on Musical Taste, one of the Editors of Musica Sacra, &c. Utica: Western Sunday School Union.

James Somers, the Pilgrim's Son. Designed for Youth. By a Lady of New Haven. A. H. Maltby. pp. 77, 16mo.

Passages Cited from the Old Testament by the writers of the New Testament Compared with the Original Hebrew and the Septuagint Version. Arranged by the Junior Class in the Theological Seminary, Andover, and published at their request, under the Superintendence of M. Stuart, Associate Professor of Sacred Literature. 4to. pp. 39. Andover. Flagg & Gould.

## AMERICAN EDITIONS OF FOREIGN WORKS

Polemical and other Miscellanies, consisting of articles originally inserted in the London Eclectic Review. And an Apology for the Freedom of the Press; from the seventh London edition: by Robert Hall, M.A. of Leicester, Eng. Boston: James Loring, 1827. pp. 284. 12mo.

A Selection from the English Prose Works of John Milton; in two vols. 12mo. with a Preface, by Francis Jenks. Bowles and Dearborn, Boston.

Three hundred and fifty-two Religious Letters written between 1636 and 1661, by the late Samuel Ruthford, Professor of Divinity at St. Andrews: to which is prefixed the Life of the Author. First American from the twelfth Glasgow edition. New York.

Wesley's Sermons. New York: J & J. Harper. Vol. I. 8vo.

# MONTHLY RECORD.

## RELIGIOUS.

*Revivals.*--The Rev. President Humphrey, of Amherst College, in a letter to the editors of the Recorder and Telegraph, gives an interesting account of a work of the Spirit in that Institution. It commenced about the middle of April, and in the few days intervening between that time and the close of the Spring term, about 30 became hopeful subjects of grace; and 20 of these are supposed to have obtained relief in a single week.

The following extract of a letter from the Rev. Joseph Entwisle, late President of the British Conference, to his friend Mr. S. Dando, of New-York, was published in the Christian Advocate and Journal.

"BRISTOL, March 19, 1827.

"It rejoices my heart to hear that the work of God is still going forward in the United States. May the little leaven, leaven the whole lump. I am happy that I can inform you, that we also are favoured with outpourings of the Spirit in various parts of our connection in England. In some places, hundreds have been called out of darkness into marvellous light. There is a great revival at Hull and its vicinity; also in Lincolnshire, some parts of Yorkshire and Cornwall, and in other places. We still apply to ourselves the words of the venerable Wesley: 'The best of all is—God is with us.'"

*The American Tract Society* held its second Anniversary, May 9th. From the Secretary's Report we select the following prominent facts.

The number of Tracts stereotyped during the year, is 45; making the whole number now stereotyped and printed, *two hundred;* containing an aggregate of 2,476 pages. The first 194 Tracts, comprising 2,400 pages, complete a set of *six volumes*, which have, exclusive of the issues of Tracts in their single and unconnected form, been printed from the stereotype plates on uniform paper, for binding.

The committee have also sanctioned and sterotyped the "Boatswain's Mate," in seven parts, embracing 148 pages; together with 13 Tracts, embracing 176 pages, in Spanish; and 14 Tracts, embracing 168 pages, in French. They have also commenced stereotyping in German; and have now under consideration the expediency of publishing a few Tracts in the native Indian language of our country.

The Committee have continued the publication of the *American Tract Magazine*, of which 3,750 copies are now regularly published, once in two months.

Of the *Christian Almanac* for 1827, no less than ten distinct editions were issued, adapted to the meridian of latitude of as many different localities in various parts of the United States: viz. at Boston, Mass., New-York City, Utica, N. Y., Rochester, N. Y., Baltimore, Md., Richmond, Va., Raleigh, N. C., Augusta, Geo., Huntsville, Alab., and Edwardsville, Illinois.—Whole number of copies printed at the Society's House, 71,000.

During the year ending May 1, the Society have printed, in the English language 2,629,100 Tracts; in French 14,000; in Spanish 13,000. Besides which there have been printed, of vols. I. and IV. 3000 copies each; of vol. III. 3000 copies; of vol. II. 2000; of vols. V. and VI. 1000 each; making 13,000 volumes, comprising 400,000 Tracts. Which, added to those above-mentioned, give a total, during the year, of TREEE MILLION, FIFTY-SIX THOUSAND AND ONE HUNDRED TRACTS,—comprising THIRTY FIVE MILLION, EIGHT HUNDRED AND EIGHT THOUSAND, FIVE HUNDRED PAGES. Whole number printed since the Society was formed, (May, 1825,) 3,754,000 comprising 43,862,000 pages; of which 1,620,000 have been covered, making 6,480,000 pages of covers, not included in the above.

The number of pages put into circulation during the year, including 6,453 bound volumes, is 24,768,232; and since the Society was formed, 28,379,732. There now remain in the General Depository 15,428,268. A large proportion of the Tracts circulated during the year have been sold at reduced prices, to Branches and Auxiliaries, or to other benevolent institutions and individuals.

The receipts of the past year have amounted to $30,413 01: being more than *three times* the amount received during the previous year. Of this sum there were received from Branches, Auxiliaries, and benevolent individuals,

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| *For Tracts nearly at cost,* | $21,859 05 |
| Donations received from Branches and Auxiliaries, | 1,530 26 |
| From 39 life directors, | 2,074 46 |
| From 182 life members, | 3,444 02 |
| Annual subscriptions, individual donations, &c. | 1,508 22 |
| Total, | $30,413 01 |

Of this sum, together with $28 92 in the Treasury at the commencement of the year, there have been expended

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| For paper, | $10,184 28 |
| For printing, engraving, stereotyping, binding, &c. | 15,858 34 |
| Services of Corr. Secretary, Depository, and two assistants, | 1,438 92 |
| Services and expenses of travelling agents, | 1,209 27 |

On the first inst. bills then due, were presented to the amount of $598 10 beyond the amount then in the Treasury; and the Society are now under obligations for stereotype plates and paper, to the amount of $9,239 93.

The whole number of Branches and Auxiliaries reported at the last anniversary as having contributed to the Society's funds was 75. The whole number which *now* contribute to its funds, is 340; besides which, 56 have been recognized by the Committee, making a total connected with the Society, of *three hundred and ninety-six.*

*The American Society for meliorating the condition of the Jews* held its fifth anniversary, May 11th. The following, from the New-York Observer, will show the present condition of this Society.

The Hon. Jonas Platt having resigned the Presidency some months previous, S. V. S. Wilder, Esq. the only Vice President present, was called to the chair. The records of the Board at a meeting on Tuesday preceding were read, stating, among other things, the adoption of the Annual Report. From the Treasurer's Report, which followed, it appeared that the total receipts of the year had amounted to $1,266 40, and the expenditures to $1,572 46; and that the amount of funds at the disposal of the Society, including interest on money loaned, was $15,960. This Report was accepted.

The Annual Report as adopted by the Board was then read; and on motion to accept and print it a very desultory debate ensued; in the course of which, allusion was often made to past transactions, and to the general subject of attempting to colonize Jews in the United States. On this point, it was plain there was a radical difference of opinion.—In respect to the Report, it was urged by some, that it gave an inaccurate representation of the Society's concerns; and that as the Report of the previous year was rejected, it ought to have included a history of the proceedings for that year. Others contended that it was perfectly correct, and contained information which the Christian public, and especially the donors to the funds, had a right to possess. The Report was rejected.

Rev. Drs. Spring and McAuley, at the close of a few remarks in approbation of the Report, and before the vote on the question of its acceptance, signified their intention to resign their places as members of the Board and of the Society. S. V. S. Wilder, Esq. on leaving the chair, which he filled with great impartiality and candour, also resigned, both as Vice President and member.

Among other remarks of Mr. Frey, it was stated that of 400 auxilliaries nominally connected with the Society, not five were living. He however attributed this, not to any disaffection on their part in relation to the object or management of the Society, but to an impression, which at present was correct, that no more funds were needed.

## POLITICAL.

ENGLAND.—The London papers bring us accounts of great commotions in the English Cabinet. They have arisen in consequence of the appointment of Mr. Canning to succeed the Earl of Liverpool as first Lord of the Treasury. This measure has been displeasing to several Members of the Cabinet, who have sent in their resignations. These were, The Lord Chancellor, The Duke of Wellington, Earl

Bathurst, Mr. Peel, the Earl of Westmoreland, Lord Bexley, and Lord Lowther. The King is said to have acted with great decision in this exigency, and his measures are generally approved.

*Catholic Emancipation.*—The Christian Observer of March, speaking of the late decision in the House of Commons, respecting the question of Catholic Emancipation, says:

The debate lasted two nights; in the course of which most of the leading speakers, and various other members particularly interested in this subject, addressed the House. We cannot undertake to give even an outline of these protracted discussions, which resulted in a rejection of the motion by a majority of four: no fewer than 548 members voting; 272 for, and 276 against the motion. The subject is, however, far from being set at rest; and frequent conversations are occurring respecting it in both Houses, especially the House of Lords. We much fear lest it should prove a source of greater discords than ever; for never, in the opinion of persons of all parties, has the state of Ireland been less a subject of more serious uneasiness than at present."

# ORDINATIONS AND INSTALLATIONS.

Feb. 28.—The Rev. **Heman Humphrey**, D. D. was installed Pastor of the Church in Amherst College. The College Chapel was dedicated the same day. The Sermon was preached by President Humphrey.

March 7.—The Rev. **Peter Holt**, over the Presbyterian Church in Peterborough and Greenfield, N. H. Sermon by the Rev. Mr. Bradford, of New-Boston.

March 14.—Rev. **Abner P. Clark**, over the Presbyterian Church in Preble, N. Y. Sermon by Rev. Mr. Mills, of Peterborough.

March 15.—The Rev. **Isaac Cummings**, over the Congregational Church in Dover, Vt. Sermon by the Rev. Chandler Bates, of Newfane.

March 21.—The Rev. **Samuel Spring**, over the North Ecclesiastical Church in Hartford. Sermon by the Rev. Dr. Spring of New-York.

March 28.—The Rev. **Alonzo Hill**, as Colleague with the Rev. Dr. Bancroft, over the Second Congregational Society in Worcester, Mass. Sermon by the Rev. Mr. Brazer.

April 1.—Rev. **Samuel Wilson**, over the Presbyterian Church in Shiloh, Ohio. Sermon by Rev. John Howe.

April 5.—Rev. **W. G. Miller**, over the Baptist Church in Orange-Street, New-York. Sermon by the Rev. A. Perkins.

April 8.—Rev. **Nathaniel A. Pratt**, over the Presbyterian Church in Darien, Ga. Sermon by Rev. Horace Pratt, of St. Mary s.

April 22.—Rev. **George F. Adams**, over the Central Baptist Church of Washington City.

April 25.—Rev. **Daniel S. Southmayd**, over the Trinitarian Church in Concord, Mass. Sermon by Professor Murdock, of Andover.

April 25.—Rev. **Joseph H. Breck**, over the Church in Andover, Ohio. Sermon by Rev. H. Coe.

May 3.—Rev. **Henry B. Hooker**, over the Congregational Church in Lanesborough, Mass. Sermon by the Rev. Charles Walker, of Rutland, Vt.

May 16.—Rev. **John E. Bray**, over the Congregational Church in Prospect. Sermon by the Rev. Mr. Talcott, of Warren.

May 16.—Rev. **Ethan Smith**, was installed over the Congregational Society in Hanover, Mass. Sermon by the Rev. Mr. Storrs, of Braintree.

May 20.—Rev. **Hervey Hayes**, at Boston Mass. as an Evangelist and Chaplain in the United States Navy. Sermon by Rev. Dr. Beecher.

ERRATA.—Page 316, column 2, line 30 from top, for *sons*, read *sins*.
Page 317, column 1, line 20 from top, for *Aufidus*, read *Aufidius*.

THE
CHRISTIAN SPECTATOR.
New Series.

Vol. I.] JULY, 1827. [No. VII.

# RELIGIOUS COMMUNICATIONS.

## HISTORICAL SKETCH OF THE PULPIT.

During the first two centuries, religious instruction was given to those who were looking forward to the ministry, by lectures; and to the people mostly in private houses. Every distinguished presbyter and bishop had a catechetical lecture which all who chose, attended. The method of preaching on the sabbath, so far as we can ascertain, was rather that of expounding. Considerable portions of scripture were read and explained. The stateliness and formality of pulpit instruction were not then known. Cecil thinks arch-bishop Leighton's commentary on Peter is the best specimen we have of primitive preaching. Origen, who flourished in the 3d century, was the first who introduced the practice of selecting a single text as the subject of a discourse. He dealt much in abstract and philosophical disquisitions. With him a text was little more than a starting point; for he wandered much in the mazes of speculation. Houses for public worship were not generally erected till the fourth century. From the middle of the third century, vital religion began visibly to decline, special seasons of the out-pouring of the Spirit became less frequent. In the east, this was owing in a great measure to the spread of error, occasioned by the prevalence of a false philosophy. In the west, prosperity operated upon the corruption of the heart, discipline was relaxed, and the purity of the church was lost in proportion to its splendour. Persecutions also were frequent and violent, so that the prominent bishops and presbyters were employed in refuting error, or defending the oppressed. This gave a character of bitterness as well to their preaching, as their writings. From the 5th, to the 16th, century there are few materials from which we can derive any authentic history of the pulpit. Preaching degenerated into cold metaphysical disquisitions. The subtleties of the school-men supplanted the simple truths of the gospel. The gloom and ignorance of monasterism quenched the light and chilled the fervor of piety. This long period of time for want of good writers may be compared to desolate wilds, in crossing which, the weary traveller is doomed to spend whole days, without meeting one object attractive enough to relieve the unvarying picture of lonesomeness and sterility. It has often been justly observed, that no literary loss is more hopeless than that of historical records. At the Reformation, the pulpit became the seat of truth and holiness. The thunders of one world shook the very centre of the other: the deep sleep of error and superstition was effectually broken; and the arrows of the Spirit, which are the truths of the gospel, became sharp in the hearts of the king's enemies. The pulpit in Germany, France and England, was occupied by men who wielded a mighty influence—a power went out from it that shook the foundations of spiritual and political tyranny. Since the Reformation, the pulpit has been regarded as an engine of immense power. The more unpretending and humble its occupants, the stronger is its hold upon the public mind, and the wider is its influence over the community. "An enlightened, holy, and powerful ministry," says an able writer in a London Review, "is one of the greatest blessings that can enrich the Christian church. It is the best security against error, and a spirit of delusion: it annihilates sectarian prejudices where they exist; and keeps them at a happy distance where they have never been indulged. By its mighty operation, good principles are widely diffused and luminously displayed in the consistent and blameless deportment of those who are brought under their influence."

Further light will be thrown upon this subject by giving the character of the different preachers in the several eras of the church.

The *Apostles* enjoyed advantages in the miraculous gifts and powers which were peculiar to themselves. Their preaching was accompanied with the Holy Ghost sent down from heaven. Their immediate successors were men of great simplicity and surpassing excellence. If we may judge from what are termed the epistles of Ignatius, Polycarp, Clement, and others, we should say the character of their preaching was hortatory rather than argumentative. They made a very free use of the language of scripture, so that their sermons must have been pervaded with deep piety and a heavenly "onction."

During the first centuries the church was so entirely one, so united in interest, so kept together by persecutions and the surrounding darkness, that prominent men gave a character to the age in which they lived. If therefore, we can ascertain what was peculiar and distinguishing in a few eminent preachers we can judge of all the rest. We shall mention some who stand out to notice in the 2nd century.

*Justin Martyr*, was educated a Platonist. That he was an able preacher is proved by his Apologies. He is rather known as a controversialist, than as a pastor and divine.

*Irenæus*, was sound and judicious. He had more of the spirit of the Apostles. He laboured sometime as a missionary among the Gauls. He was located at Lyons, and exerted a wide influence. To a mind of a high order, was added an extensive acquaintance with the scriptures, as is proved by his book against Heresies. He seems to have been intent upon building up the kingdom of Christ.

*Tertullian*, the first Latin Father, was a profound scholar. He had a most inquisitive mind. He travelled extensively to glean from every source all possible knowledge of the "traditions" of the Apostles. We are indebted to him for much valuable information respecting the first usages of the church. He lacked in evangelical spirit. He secularized religion. His writings had rather a stoical, than a Christian appearance. His influence was salutary, though not wholly unexceptionable.

*Clemens Alexandrinus*, was of a philosophical cast. He corrupted some of the doctrines of the gospel. He was one of Origen's instructers. The three last mentioned Fathers were men of great research, and of deep study. They had an influence in blending philosophy with religion. What the church gained in erudition by their labours, it lost in simplicity and moral power. Their preaching was with the enticing words of man's wisdom, the faith that resulted from it therefore, stood rather in the wisdom of men than in the power of God.

*Origen* is a distinguished name in the third century. Very early in life he manifested a boldness of character which shrunk from no danger, and an energy of soul which was equal to any enterprise. He had an acute mind, but unfortunately his taste for allegory and metaphysical subtleties, led him astray from the purity of truth; and it is doubted whether he, on the whole, did not rather injure than benefit the church by his writings. He possessed an adventurous spirit which could not be restrained within proper limits: he sought to explore regions on which the light of the sun of righteousness had not shone.

*Cyprian*, Bishop of Carthage, "preclare et venerabile nomen!" flourished in the middle of the third century. In consequence of the spread of error and the prevalence of a taste for philosophy, falsely so called, vital religion began to decline; and the special influences of the Holy Spirit very sensibly were withheld.

He was a professor of oratory, a man of wealth, and unquestionable talents. His conversion took place as he was reaching the high noon of life. He lived but about thirteen years after that. "How Cyprian conducted himself in his ministry, who is sufficient to relate?" says Pontius, his deacon and biographer. He distributed his wealth to the poor; the love of Christ was the ascendant principle of all his actions. "In him," says a historian, "we see a man of business and of the world, rising at once, a phœnix in the church; no extraordinary theologian in point of accurate knowledge, yet a useful practical divine, an accomplished pastor, flaming with the love of God and of souls and with unremitted activity spending and being spent for Christ Jesus." "Cyprian's spirit in interpreting scripture was more simple and more accommodated to receive its plain and obvious sense, than that of men who had learned to refine and subtilize." He revolutioned the whole of Africa ecclesiastically. His energy, simplicity, and influence were such, that during his ministry, he gave a new aspect to the visible church. "Before Cyprian's time, Africa appears to have been in no very flourishing state, with respect to Christianity. Within twelve years, he was the instrument of most material service in recovering many apostates, in reforming discipline, and in reviving the essence of godliness." The character of his preaching is easily ascertained; it was plain, original, and highly evangelical. The truth came warm from his heart, and it possessed the potency of a two edged sword. His success was unrivalled in that age.

We cannot forbear to mention *Gregory* of Neo-Cæsarea, the metropolis of Cappadocia. He studied under the direction of Origen. He settled in his native city, which was large and populous: and such was his zeal, and so untiring were his efforts to promote the salvation of sinners, and such the favour he obtained in the sight of God, that he was enabled to say at the close of his ministry, "when he came here, he found only seventeen Christians, and that he left only seventeen idolaters. "The wonderful success that attended his ministry," says the historian, "was owing to a marvelous outpouring of the Holy Spirit. In no particular instance was the divine influence ever more apparent since the apostolic age."

*Athanasius* of Alexandria stands pre-eminent in the fourth century. He was a man of sound mind, and of great discernment. As he was the constant object of persecution by the Arians, his writings throughout have a bearing against that here, sy. His exposition of the doctrines was clear, but he seemed not sufficiently imbued with the *Spirit* of truth. He possessed great influence, his firmness was unshaken, his piety unquestionable. As a preacher, he was nervous, sensible, and convincing. He was wanting in the unction which is indispensible to the highest kind of pulpit eloquence.

An able and successful opposer of the prevailing heresy, was raised up by Providence in the west, the illustrious *Ambrose*, of Milan. He was a distinguished civilian, and sustained a high character as Judge. He was chosen Bishop much against his will; such was his modesty that he took every method to avoid an acceptance of the office. He was at length prevailed upon to yield to the strong solicitations of his friends. By his labours Arianism was expelled from Italy. "It pleased God to convey to Ambrose that fire of divine love and genuine simplicity in religion, which had very much decayed since the days of Cyprian: he was instrumental of preparing the way for another great effusion of the Holy Spirit. The character of Ambrose is above all praise. He was noble and affectionate; he possessed so much of the spirit of the first Elijah who reproved Ahab, and of the second who reproved Herod, that he shrunk not from the ungracious duty of withstanding and reproving even emperors who offended. He was an eloquent and powerful preacher. His mind was tinged with superstition; and his simplicity was corrupted by his attachment to the fanciful writings of Origen. Augustin speaks in the most honourable terms of Ambrose, as a pious and eloquent man. To him, under God, he was indebted for deliverance from dangerous errors. Hilary and Basil surnamed the great, are venerable names. The latter particularly, was distinguished for indefatigable industry, and great spirituality. A spirit of deep piety breathed through all his discourses and writings. Basil was one of those who formed the rules of monastic discipline, which were the basis of all those superstitious institutions, which afterward overrun the church.

From the latter end of the third century to the former part of the fifth, there was a gradual declension of godliness. The great cause is to be sought in the character and preaching of the clergy; they became carnal and inefficient. Forms and not Christ was the subject of their discourses. Towards the close of the fourth century, God raised up several powerful advocates of the truth.

*Chrysostom*, Bishop of Constantinople, was the great luminary of the fifth century. He wrote with uncommon plainness and vigour in support of the doctrines of grace. As a preacher, he has perhaps never been excelled. His hearers were wont to say, they had rather it should not rain, than that Chrysostom should not preach. He was an able divine, he possessed a profound understanding, a chaste and vigorous imagination, a fertile genius, popular talents, and extensive erudition. To these were added a boldness and manliness of character, which gave him a decided advantage over any of his cotemporaries. He was a man of great breadth. His doctrines and method of preaching rendered him obnoxious to the vicious and great, and he fell the victim of persecution and tyranny.

*Augustine*, whose wonderful conversion and deep religious experience gave great interest to his preaching and writings, flourished in the fifth century. "Perhaps from the day that John the divine died," says Dr. Lawson, "there has not been a greater man in the church than Augustine."

His previous habits of teaching were of great use to him after his introduction into the church. He possessed an intellect of the first order. His understanding was fully subdued. He was evidently raised up as an eminent instrument in divine providence, to elevate the standard of piety, and to bring back the church to the knowledge of the fundamental doctrines of grace. His zeal to preach the gospel was invincible. His great force lay in his humility. The success of his labours is to be ascribed to his prayers and the plain truths he taught. He studied profoundly the writings of Paul. If he did not understand so clearly the doctrine of justification, he seems to have exhibited fully the doctrine of depravity,—the necessity and entireness of the change effected in the heart by the Holy Spirit. Predestination, in his view, was a doctrine which followed experimental religion as a shadow follows the substance. "By the irruption of the Vandals, the Roman Empire was on all sides dissolving, at the time of Augustine's death; and its fairest provinces in Africa, fell into the hands of barbarians. But the light which, through his means, had been kindled, was not extinct; for, as it depended not on the grandeur of the Roman Empire, so neither was it extinguished by its decline. For more than a thousand years the light of divine truth, which here and there shone in individuals, during the dreary night of superstition, was nourished by the writings of Augustine, which, next to the sacred scriptures, were the guides of men who feared God."

*Gregory the First*, Bishop of Rome who died 604, was a distinguished man and exerted a wide influence. Though somewhat infected with the errors of the Roman Church, he was in the main correct in sentiment and of most exemplary piety. No man in any age ever gave himself more sincerely to the service of the church, and the benefit of his fellow men. It was through his instrumentality that missionaries were sent into Britain. He made every effort to revive rigid, disciplined, evangelical religion. He aimed particularly to elevate the ministerial character. He possessed great simplicity and gentleness, and preached the gospel with great plainness and zeal.

We mention with peculiar satisfaction, *Bernard*, who lived in the 12th century. Though at first devoted to the severe austerity of the monastic life, he gradually learned to correct the harshness and asperity of his sentiments. Such was his character for piety and talents that his word became a law to nobles and princes. He possessed an astonishing power. His eloquence was most commanding, his sincerity and humility were eminent. "No potentate," says the historian, "either civil or ecclesiastical possessed such *real* power, in the Christian world." He acknowledged that he was wholly indebted to divine grace for his success. "The talents of Bernard in preaching, were doubtless of the first order. He possessed that variety of gifts, which fitted him to address either the great or the vulgar."

We shall close this brief view of the character and preaching of the Christian Fathers, with an extract from Fenelon. "I cannot finish this article" he says "without saying a word of the eloquence of the Fathers. Certain enlightened persons do not do them exact justice. They judge of them by some hard metaphor of Tertullian, by some inflated period of St. Cyprian, by some obscure figure of St. Ambrose, by some subtle chiming antithesis of St. Augustine, by some quibble of St. Chrysologue. But we must have regard to the depraved taste of the times in which the

Fathers lived. The spoiling of the taste began at Rome a little after the time of Augustus. Even the studies of Athens were discarded when St. Basil and St. Gregory of Nazianzen went there. Intellectual refinements had prevailed. The Fathers, instructed by the bad orators of their times, were led away by the influence of public opinion and the prevailing taste: even the wise seldom had independence enough to resist.

They did not think they were permitted to speak in a simple and natural manner. A taste as vitiated in relation to speaking as to manners and dress prevailed. Following this mode, it was not necessary to speak, it was necessary to declaim. But if one will have patience to examine the writings of the Fathers, he will see in them things of great value. St. Cyprian has a magnanimity and a vehemence which resembles that of Demosthenes. We find in St. Chrysostom an exquisite judgment, noble images, a sensible and admirable morality. St. Augustine is altogether sublime and popular. He discusses the deepest subjects in familiar language. He is bold and impressive—he interrogates, he causes himself to be interrogated, he replies: it is a conversation between himself and his hearers. Comparisons come apropos to dissipate every doubt. He sometimes descends to the plainest language of the populace in order to address them. St. Bernard was a prodigy in a barbarous age. We find in him delicacy, elevation, sense, tenderness and vehemence. We are astonished at the great beauty and grandeur shown in the Fathers, when we think of the age in which they wrote. We pardon Montague for some boasting expressions, and Marot for using an ancient tongue, why will not one overlook faults in the Fathers, the pride of their times, especially when there is found in their writings such precious truths expressed in the strongest language?"

We come now to the period of the Reformation. A revolution so extensive and so truly wonderful as that must be traced to a mighty cause. It was none other than the truth of God, made effectual by the teaching of the Holy Spirit. Men qualified for their great work were raised up—*Wickliffe*, *John Huss* and *Jerome of Prague*, did not live in vain.* The light of truth shone through them, and the surrounding and succeeding darkness could not wholly extinguish it. Though these orbs set on the same side of the horizon on which they rose, other minds were illumined by them; and a day dawned, which, though often obscured by storms, still gathers brightness, and will end in millenial glory.

*Luther*, like the word he preached, was a fire and hammer to break the rock in pieces. The character of Luther as a preacher we may learn from authentic sources. While he was bold, and energetic, he was evangelical. The great doctrine on which he expatiated was that of justification by faith, nor was he deficient in exhibiting all the great truths of the gospel. To his labours as a preacher and a defender of the Reformation, were added the duties of a Professor of Divinity in the university of Wittenberg.

*Zuinglius* was a preacher of distinguished excellence. He was more correct than Luther in his theological views, nor was he less decided and persevering. He has been called "the brightest ornament of the Protestant cause."

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*Referring to the first of these, says the elegant Author of "a Ramble in Germany" in connection with the honourable mention of the two last, "The Englishman reflects, with no less gratitude, on the memory of the great Wickliffe, his countryman, and regards the immense power of human influence with delighted awe." 'How solemn is a residence in this world,' when we can trace through five centuries, and among countless millions, the effects of what one conscientious priest thought, uttered and wrote, during a brief human life!"

*Melancthon* had more learning than either, but was timid and unbelieving as to many measures adopted. His life, by Cox, presents him in an amiable light. He wrote with great elegance, but the feebleness of his constitution left him but little energy to combat the errors and enemies of his time.

*Calvin*, a host in himself, is a man who has been, perhaps, more praised and more stigmatized than almost any other. That he was a great man and a profound scholar, no one with any justice, can pretend to deny. His "institutes" are an imperishable monument of his talents and theological knowledge. They are characterized by purity of style and force of argument. His "commentary" is one of the best extant, and considering the age in which it was written, the lumber of useless learning and false glosses that obscured the scriptures —we are surprised at the clearness of his views and the correctness of his interpretations. He studied the Bible upon his knees. He was an eloquent and powerful preacher.

Nor must we omit "the intrepid *Knox*, rude as the bleak climate which gave him birth. Having formed with Calvin, at Genoa, the strictest friendship, and adopted all his opinions respecting church government, he returned to his native land; and with his rough eloquence, and hardihood that knew no fear, he bore down all opposition, overturned the whole popish hierarchy, and established the Presbyterian government in its stead, to which the church of Scotland still adheres." Knox always preached with the fear of God before his eyes. He observed of himself that "he never entered the pulpit without trembling." He trembled under a sense of the office he sustained and the weight of the message he was to deliver.

There was one period in which the French pulpit was filled with men of the highest grade of excellence. "The subjects," says Le Harpe, "in which eloquence was carried to the highest degree of perfection, in the age of Louis XIV. were without doubt, those of sermons and funeral orations."

"It has been said," observes a French critic, "that Bossuet was the only truly eloquent man in the age of Louis XIV. This without doubt appears extraordinary; but if eloquence consists in seizing strongly upon a subject, in knowing all its resources, in measuring its extent, in connecting all its parts, in causing idea to follow idea with impetuosity, and feeling to succeed feeling, in being hurried away by an irresistible power and in communicating this rapid and involuntary movement to others; if it consists in painting with sprightly images, in enlarging and astonishing the soul, in spreading through a discourse a feeling which mingles with each idea, and which gives to it life: if it consists in creating vast and deep expressions which enrich the language, in pleasing the ear by a majestic harmony, in having neither a fixed tone nor manner, but in always adapting both to the occasion—sometimes going along in a calm and imposing grandeur—then suddenly shooting forward and raising himself yet higher, imitating nature irregular and grand, which sometimes embellishes the order of the universe even by disorder itself, if such is the character of sublime eloquence, who among us, has ever been as eloquent as Bossuet? Who has ever spoken better of life, of death, of eternity, of the times?—But what distinguishes him most is the ardour of his feelings; the girding up of his whole soul to the object before him. His style being but the representation of the movement of his soul, his elocution is rapid and strong." Since the selection and translation of this, we have seen a discussion of the merits of this great preacher in the last Edinburgh Review. The Reviewer is not disposed to give him *all* the praise, which is rendered to him by his countrymen. He, however, assigns him a high place among pulpit orators.

*Massillon*, in the article referred to, is spoken of in the highest terms. He doubtless ranks among the greatest men of his age. He wrote with more taste and care, but with less freedom and power than Saurin. The latter in our view was one of the greatest preachers of any country or time. He had a great deal too much of the metaphysical subtlety of the school-men, and of the learning of the Rabbies. But there is a richness and compass in his arguments, an impetuosity and force in his style: an honesty and earnestness in his manner, which few have equalled.

"*Bourdaloue*," says Le Harpe, "was the first who always exhibited in the pulpit the eloquence of reason. He knew how to substitute it for the faults of his contemporaries. He learned of them the proper style for the gravity of a holy minister, and sustained it throughout his numerous sermons. He put aside the show of vain citations from the ancients and the little researches of his wits. Solely penetrated with the spirit of the gospel, he treats a subject deeply, disposes of it with method and searches into it with vigour. He is conclusive in his reasonings, sure in his course, clear and instructive in his results; but he had little of what are called the great parts of an orator, which are oration and elocution. He was an excellent theologian, a learned catechist rather than a powerful preacher. Although carrying conviction with him, he wanted that feeling which renders conviction efficacious."

Blair thus speaks of Bourdaloue and Massilon. "It is a subject of dispute among the French critics, to which of these the preference is due. To Bourdaloue, they attribute more solidity and close reasoning; to Massillon a more pleasing and engaging manner. Bourdaloue inculcates his doctrine with much zeal and piety. Massilon has more grace, more sentiment, and in my opinion every way more genius. He discovers much knowledge both of the world and of the human heart; he is pathetic and persuasive: and upon the whole, is perhaps the most eloquent writer of sermons which modern times have produced."

Much has been said against the eloquence of the French school as inducing a false test for ornament and declamation, but there is little doubt that ministers are deficient in the help that is borrowed from the resources of worldly rhetoric.

We shall now mention some of the English divines whose preaching and writings have produced the deepest impressions on the world. *Latimer* and *Ridley* were great and good men, who preached with great power, and sealed their sincerity with their blood. Bishop *Jewell*, who lived in Elizabeth's time, was a man of no ordinary character. He educated Hooker, the author of "Ecclesiastical Polity." "He had a mind," says a writer in the London Quarterly, "of such strength that it could bear continual tension without losing its elasticity." Archbishop Usher, Bishop Burnet, Archbishop Tillotson, and Jeremy Taylor, were men of rare excellence. Though differing in the character and strain of their preaching, they were among the first of the foremost rank of the ministers of the Established Church. Of a more recent date we might mention Home, and Toplady and Romaine, who were more evangelical and, we think, much more eloquent.* Among the dissenters are many splendid names. *Barrow* was among the first of English preachers. "We admire," says Robert Hall, "the rich invention, the masculine sense, the exuberantly copious, yet precise and energetic diction, which distinguish this writer, who, by a rare felicity of genius, united in himself the most distinguishing qualities of the mathematician and the orator. We are astonished at perceiving in the same person, and in the same composition, the close logic of Aristotle combined with the amplifying powers of Plato." Still he was deficient in the peculiar principles of the gospel, and represented Christianity too much as a mere code of morals. *Howe* was more evangelical, yet more prolix and intricate. Howe had "a noble orb of soul." He was a truly great man, and his preaching was with demonstration of the Spirit and with power. *Owen* was erudite, deep, and yet spiritual. Though a controvertist, he maintained a heavenly frame of mind; and his writings are among the richest treasures of truth. *Charnock*, with more propriety than Jeremy Taylor, may be called "the Shakspeare of divines." He possessed a bold and vigourous imagination, and a wonderful fertility of genius. His works are rich in thought and evangelical sentiment. *Baxter*, a flaming preacher of Christ, is second to none of all the British clergy. Though a dying man all his days, he exerted a powerful influence. He was truly as an angel of God to the churches. *Whitfield* and *Wesley*, should not be omitted in the list of eminent ministers of the New Testament. They were instrumental of a second Reformation. Evangelical religion was revived by their preaching and labours. The former was perhaps never excelled in a powerful, spirit-stirring eloquence. God went with him. Like Isaiah his lips were touched with a living coal. The latter was a man of great mind: he was a master-spirit, and laid the foundation of one of the wisest and most efficient agencies that has ever been brought to bear upon our species.

Of the *Scotch clergy*, we have time to do little more than mention the names of some of those great and good men. The history of that pulpit would furnish ample materials for a whole article. Of Knox we have already spoken, nor can we speak too highly. With the simplicity of a child he united the heroism of a martyr. Melville was like him. O what a noble line has been raised up on that consecrated spot. Speak we of the Erskines, they were high souls. They knew, and loved, and preached the truth. Boston and Brown were eminent men; so were Moncreif, and Walker, and Wishart, Macknight, and Davidson, and Blair. Their learning, and talents, and piety, have been matter of praise in all the churches.

Nor can we devote as much space to *American divines*, as we at first intended. The *Mathers* of Boston were distinguished for their piety, and extensive erudition. In that city of the pilgrims have flourished a race of men, who, for moral power, deep knowledge of the scriptures, and exemplariness of life, have had few equals in the world. Coleman, and Prince, and Cooper, were men of eminent gifts and of distinguished character. Stoddard and Edwards of Northampton, were stars of the first magnitude. Of the latter so much is known in both hemispheres, that little need be said, and yet we could wish to see a clear and full developement of the secret power of his writings. His preaching has never been thoroughly analyzed. No man since Calvin has produced so great an impression upon the Christian world. It appears to us that he brought to the study and to the exhibition of truth a heart and head wholly devoted to God, and sanctified by the Spirit. He *saw* eternal things and presented them just as they appeared to his mind. He dug down into the unsearchable riches of Christ, and brought up truth so pure and holy that his hearers felt they were listening to a messenger from another world. We have seen those who heard him, and have witnessed in many not very remotely the wonderful effects of his preaching.

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* Says a writer in the Quarterly, referring to Dr. Fayre, "He betook himself to the study of the English divines, (referring doubtless to those of the establishment,) in whose works, sounder philosophy, truer wisdom, stronger reasoning, and more enlarged views of all the momentous concerns of human life, are to be found, than in any other language, or in any other class of writers. There he found arguments which convinced his judgment, and truth which sanctified his heart."

*Bellamy*, *West*, and *Strong*, were of the same school: they are justly considered as among the fathers of New-England. Their metaphysical turn of mind gave an air of abstractedness to their writings, and lessened their interest. *Lathrop* and *Dwight* were prime men. The latter will be known as a scholar, a divine, and an instructor of youth, wherever the English language is spoken. He possessed a mind of such depth and accuracy, of such amplitude and energy, that there were few subjects he did not investigate—few fields he did not explore, and "nil tetigit quod non ornavit." *Davies* of Princeton, who died at the age of thirty-six, has been pronounced by high authority, "probably the most eloquent and accomplished pulpit orator that our country has ever produced." While a preacher in Virginia, he exerted an immense influence, simply by his zeal and unquenchable love for souls. *Witherspoon* was an able divine, and a powerful preacher. Some of his sermons are among the very first in the language. The one on the "Deceitfulness of Sin" evinces a strength of intellect, a knowledge of the heart, and of the world, which will secure a place among the productions of any age. Many others might be mentioned, who, by the light of their example, and the power of their preaching, have been extensively useful in building up the kingdom of the Redeemer.

Of the comparative effect of doctrinal and moral preaching we can say, at this time, but little. The discussion of this subject would have more pertinancy, and would be better understood in England than in this country. By *doctrinal* preaching, we mean a prominent exhibition of the peculiar truths of the gospel: by *moral* preaching, and enforcement of the ethics of the Bible. There is a way of preaching the doctrines which renders them a dead letter. Every doctrine in the Bible is based upon some important fact, and is designed to produce a moral impression. Where the duties of the gospel are not enforced by considerations drawn from the doctrines, they will be ineffectual. There are some remarks in a late work of Robert Hall very much in point. "There arose at this time" (referring to a period just subsequent to the Reformation) "a set of divines, who, partly in compliance with the popular humour, partly to keep at a distance from the Puritans, and partly to gain the infidels, who then began to make their appearance, introduced a new sort of preaching, in which the doctrines of the Reformation, as they are usually styled, were supported by copious and elaborate disquisitions on points of morality. From that time, the idea commonly entertained in England of a perfect sermon, was that of a discourse upon some moral topic, clear, correct, and argumentative, in the delivery of which the preacher must be free from all suspicion of being moved himself, or of intending to produce emotions in his hearers: in a word, as remote as possible from such a method of reasoning on righteousness, and temperance, and judgment, as should make a Felix tremble. This inimitable apathy in the mode of imparting religious instruction, combined with the utter neglect of whatever is most touching or alarming in the discoveries of the gospel, produced *their natural effect* of extinguishing devotion in the church."

The *moral* preacher insists on the fitness of things, the excellency of virtue: he addresses himself to the self-love of mankind, and shows that virtue and religion are conducive to personal happiness. The *Evangelical* preacher goes further: he unfolds the plan of redemption; makes a new appeal to the heart; awakens its most generous feelings; constantly presents *that* into which angels desire to look: and beseeches by the mercy of God, by the blood of a Saviour. The very principles of philosophy, properly understood, would lead to the conclusion that the latter would be the most successful and powerful preacher. The one may excite admiration, but can never reach the spring of action; the other may fail to gratify a fastidious taste, but will awaken a deep and heart-felt interest.

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*To the Editor of the Christian Spectator.*

The orderly and decent performances of all the public offices of religion is enjoined by the Scriptures. It is necessary also to the highest satisfaction and profit of the devout worshipper, and helps to conciliate the respect and win the attention of others. Churches furnished with the fullest suit of forms and directions for the celebration of public worship, find it difficult, however, to secure to all their religious assemblies, the full benefit intended by their liturgies and rubricks. It is not strange then that churches, without any such established and obligatory forms, should, along with the manifold and great benefits of this freedom from restraint, sometimes suffer from the want of judgment, or taste, or experience in their ministers, left so much as they are to themselves in these particulars.

To these general reflections I have been led by witnessing, frequently, in the celebration of the Lord's Supper, one or two things not entirely suitable—I would rather say not entirely to my liking; for I would not speak strongly against that which is done by so many of more experience than myself.

One thing I would gladly see omitted is the pretty common practice of addressing the communicants while the officers of the church are distributing the bread and the wine. This is always a great interruption to me. I want those few moments to myself. I think every communicant must want them. During every other part of the exercises he is called upon to follow the train of another's thoughts—the train of ideas presented in the prayer, the exhortation, the thanksgiving, the presentation, and the hymn. But on such an occasion every man wants to be left a little while to himself. He wants to dwell on some particular views that happen to interest him particularly. He has private matters of his own to think about; his *own* particular faults to confess and deplore, and pray against; his *own* matters of thanksgiving to mention; his *own* petitions to offer; his *own* friends, his parents, perhaps, or his child, or his partner, to intercede for. There are few, I am persuaded, who would not gladly, very gladly, have at their own disposal the few minutes taken up in the distribution of the symbols.

It would seem as if these little pauses must be very desirable to the minister also who officiates. And let him not deny himself these short opportunities for attending to his own private devotions, and for collecting his thoughts, the better to go on with his official duties, from a mistaken opinion that these moments are peculiarly favourable to the production of religious impressions, and too valuable to be left unfilled by some solemn monition, or some cheering reflection. Nothing can be so impressive at this moment as silence. Nothing else can so much favour each man's own endeavour to rise up to the proper state of devout and happy contemplation; and, if any are so dull as to have nothing of their own to occupy them, nothing else can be so likely to prove useful to them, as the sight of what is doing around them.

For a minister of the gospel to undertake to help out the designed effect of this remarkable celebration, by any thing he can say, while we are actually eating and drinking the body and blood of our crucified aviour, is a piece of presumption that ought to surprise us. It is often exceedingly painful to me. I now always attempt to stop my ears to what he says; and my own minister I have besought not to continue the practice—I beseech all others not to continue it without carefully considering anew its propriety and utility.

In the tone of feeling that runs through the remarks and exhortations heard on this occasion, I have often found myself ready to desire some change. That tone is too apt to be *severe*. There is too *exclusive* an endeavour sometimes to excite ideas of the *solemn* and *awful* kind. The occasion is, to be sure, serious and solemn; and serious and solemn language and thoughts become it. But the rite was instituted in commemoration of an event, which, however melancholy, and gloomy, and awful in itself, is the foundation of all our hopes; and is most intimately connected with all that is most satisfactory and joyful in our condition. There are doubtless hypocrites in the church, deceivers and deceived. There are real Christians that need warning more than consolation. But some ministers confine themselves too much, on such occasions, to such members of the church; and, perhaps, even such might be more profited, certainly the more serious and exemplary members would be more comforted and benefited, if more space was given to the more cheerful topics connected with the general subject.

Too much attention, it seems to me, is sometimes given to the *spectators*. It is becoming very much the practice in many places, for a part of the congregation to remain in the house during this celebration; and this practice is studiously promoted by many ministers and others. Of the propriety of this I do not now speak. But there is danger, I have thought, that the minister may have them too much in his thoughts. They often compose a very respectable and influential portion of the congregation. He may well feel the most lively interest in their spiritual welfare; and the danger is that he will suffer his thoughts, and perhaps his prayers and addresses to have more reference to them than he ought. For, it should be remembered, the celebration is a celebration by the church; one of its most peculiar and exclusive religious acts. The undivided attention of all should be given to it. Yet I have heard a long and direct address to the spectators made between the administration of the bread and wine—a most unreasonable interruption. If any thing is said to the spectators, or in reference to them, it should certainly be after the celebration is entirely over;—after even the hymn;—otherwise it is either a part of the celebration, or an interruption to it. If it is a part, by what authority is it added; if it is an interruption, by what authority is the exercise broken off before its completion? Either is a kind of profane meddling with Christ's own most solemn institution. It might, perhaps, be best of all to say not one word to the spectators; to leave the scene itself to speak its own language. And if any thing can be profitably added, let it be when the congregation is next assembled.

I was lately a little disobliged by having the hymn and the benediction both postponed until after the usual collection was taken up for the expenses of the church. This interruption also ought to have been avoided.

E. R.

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## BIBLIACA,—No. I.

Gen. iv. 23, 24. "And Lamech said unto his wives Adah and Zillah, Hear my voice; hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.". In respect to this passage, it may be observed that the words of Lamech as they stand in the original, are constructed in a metrical form, and exhibit the earliest specimen of the Hebrew canticle any where to be found. This remark will remove the idea that *two* different persons are spoken of; as nothing is more common in Hebrew poetry, than such repetitions or duplications of the same sentiment, in slightly varied expressions. The true sense then of the passage will depend upon a correct explication of the force of the particle ל connected with the substantives. That this is in many instances equivalent to *propter* or *for*, any one may be convinced by consulting Noldius. See Lev. xix. 28. "Ye shall not make any cuttings in your flesh for the dead" (לְנֶפֶשׁ–*propter mortuum.*)

The following then may be given as the meaning of the passage: Lamech informs his wives that he has slain a young man *for* his wounding, i. e. on occasion of a just provocation, having been himself hurt and wounded, and his life endangered. He had therefore slain his antagonist in self-defence. The deed consequently was of a far different character from the murderous act of Cain, who had slain his brother without provocation. So that if Cain, notwithstanding his crime, experienced divine clemency, and no one could offer violence to him without meeting with sevenfold vengeance, surely *he* might expect that whoever should undertake to avenge the blood which he had spilt in his own defence, would be punished with seventy times the severity of the other.

The suggestion of Gussetius is here worthy of notice, who supposes that Lamech might have been more emboldened to promise himself impunity, from the use of the newly formed weapons and instruments of brass and iron, which his son Tubal had recently invented.

Psalm lxxiii. 10, 11. "Therefore his people return hither, and (or, when) the waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge with the Most High?" The true import of these words, in the connection in which they stand, it is somewhat difficult to ascertain. Perhaps the following liberal paraphrase may justly represent the scope of the Psalmist. "Therefore, seeing that the wicked flourish in the earth, the people of God themselves are sometimes tempted *to return hither*, i. e. to adopt the conclusion that God has no care of human affairs. Especially is this the case, when they are in trouble, and the waters of a full cup are wrung out to them. Under these trying afflictions they are ready to say, even the saints themselves, *How doth God know*, *&c.* Can it be possible that he takes cognizance of the proceedings of men—that he governs the world—when such persons as these, the ungodly and the wicked prosper in the world, and increase in riches?" This interpretation is confirmed by the fact that the word *return* in Scripture, is sometimes equivalent to *changing one's mind*—to *coming to another conclusion*—especially in respect to moral conduct. See Mal. iii. 18.

As to the expression which occurs in the 4th verse of this psalm, אין חרצבות למותם—*there are no bands in their death*—the literal rendering is, *there are no cords to their death.* This is perhaps equivalent to saying that they were exempt from those pains and diseases which remind man of mortality, and serve as a band, cord, or chain, to draw him gradually downwards to the grave. On the contrary, their strength is firm—they are in perfect health; and to all appearance have no tendencies towards dissolution.

## Latter part of a Discourse on the Privilege and Duty of Possessing the Word of God. Translated for the Christian Spectator, from the Thirty-eighth Bulletin of the Protestant Bible Society of Paris. June, 1825. By Jacob Porter.

Previous to the general meeting of the Protestant Bible Society of Paris, its committee had invited the venerable Consistory of the Department of the Seine, to do them the favour of giving notice of this anniversary from their pulpits, and of recommending the Institution anew to the attention of the faithful. Upon this invitation, the Consistory deliberated, and M. pastor Juillerat was charged with delivering a sermon particularly on the Biblical work. It is from this sermon, which was delivered in the chapel of the Oratoire, on the Lord's day, March 6, that we present to our readers the following extracts.

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* 1 Cor. xi. 21. Και ὃς μεν ϖεινᾶ, ὃς δε μεθυει. We may observe that the Corinthian church has been wronged by the charge of drunkenness commonly brought against them from the English translation. For the original word does not always in the N. T. signify what we call *drunken*, as we may see by comparing the use of it here, with the import of the same word in the history of our Lord's turning water into wine at the marriage in Cana of Galilee. John ii. 10. "Every man at the beginning doth set forth good wine, and when men have *well drunk*, then that which is worse." Seeing no Christian will readily suppose that the Lord wrought a miracle to give good wine to drunken men, it is evident it can mean nothing more in this passage than *well refreshed.* So also in Corinthians, as it stands in opposition to *being pinched with hunger*, it can mean nothing more than being plentifully supplied with meat and drink; so plentifully, as might have sufficed both for them and their hungry brethren, had they kindly invited them to eat. As it was customary for them when they came together in one place, to eat the Lord's supper, to bring food from their own private stock, which it seems some of them did not set forth in common, the apostle is here charging them not so directly with the crime of sensuality, as with a gross transgression of the law of brotherly love. Glas.

*The things that are revealed belong unto us and to our children forever.*
Moses.

It is we above all, reformed Christians, who are authorized to say with Moses and the ancient Christians, The things that are revealed belong unto us and to our children forever. It is especially to us that it belongs to place, with pious reverence, in the midst of our families the word of God.

When we hear it spoken of, even from our infancy, it is represented to us as the gift of God, as an inalienable property, which none has a right to take from us, and which we ought to preserve even at the peril of our lives. We are taught to read it, there to learn our origin and our destination, our privileges and our hopes, our duties and our happiness ; we treasure up in our youthful memories its sacred truths and its precepts ; we learn thence to draw the holy weapons necessary for defending ourselves against the enemies of our salvation, and the triumphant replies that we ought to make to those that ask us the reason of our belief ; it puts entirely and unreservedly into our hands an invaluable privilege, the enjoyment of which, sanctified by prayer, enables us and accustoms us, from early life, to know our spiritual wants, and choose for ourselves the supplies that they require. When we enter our temples, it strikes our eyes at once, placed by the chair of truth, in the view of all the people ; soon it is addressed to our ears, it fixes our attention, it captivates our minds, which never fail there to discover new treasures of instruction and new applications ; it gives the public prayers elevation, strength, and sweetness ; it is the text, the ornament, and the power of the discourse, that is addressed to us by the messenger from on high ; when we return to our dwellings, we there review the word that we have heard, and consult it again, the better to impress its lessons on our memory ; when we are detained there by infirmity or duty, it reveals to us the will of God in our involuntary retirement, and nourishes our souls with the bread of life ; when we offer to the Lord the homage of private worship, it draws around its light the different members of our families, in the midst of whom it presides by the authority and sacred nature of its instructions. Does any one presume to dispute with us our glory as reformed Christians, and ask us where we were before the reformation ? We appeal at once to its testimony ; and on opening the gospel, we make it appear that we are the heirs of the first Christians, we make it appear that our worship is formed on the model of that which the apostles established. Is there any suspicion respecting our relation as subjects and citizens with princes and the public authority ? The word, that directs us to "render unto Cesar the things that are Cesar's," and to submit to the higher powers from motives of conscience, is the venerated interpreter of our feelings, and the infallible guaranty of our conduct. By casting his eyes on this heavenly book, one knows what we believe, and who we are. Are we called to testify at the tribunal of a magistrate ? It consecrates to us the oath, that we take over the gospel. Enlightened by its sacred truths, aided by its precepts, enriched by its promises, depositaries, and confidents of its oracles, we rely upon it with confidence in the religious acts, that mark the most important periods of our passage through life. After it has presided at our baptism, and our admission to the festival of the eucharist, and before it comes to console our old age and enable us to triumph in suffering and in death; it accompanies us in the path of life, where it is made the witness of our actions.

The magistrate preserves his integrity, the merchant is upright, the artisan is faithful, the servant is attached to his duties, from the time that he has under his eyes and attentively peruses the word of God; and if, in the day of battle, it does not secure the soldier, who is fighting for his country, from the fatal stroke, it, nevertheless, covers him with the shield of faith, the buckler of salvation, and the complete armour of the saints, and I see this soldier wounded and smitten to death, search, with a faultering hand, among his arms for this sacred treasure, that he may consult once more in this world the words of eternal life.

What so wonderful bond among us as the word of God! Strangers and enemies become, by means of it, friends and brethren. See you those travellers? The distance of one pole from the other separated their infancy; their manners and habits present a thousand contrarieties; their language is different; but they carry with them the same gospel; the gospel enables them to speak a common language; with the gospel in their hand they salute each other in the name of the Saviour, and from this moment ready to love each other in Jesus Christ; they converse with affection in a foreign land or wherever they meet in the journey of life, on the all important concerns of redemption and salvation, which will unite them forever in the heavenly country.

O thou word of God; light of truth, source of consolation, friend of my exile, cherisher of my faith! what glory and what happiness to know thee and possess thee! When I walk through the abyss and beneath the shades of death, I shall have nothing to fear; when all the good things of life are taken away from me, thou wilt remain, and what shall I have lost? With what confidence and what peace of mind do I present thee to my friends, do I oppose thee to my adversaries, saying to them, Here is my torch, here is my defence! O God! is not thy word likewise my judge? The sentence, that will be pronounced upon me at the last day, is written there; and it will be modified according to the manner in which I shall have observed the words of this book.

It is, my brethren, indispensably necessary to observe them. Nevertheless, I do not come before you, at this time, to ask whether you possess it; on this last point I have recalled you to your privilege and your duty. It concerns you to know henceforth whether you neglect the performance; and this, Christians, is the question, which my ministry is charged with addressing to you this day. Have you the Bible in your houses?

Your fathers would all have been able to answer in the affirmative. In giving a different answer, you seek for excuses in the successive periods of persecution and impiety, that deprived your families of this treasure; but these times are past; you now know that there is established in the midst of this metropolis, a Protestant Bible Society, designed to spread at a low price the sacred Scriptures among our brethren; you know that there are formed on this model, in sundry Protestant churches of the kingdom, other societies distinguished as auxiliaries, branches and associations, destined to carry the Bible even to the meanest hamlets and into the most retired dwellings.

The annual reports and monthly bulletins, published by the parent society, explain in detail these institutions and their benefits. Perhaps also the most of you know that there exists in Paris, around the central society, a certain number of active Bible associations, both among males and females, that are engaged in searching out our brethren of all classes wherever they are to be found, in order to engage them in this work of faith and charity, and receive the smallest offerings, which the subscribers soon see converted into sacred books, that they have the happiness to possess or to provide for their indigent brethren. It is our duty, however, while applauding the zeal of those among us, who have already put their hands to the work, to say that these pious associations are not sufficiently multiplied in our church, and that our brethren of the confession of Augsburg do, by their exertions in this respect, furnish us with an excellent example to follow.

You will, by no means, remain in the rear. Spread far and wide in every direction the knowledge of our Bible associations, and let merchants, artisans, labourers, servants, all those, in a word, who are not already connected with them, come forward to increase the number. We shall not have attained our object till all the faithful without exception, from the young to the aged, are included in them.

Do you say that the Bible is useless to you, seeing you do not know how to read it? But you have brothers, children, friends, neighbours, who will make up for your ignorance, if the possession of the sacred book does not give you the desire and the courage to acquire in a little time, the easy science of which you are destitute.

Do you say that it is sufficient for you to hear the word of God in our temples? But you need to have it all the time under your eye, so as to consult it or read it, one with another, with a method, that will give you the best understanding of it, and an exactness that will enable you to take the greatest pleasure in it.

God, who gave it to us, has willed that it should be for us and for our children forever. It is necessary that every family should possess it, and that the children should be accustomed to venerate it and read it even from the cradle. This is the example that is set us, in both hemispheres, by Protestant Christians, who passing, by a noble effort, beyond their own wants, are engaged, with so much perseverance and success, in supplying the wants of whole nations and smaller colonies whether pagan or Mahometan, in order to present them with the book of life, and likewise the wants of the lost sheep of Israel, in order to furnish them with the life giving food of the gospel.

You are reformed Christians and yet you do not possess the Bible! You are the descendants of those, who regained the rights and practised, in this respect, the duties of Christians,—rights and duties forgotten in the days of persecution, and you do not possess the Bible, which is now read, on the other side of the globe, by the lately discovered and barbarous inhabitants of Polynesia, in their various dialects! It is not yet in your hands, and already they print, preach, and explain it.

You have not the Bible! And who then are you? To what banner do you belong? What do you believe? What is your hope? Wherefore in our ranks? And what guaranty do you offer to your fellow-citizens, what guaranty to society in general? How! though Providence has entrusted to men the care of preserving the Bible, you reject, on your part, this sublime concern, and range yourselves with those who would leave it to perish!

What more shall I say? Take the Bible from the world; the human race has lost its records; families have lost the bond of their union; individuals have lost their guide and their friend; criminals have lost their pardon, the moral world has lost its light; a day of calamity and distress is risen upon the earth. But says our Saviour, "Heaven and the earth will pass away." Every thing is changing, every thing is perishing, men and their institutions; this word alone, infallible and imperishable, outlives all catastrophes, to be, for your sakes, brought forward one day at the tribunal of Jehovah. It is a monument founded on the rock of ages. Translated into all languages, carried among all people, through all ages, the word is invariably the same, drawing to itself the regards of the universe. It is a monument of reconciliation, a monument of love and of salvation, that God entrusts to us. Aspire then to the honour of its preservation. O that it may continue in our families from age to age. Seated on this basis, by the shadow of this rampart, where God will not fail to bless us, we will repel the attacks of sin and the shafts of malice, and wait with confidence the day of retribution, when the Lord will present us anew with the book of life from his throne on high.

O Lord! I would appear before thee with this book in my hand; and if I have attached a due price to its possession; if I have made sacrifices to spread it; if I have consulted it with sincerity, in prosperity and in adversity, in health and in sickness; if I have made it my treasure and my delight; if I have bedewed its pages with the tears of a repentance that cometh from the heart, while tracing the expiatory death of the holy and righteous one; and if I have embraced with faith its revelations and its promises,—O my God, thou wilt condescend to apply to me the decrees of thy mercy, saying, I called, and thou didst hearken to me. Thou didst seek diligently for me. "According to thy faith be it unto thee." Amen.

# MISCELLANEOUS COMMUNICATIONS.

## ORNAMENTAL GARDENING.

Probably no employment is better fitted to give vigour to the system and cheerfulness to the spirits, than horticulture in its various branches. Even the husbandman may find an agreeable relaxation from the severer labours of the field, in arranging and rearing the plants which adorn his home. To the mechanic and professional man, a change of action similar to that which the garden affords, is absolutely essential.

In instances in which heads of families can spend but little time with their sons, it seems to be necessary that there should be a proper field for exercise, where the children may be innocently and usefully employed, in hours which would otherwise be devoted to idleness or dissipating amusements.

I am surprised that this single argument has not proved a sufficient inducement for parents who desire the highest welfare of their children, to provide an extensive garden where the younger members of the family in the hours of relaxation, during the summer months, may profitably and pleasantly pass their time. It is proverbial, that the children of professional men are peculiarly prone to habits of idleness. Here a remedy is proposed, which while it will secure health and good morals to the children, will make him doubly useful in after life by the knowledge of active industry.

It is in this connexion, that I would introduce ornamental gardening. Children cannot be expected to find constant interest, in the labour of cultivating a small tract. But throw over the little spot a charm, arrange its walks in striking forms, adorn them with beautiful shrubs, and mingling with richly coloured fruits, let flowers of every hue appear, collected perhaps from distant parts of the earth, and soon the child will find it no task to visit his 'gymnasium;' he will seek the employment as an agreeable recreation, and return to his studies with delight. Thus he will be saved from the train of evils connected with idleness, and stand himself a beautiful 'olive plant' around his father's table.

Professional men are often heard to mourn, that they have no suitable employment for their children. I have entered the gardens of such parents, and 'lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. I saw and considered it well; I looked upon it and received instruction.' It is often represented that the time which is devoted to the culture of elegant plants, had better be confined, solely to the useful. I would appeal to observation, to decide, whether all the more needful products of the soil, are not found in as great perfection in those gardens where the "sweet and the useful" are mingled, as in those from which beauty is excluded. Where no regard is had to taste, usually a greater portion of ground runs to waste, than would be sufficient for all the purposes of elegance.

The cultivation of plants, to a limited extent, principally for beauty, is neither a waste of time nor of substance. That may be useful, in many respects, which is not directly connected with gain. A very great change would be introduced, with reference to every temporal good, if nothing beautiful could be admitted. Elegant plants if they have no pecuniary value, may yet be a help to the affections of the heart. The benevolent Howard was scrupulously exact in the employment of his time, and in the uses to which he devoted his wealth; yet I am not surprised to find it stated in his biography, "that he employed much of his leisure time in the cultivation of useful and ornamental plants." To cast a flower from the hand, or to refuse to notice its splendor, because it is not edible, is in principle the same as to refuse to acknowledge the Lord in the praises of our lips, because the sweet notes of music are neither bread nor raiment.

The principle of taste is deeply fixed in our nature, and only requires a degree of cultivation, to develope it, and make it the means of enhancing our happiness. The Indians near the city of Mexico, and within its limits, are but partially civilized, yet it is peculiar to them, "that when they bring the vegetables and fruits to market, which they raise on the borders of the lakes Xochimilcho, and Chalco, they ornament their canoes with flowers." The stalls also in which they expose their fruits for sale are beautifully set out with flowers.

Refinement has its origin in taste; why then shall the taste of learned men be limited to particular objects? If we turn away our eye from beholding the delicate lines of an elegant flower, we must also cease to have our admiration excited by the tints of the early evening cloud, or by the rays of the bow of heaven; and, if we do this, we must also be insensible to the beauties of fine writing. There is a connexion between natural and intellectual objects of taste which admits of no separation. A truly refined mind will exercise the highest sensibility in view of every beauty, whether exhibited in the works of nature or of art.

The assertion need not be qualified, that, without relishing the beauties of the vegetable kingdom, no man is prepared to read with full interest our most admired poets. All unite in commending Milton and Cowper, yet these poets, with all others, have innumerable allusions to plants and flowers, which none but they who are familiar with plants can fully comprehend. Eden is exhibited in all its splendour by Milton, and Cowper, in his celebrated Task, has entitled a whole book, "the Garden." The latter poet, while he sings of the cucumber and of the green house, represents also the very propping of a tender flower. None but the admirer of blooming nature, who has been accustomed to attach a favourite flower to its stake, is prepared to relish the beauty of the following lines:

"Few self-supported flowers endure the wind
Uninjur'd, but expect the upholding aid,
Of the smooth-shaven prop, and neatly tied,
Are wedded thus like beauty to old age,
For int'rest sake, the living to the dead."

Undoubtedly, a degree of refinement in taste is favourable to morality and religion. If the attention of various classes in the community can be raised from grovelling objects to those which are more elevated, the cause of virtue will be promoted. Sir J. Sinclair speaks decidedly of the favourable moral influence of elegant horticulture. Mrs. H. Moore, also, in her works, takes pains to interest the humble cottager in the cultivation of a few blooming plants; which, while they throw a charm around the rustic habitation, serve also to promote neatness, give cheerfulness to the mind, and exhibit to the passing stranger, indications of innocence and content. We ought not to suffer any part of the works of God to lie neglected, or to pass them by with contempt. The Lord of Glory, when on earth, drew many of his illustrations from trees and fruits, and in a memorable instance, appealed, for unparallelled displays of splendour, to a flower of the field: "Consider the lilies of the field, how they grow—Solomon in all his glory was not arrayed like one of these." Of the wise man it is recorded, that he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall.'

The following lines from the poet who is not the less a favourite because he devoted his lays to the praise of a garden, I cannot withhold:

"To study culture, and with artful toil
To meliorate and tame the stubborn soil;
To give dissimilar, yet fruitful lands,
The grain, or herb, or plant, that each demands;

To mark the matchless workings of the pow'r,
Bid these in elegance and form excel,
In colour these, and those delight the smell,
Sends nature forth the daughter of the skies,
To dance on earth, and charm all human eyes:—
These, these are arts pursu'd without a crime,
That leave no stain upon the wing of time."

### THE FIRST ROSE OF SUMMER.

Thou art all lovely in thy sleeping bud
First rose of summer, with thy young green leaves;
Sweet is thy breathing fragrance, rose of summer,
What wilt thou be thy leaves expanded all?
The cautious folds that half conceal thy charms
Betray thy loveliness, like the light veil
Cast o'er the face of beauty.
                    Rose of summer,
So lovely in thy young, and sleeping bud,
I place thee in my bosom with strange thoughts,
With pleasing pensiveness I meditate
Upon thy parent tree, of thee bereft
By the soft hand of maiden gentleness.
I gaze on thee with strange emotions, rose
Of infant summer.
                    Expressive emblem
Of purest friendship waking from its bud,
And spreading out its beauties to the sun.
Oft hast thou told the language of the heart,
And spared an artless, blushing maiden's tongue
One half its faultering office.
                    Shy revealer
Of things that lie concealed in human hearts;—
Interpreter of soft, deep-breathing love,
What wonders hast thou wrought, how many souls,
Hast bound in silken unison?
                    Expressive emblem
Of lasting friendship springing from its bud,
And spreading out its beauties to the sun—
But thou art perishing, first rose of summer;
Thy leaves that wore so late a dewy freshness,
Are wither'd all, and thy young bud is drooping.
Vanish'd is all thy loveliness, poor, transient thing!
I said thou wert a bright and lively emblem
Of lasting friendship starting from its bud
And spreading out its beauties to the sun.
Thou art no more that emblem, but the type
Of earth's unceasing changes hast become,
The type of things that perish in their budding!
Thou mak'st me sad, poor withered dying rose:
I would thou still wert on thy parent tree;
For thou art like a maiden blooming fresh
Once on her parent stock like thee; her charms
Lovely to every eye; a thing all delicate
And nourished with maternal tenderness;
Holding in soft enchantment every heart:
But pluck'd at last by some deceitful wretch,
Proud, cruel, jealous, ignorant of her worth—
And bound in wedlock's unrelenting chains,
Like ivy clinging round some worthless thing,
She droops, and fades away, and perishes
Through cold neglect, and "unrequited love."

I lay thee by the wayside, dying rose,
And will not think of thee but as thou wert
When thou wast pluck'd from off thy parent tree.

CLIFTON.

# THEOLOGICAL COLLECTIONS.

## EXTRACT FROM THE LIFE OF PRESIDENT EDWARDS.

MR. EDWARDS had the character of a *good preacher*, almost beyond any minister in America. His eminence as a preacher seems to have been owing to the following things:

*First*, The great pains he took in composing his sermons, especially in the first part of his life. As by his early rising and constant attention to study, he had more time than most others, so he spent more time in making his sermons. He wrote most of them in full, for near twenty years after he first began to preach; though he did not wholly confine himself to his paper in delivering them.

*Secondly*, His great acquaintance with divinity and knowledge of the Bible. His extensive knowledge and great clearness of thought, enabled him to handle every subject with great judgment and propriety, and to bring out of his treasure things new and old. Every subject he handled was instructive, plain, entertaining, and profitable; which was much owing to his being master of the subject, and his great skill to treat it in a most natural, easy, and profitable manner. None of his composures were dry speculations, unmeaning harangues, or words without ideas. When he dwelt on those truths which are much controverted and opposed by many, which was often the case, he would set them in such a natural and easy light, and every sentiment from step to step, would drop from his lips, attended with such clear and striking evidence, both from scripture and reason, as even to force the assent of every attentive hearer.

*Thirdly*, His excellency as a preacher was very much the effect of his great acquaintance with his own heart, his inward sense and high relish of divine truths, and experimental religion. This gave him a great insight into human nature. He knew much what was in man, both the saint and the sinner. This helped him to be skilful, to lay truth before the mind so as not only to convince the judgment, but also to touch the heart and conscience; and enabled him to speak out of the abundance of his heart what he knew, and testify what he had seen and felt. This gave him a taste and discernment, without which he could not have been able to fill his sermons, as he did, with such striking, affecting sentiments, all suited to move and to rectify the heart of the hearer. His sermons were well arranged, not usually long, and commonly a large part taken up in the improvement; which was closely connected with the subject, and consisted in sentiments naturally flowing from it. But no description of his sermons will give the reader the idea of them which they had who sat under his preaching.

His appearance in the pulpit was graceful, and his delivery easy, natural, and very solemn. He had not a strong, loud voice; but appeared with such gravity, and solemnity, and spake with such distinctness, clearness and precision; his words were so full of ideas, set in such a plain and striking light, that few speakers have been so able to command the attention of an audience. His words often discovered a great degree of inward fervour, without much noise or gesture, and fell with great weight on the minds of his hearers."

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"His prayers were indeed *extempore.* He was the farthest from any appearance of a form, as to his words and manner of expression, of almost any man. He was quite singular and inimitable in this, by any who have not a spirit of real and undissembled devotion; yet he always expressed himself with decency and propriety. He appeared to have much of the grace and spirit of prayer; to pray with the spirit and with the understanding; and he performed this part of duty much to the acceptance and edification of those who joined with him. He was not wont, in ordinary cases, to be long in his prayers; an error which he observed was often hurtful to public and social prayer, as it tends rather to damp than promote true devotion.

"He gave himself altogether to the work of the ministry, and entangled not himself with the affairs of this life. He left the particular oversight and direction of the temporal concerns of his family, almost entirely to Mrs. Edwards. He was less acquainted with most of his temporal affairs than many of his neighbours, and seldom knew when and by whom his forage for winter was gathered in, or how many milk kine he had, or whence his table was furnished."

## TESTIMONY OF MINISTERS RESPECTING THE REVIVAL OF 1740.

The great revival of President Edward's time, is matter of familiar history to all, and it is generally known that many opposed and gainsaid it, who should have been among its zealous promoters. Ministers and others of high standing in the church, who were settled on their lees, were disturbed in their repose by that great work, and while some stood aloof from it in cold distrust, others directly raised against it the cry of *enthusiasm*, *delusion*, and *disorder*. "Is it not strange," says President Edwards, in his Thoughts on the revival, "that in a Christian, orthodox country, and such a land of light as this is, there should be many at a loss whose work this is, whether the work of God or the work of the devil? Is it not a shame to New-England, that such a work should be much doubted of here?"

A few months after the publication of this work of President Edwards, an advertisement appeared in the Boston newspapers, signed by a number of clergymen, desiring "that such of their brethren as were persuaded there had been of late *a happy revival of religion, through an extraordinary divine influence* in many parts of this land, and were concerned for the honor and progress of this remarkable work of God, should have an interview at Boston the day after the Commencement at Cambridge, and publicly and conjointly express their opinion concerning it; and that such as could not be personally present, should send their opinion in writing." Agreeably to this notice, about seventy ministers assembled, and drew up and signed a declaration, which they published. They also received and published at the same time, numerous letters from associations and individual ministers who found it inconvenient to attend the meeting. As probably the fact of such a meeting is not very generally known, I may not seem idly employed, in giving a few extracts from the pamphlet which they sent forth. It is to me a interesting comment on the spirit of those times.

After some introductory remarks the ministers at Boston say,

> For these and other reasons, we, whose names are hereunto annexed, pastors of churches in New-England, met together in Boston, July 7th, 1743, think it *our* indispensable duty, (without judging or censuring such of our brethren as cannot at present see things in the same light with us) in this open and conjunct manner to declare, to the glory of sovereign grace, our full persuasion, either from what we have seen ourselves, or received upon creditable testimony, that there has been *a happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence;* after a long time of great decay and deadness, and a sensible and very awful withdraw of the Holy Spirit from his sanctuary among us.

"The present work," they say, "appears to be remarkable" in the following respects; namely, "on account of the *numbers wrought upon*"—the *suddenness and quick progress of it*, many persons and places being surprised with the gracious visit together, or near about the same time, the heavenly influence diffusing itself far and wide, like the light of the morning,"—"also in respect of the *degree of operation*, both in a way of terror and in a way of consolation; attended in many with unusual *bodily effects*."

Respecting these "bodily effects," after explaining the true nature of conversion, the Pastors say,

> Nor have we gone into such an opinion of the bodily effects with which this work has been attended in some of its subjects, as to judge them any signs that persons who have been so affected, were then under a saving work of the Spirit of God. No; we never so much as called these bodily seizures, convictions; or spake of them as the immediate work of the Holy Spirit. Yet we do not think them inconsistent with a work of God upon the soul at that very time; but judge that those inward impressions which come from the Spirit of God, those terrors and consolations of which he is the author, may, according to the natural frame and constitution which some persons are of, occasion such bodily effects; and, therefore, that these extraordinary outward symptoms, are not an argument that the work is delusive, or from the influence and agency of the evil spirit.

After expressing their grief "at any accounts sent abroad, representing this work as all enthusiasm, delusion, and disorder," and admitting that in *some* places irregularities had accompanied it, they beseech all partakers and promoters of it,

> That they be not ignorant of Satan's devices; that they watch and pray against errors and misconduct of every kind, lest they blemish and hinder that which they desire to honour and advance; particlularly, that they do not make secret impulses on their minds, without a due regard to the written word, the rule of their duty: A very dangerous mistake which we apprehend some in these times have gone into. That to avoid Arminianism they do not vergo to the opposite side of Antinomianism; while we would have others take good heed to themselves, lest they be by some led into, or fixed in Arminian tenets, under the pretence of opposing Antinomian errors. That Laymen do not invade the ministerial office, and under a pretence of exhorting set up preaching; which is very contrary to gospel order, and tends to introduce errors and confusion into the church. That ministers do not invade

the province of others, and in ordinary cases preach in another's parish without his knowledge, and against his consent: Nor encourage raw and indiscreet young candidates in rushing into particular places, and preaching publicly or privately as some have done to the no small disrepute and damage of the work in places where it once promised to flourish. Though at the same time we would have ministers show their regard to the spiritual welfare of their people, by suffering them to partake of the gifts and graces of able, sound, and zealous preachers of the word, as God in his providence may give opportunity therefor: Being persuaded God has in this day remarkably blessed the labours of some of his servants who have traveled in preaching the gospel of Christ. That people beware of entertaining prejudices against their own pastors, and do not run into unscriptural separations. That they do not indulge a disputatious spirit, which has been attended with mischievous effects; nor discover a spirit of censoriousness, uncharitableness, and rash judging the state of others.

Respecting the *fruits* of the revival, the Pastors say, "of those who were judged hopefully converted, and made a public profession of religion, there have been fewer instances of scandal and apostasy than might be expected; so that as far as we are able to form a judgment, the face of religion is lately changed much for the better in many of our towns and congregations. There appears to be more experimental godliness and lively Christianity, than the most of us can remember we have ever seen before."

Many of the letters sent to the meeting are interesting, as containing much of the local histories of the parishes. But I shall select from these only a few scattered passages.

The Rev. Peter Thacher, Pastor of the first church in Middleborough, writes;

There have been above two hundred in a judgment of charity savingly wrought on since November 1741. Divers before that had been met with under the ministry of the Rev. Mr. Daniel Rogers and the Rev. Mr. Wheelock, not included in this number. But on one day in November aforesaid, above eighty were pricked at the heart by a sermon from Rom. viii. 1., had here from the Rev. Mr. Josiah Crocker. Scarce a sermon delivered after that wonderful day, but the hearts of some seem to be reached by conviction, conversation, or consolation. This revival of the power of godliness appears to be the genuine work of the Holy Spirit accompanying his word, and in answer to a spirit of prayer poured out from God to plead with faith in Christ for this good. Spiritual things are now treated and felt as realities. We have not known visions, nor trances, nor revelations. But brotherly exhorting with more modesty and affection than hath been represented.

From the Rev. Daniel Putnam, Pastor of the second Church in Reading.

Sometime in the beginning of March 1742, under a sense of the great decay of religion among us, we kept a day of fasting and prayer, to seek to God for the pouring out of his Spirit upon us, and God was pleased out of his abundant grace to give us speedy answers of our prayer. For the space of five or six weeks, more or less of my people younger and elder came to my house every day in the week except Sabbaths; and manifestly under a work of conviction, deeply concerned for the state of their souls.

From the Rev. John Rogers, the venerable Pastor of the first Church in Ipswich.

I shall on the very day of your proposed Meeting, viz. July 7th, (God continuing my life to that day) enter on the 78th year of my age, and in the 54th of my ministry. And now desire, as I have utmost reason, to bless God who has given me to see a day of such marvellous power and grace, particularly in this place, and since the Rev. Mr. Whitefield and Tennent came among us; wherein great numbers of our young people, and others of more advanced age give clear evidence of a saving change wrought in them, and by the fruits of the Spirit show that they are born of the Spirit: And many persons of Christian experiences before, have been greatly revived, enriched with grace, established and comforted by a new influence, in and through the word read and preached.

He speaks of the revival of "a most powerful and clear work of grace wrought in the hearts of *multitudes*, from one end of the land to the other;" and adds, "All such as *believe* it with their *heart*, will *confess* it with their *mouth*."

The Rev. Oliver Peabody of the little Church at Natick, writes,

Among my little people, (I would mention it to the glory of the rich grace, and of the blessed Spirit of God,) there have been very apparent strivings and operations of the Holy Ghost among *Indians* and *English*, young and old, male and female. There have been added to our church (of such as I hope shall be saved) about fifty persons of different nations, since the beginning of last March, was two years, whose lives in general witness to the sincerity of their profession. Here we never had any crying out in an extraordinary manner, but the Holy Spirit has been pleased to work in a more calm way; but I hope effectually.

He adds in a postscript,

I would particularly remark that some with whom I have conversed date their convictions which have been still carried on without any great intermission, before ever Mr. Whitefield came hither. And, also, that about fifteen years ago we had something like this at Natick.

### From the Rev. William Shurtleff, of the second church in Portsmouth, N. H.

I must at the same time declare there has not been that disturbance from lay-exhorters, from an invasion of the ministerial office, and many other irregularities, that have been complained of in many other places. And here I would take leave with all humility to say, that had I the opportunity of being with you, whilst I should gladly bear testimony against these things wheresoever they prevail, I should be for using a becoming care that the disorders complained of might not be magnified in an undue measure, and that nothing might come under that character and denomination that is not worthy of it. Whilst I should be for guarding our pulpits and parishes against bold and ignorant intruders, and such as may unjustly pretend to an extraordinary call and warrant from God, I should be careful that none of the zealous and faithful preachers of the everlasting gospel, and important doctrines of it might be excluded, being persuaded that God has blessed the labours of strangers and even of *itinerants* among the people with whom I am concerned.

### From the Rev. Jeremiah Wise, of the church in Berwick.

With respect to the ordaining of *missionaries*, which has been practiced for some time in the country, and has been lately voted a disorder, I cannot join in censuring it as such; or in condemning the practice of separating some of the fraternity, that are qualified for it, to the sacred ministry, when there is manifest occasion for it.

### From six of the pastors of the Eastern Association in the county of York.

As to disorders in practice, such as, private persons of no education, without any regular call taking upon them to preach the word of God; the ordaining and separating any person to the work of the evangelical ministry at large, and without a special relation to any particular charge to enter into the regular districts of settled ministers; persons assuming to themselves the prerogative of God to look into and judge the hearts of others, censuring and condemning their brethren, and especially their ministers, as Pharisees, Arminians, blind, and unconverted, &c. and upon these pretended grounds making an actual separation from their respective pastors, though they openly disavow the above-mentioned errors, and are regular in their lives; all which errors and disorders being of pernicious consequence, as tending to obscure the glorious work of God, bring it into disrepute and obstruct the progress of it, we would in like manner bear our joint and solemn testimony against.

### From the Rev. David Hall of Sutton.

But I conceive that in general the subjects of this work, are groundlessly charged with such errors and evils at this day; and indeed I marvel not at it. For as there are very sad tinctures of Arminianism in many; so with the subjects of that error, the pure doctrine of free grace, and justification by faith alone, are often charged upon as Antinomian errors. And with the dead formalist, *that sacred zeal*, which is kindled in the breast of true believers, from the sanctifying Spirit, forming their hearts to love, and drawing forth the powers of their souls in a fervent lively manner, to pursue the great duties required of us by God in his word; why all this is by such termed *enthusiasm.*

And no wonder therefore there are so many enemies to the blessed work of God in the land; seeing it is to be feared there are so many, who would have all be counted Enthusiasts, Antinomians, &c., that are under any powerful constraints from the views of divine sovereignty and grace.

But let such men think what they will of their slighting the precious showers of divine grace; yet I am of the opinion of Mr. Edwards of Northampton, that the GREAT JEHOVAH of a truth has been in New-England.

## REVIEWS.

*Analysis of the Principles of Rhetorical Delivery, as applied in Reading and Speaking.* By EBENEZER PORTER, D. D., Bartlett Professor of Sacred Rhetoric in the Theological Seminary, Andover. Andover: Mark Newman; and others.

WE shall always hail with pleasure any successful effort to improve rhetorical delivery. When a book appears on the subject of Elocution, bearing the name of one who has long been professor of oratory in our oldest Theological Seminary, and is acknowledged to possess a discriminating and correct taste, our expectations are raised as to the execution of the work. That a treatise of this kind is needed, which shall be judicious, discriminating, perspicuous, and practical, those will believe whose business it is to instruct in this too much neglected branch of education. The books heretofore used, with different degrees of merit, have much that is plainly erroneous, or deal too profusely in mechanical and impracticable theories. They also will coincide in this opinion who consider how small is the proportion of our public speakers, whose elocution is natural and easy. A preacher with a highly pleasing delivery is a personage so uncommon, that although he is superficial in attainments, he will obtain a fame and influence while he lives, which the man of solid sense and extensive acquisition fails to acquire. The wretched speaker may give us valuable thought, but we shall often be too listless to prize it: the man of good delivery may give us trash, and we shall be tempted to deem it solid gold.

When we proceed to inquire why bad habits of speaking prevail to such extent, we find that they cannot be attributed in all, nor in most cases, to any defect of voice or taste. Many of the worst speakers have voices of uncommon clearness, flexibility, and compass, and can readily detect any fault in the delivery of others. Their conversation is conducted in tones which are natural and pleasing. Request one of them to give you the substance of the sermon he has just delivered, and he will do it without any of that false emphasis, and uncouth modulation practised in the pulpit, and with the nicest discrimination of sense, and the most just and eloquent expression of feeling. But write down this very conversation and request him to read it, and the whole style of his delivery will be altered; his emphasis, cadence, tones, modulation, will be different, and his expression of countenance, and probably every manifestation of feeling, will disappear. Let him commit it to memory and deliver it publicly; and a new and inexpressive gesture will be substituted, with tones and emphasis, more animated perhaps than his reading tones, but if possible more uncouth.

While this man has received from God all which is necessary to render him an eloquent speaker, he has insensibly formed habits fatal to a just elocution. These, instead of being overcome, are usually confirmed by the practice of public speaking. He reads his psalm with a sing-song tone, and his weekly lesson from the scriptures with an alternate and gradual elevation of the voice till it reaches a certain pitch, and a gradual and alternate depression of it to the same cadence in every sentence.

It is not difficult to understand how these habits were formed. The babe, when it begins to learn the use of its organs, and makes its first articulate sounds, has already perceived the difference usually made between the tones of conversation and those of reading. Let it attempt to imitate the continuous language of conversation, and then give it a book, and let it attempt to imitate the voice in reading, and you will perceive that it already expresses, in its unmeaning sounds, the variety of the one and the monotony of the other. The same spirit of imitation has a similar influence when this child begins to read at the village school. "Among instructors of children scarcely one in fifty thinks of carrying his precepts beyond correctness in uttering words, and a mechanical attention to pauses. So that a child who speaks the words of a sentence distinctly and fluently, and "minds the stops," as it is called, is without scruple, pronounced a good reader."*

Be the composition the simplest and the most colloquial in its style, the child feels bound to read it in the artificial tones used by his instructors, parents, and companions. At a suitable age, this child, now a youth, is transferred to the academy. Here he first learns to declaim, and adopts the artificial tones prevalent in these institutions. These are carried to the college. Here they are modified perhaps by others equally artificial, and the student enters his professional studies with a burden of false habits in delivery, which cling to him through life. Especially is this the case in the clerical profession in which less opportunity is afforded, of changing habits of speaking than in the practice of the law.

The history we have now given, we do not doubt will be found to be substantially that of almost every public speaker who is stiff and unnatural in his mode of delivery. He may at times have become sensible of his faults, and have endeavoured to free himself from their thraldom; but, discouraged at his unsuccessful attempt, he has relapsed into former habits; or, ignorant what is requisite to form correct habits, has blundered out of his old ones into others equally bad.

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* Analysis, p. 36.

He may, however, have escaped, and completed his professional studies a tolerably good speaker. He has now new duties to discharge. If he is a clergyman, amid the labour of his weekly preparation, he has little time for any attention to the mere delivery of his sermons. He comes before the public an inexperienced young man. Others are sitting under his ministry in many respects fitted to be his instructors. Oppressed with diffidence, he may fear a direct look at his audience, and, fastening his eyes on his notes, may hurry through his discourse with a precipitancy and labour fatal to rhetorical effect. Bashfulness may thus originate bad habits in a young speaker, which will remain through life.

Since so many are labouring with an unnatural delivery, it is desirable that something should be done for their relief, as well as for the aid of those who are training up for public duties. The only sure safeguard is to be found in modes of education adapted to the formation of public speakers. But these cannot exist till "a race of teachers shall arise, competent as living models, to regulate the tones of their pupils. These teachers are to be themselves formed." But how shall this be effected? It will answer no good purpose to tell those who are wishing to become public speakers, to speak often; their speaking confirms their ungracious tones and false emphasis.

Our author discusses this point in the following words:

> We have seen that a man, with no defects of intellect or of sensibility, may have great faults in the management of his voice as a speaker. These perhaps he acquired in childhood, just as he learned to speak at all, or to speak English rather than French,—by imitation. His tones both of passion and articulation, are derived from an instinctive correspondence between the ear and voice. If he had been born deaf, he would have possessed neither. Now in what way shall he break up his bad habits, without so much attention to the analysis of speaking sounds, that he can in some good degree distinguish those which he would wish to adopt or avoid? How shall he correct a tone, while he cannot understand why it needs correction, because he chooses to remain ignorant of the only language in which the fault can possibly be described? Let him study and accustom himself to apply a few elementary principles, and then he may at least be able to understand what are the defects of his own intonations.—p. 38.
>
> The question as to voice, is, are there any settled principles in elocution? When a skilful teacher has read to his pupils a sentence for their imitation, is there any *reason* why he should have read it as he did!—or why he or they should read it again in the same manner? Can that reason be made intelligible? Doubtless it may, if it is founded on any stated law of delivery. The pupils then, need not rest in a servile imitation of their teacher's manner, but are entitled to ask *why* his emphasis, or inflection, or cadence was so, and not otherwise; and then they may be able to transfer the same principles to other cases. Then too, one skilful teacher, by means of such intelligible analysis, may assist other teachers, whose capacity is equal to his own, but whose experience has been less than his.—pp. 39, 40.

Such an analysis of speaking tones would enable those, who have a bad delivery, to detect their faults, and to fix upon the exact causes of them; and would suggest the remedy to be used, which, without such analysis, is a most difficult thing to prescribe.

Obvious as these remarks are, the

tones of a natural elocution have not been analyzed till within a few years. The plain reason of this is, the slight attention hitherto bestowed on the management of the voice. From the days of Quintillian to those of Sheridan, while much labour was employed on the matter of eloquence, the instrument of eloquence was strangely neglected. The regulation of the voice was aided by no rules founded on scientific grounds, but whoever wrote on the subject, quoted the precepts of Quintillian without bestowing a thought on the principles which govern a just and natural delivery. Hence though elocution has been constantly taught from the days of Pericles, its teachers have laboured in the dark, and attacked the hydra of false delivery at the greatest disadvantage. When we inquire into the reason of this, we find that there is something intrinsically difficult in the analysis of speaking tones, because they are not permanent in their nature. Ever varying, the nicest perception, the most painful application, and the soundest judgment, are needed to ascertain their nature, and give them so far a form and name that their nice shades can be made perceptible. It is at the same time sufficiently obvious, that while natural science and intellectual philosophy have received much and close attention, there have been but few labourers in this department, and those but poorly qualified for their task. Little can be done in elocution as a science, till men of nice discrimination make it their serious study; nor can such men labour in this department with success, if they indulge in theorizing, or spend their time in manufacturing rules not founded on careful analysis of speaking tones.

Sheridan was sensible of this necessity, and the result of his investigations is a valuable work which every one should read who would not be ignorant of the common sense principles of managing the voice, with which, some are unacquainted, who, so far as regards strength and closeness of thought, are our best preachers. But Sheridan himself was not satisfied with his own efforts to define those qualities of voice which were the subjects of his serious investigation. There was something in good delivery, which flitted like a shadow before every attempt he made to apprehend it. Walker has too generally enjoyed the credit of having first analyzed the tones of conversation, and of having pointed out the distinction between the rising and falling inflection. It was a musician named Steele, however, to whom we owe this distinction, in a work entitled, "Prosodia Rationalis," published a number of years previous to that of Walker. Another author stated the same distinction in "the Art of delivering written language," which was published somewhat earlier than Walker's Treatise. To Walker, however, we are indebted for the first attempt to establish practical rules for the adjustment of the inflections.

The distinction, just alluded to, constitutes the principal difference between the tones of the voice in conversation and those expressed in music. In music each tone is prolonged on the same key, but in speaking, the tones consist of slides of the voice through several notes of the octave while the sound of a syllable is forming. These slides are either upward or downward, or are united on the same syllable or word. An important part of good elocution, consists in making these slides in the proper places, with sufficient and not excessive strength of voice, with distinctness, just modulation and gesture.

The imitators of Walker have adopted his fundamental principle, and followed him more or less closely. Wright in England, Knowles and Ewing in Scotland, have imitated him without adding much that is valuable to his system, or freeing it to any great degree, of the obscurity exhibited in its development, or the fancifulness in its application. For though Walker has broached, in our apprehension, the true system of elocution, we rarely meet with a book so obscure as his treatise, or so burdened with absurd and impracticable rules. It defies the power of the strongest memory to retain all his distinctions; and some of them, could they be rendered familiar, would so mislead him who should endeavour to put them in practice, and so fetter and harrass him in the act of delivery, as greatly to pain his hearers, unless there were some native excellency in his speaking, to atone for the fanciful emphasis borrowed from Walker. The fact with Walker, seems to have been, that having discovered the few principles which give to elocution harmony and variety, he has thrust them forward as a doting parent does his child, into places where they do not belong.

Perhaps we ought to qualify our remarks, lest they should be deemed too sweeping. Walker has failed chiefly in his rules for harmonic inflection. The inflections he has given for the sentence, consisting of a series of members, seem to us to be almost entirely artificial. The same may be said of his rules for reading poetry. Hence the slight success which has attended the application of his principles, and the undeserved contempt with which they are treated by those whose opinions on this subject would be worthy of regard, could we believe them to be the results of knowledge and deliberation. Much of this however must be charged upon the imitators of Walker, especially in our own country, who, with a few exceptions, have carried his principles to extremes, and rendered the whole system complicated and suspicious.

We shall be forgiven for introducing these remarks on Walker, since they seem to be required in noticing a book which adopts his theory, and professes, though with much modesty, to correct and simplify his system. It should be a subject of rejoicing that one so well qualified as the Bartlett Professor at Andover has undertaken this task. It is well known that Walker's system has been the subject of his attentive examination, and that he has successfully exemplified in his own practice the benefit of an acquaintance with vocal inflections.

His chapter on inflections is one of great value. It reduces to a small compass what in Walker is spread over many pages. It confines the application of the inflections to "the rhetorical principles of language where tones express sentiment." Dr. Porter's "Rules," besides being few in number, are perspicuous, and commend themselves to the common sense of the reader. They could have been framed only by a nice observation of the human voice and a thorough investigation of the principles which govern it. Knowles, Ewing, and Wright, and those who have written on this subject in our own country, have copied Walker's faults, but our author, after borrowing his leading distinction in the tones of the voice, has proceeded nearly as if Walker had not written on the subject. This was necessary in reducing to system what was without form and void.

We may be permitted to suggest however, the query whether Rule V. p. 54, will not lead the student to suppose that tender emotion is always expressed by the rising slide, and whether, if it does give him this impression, it will not mislead. To us it seems that tender emotion is frequently marked by the modulation simply. A case in point will be found in the exercises appended to the volume No. 104, "Epitaph on Mrs. Mason." It is one of the most tender expressions of conjugal affection mourning over the departed object of love that we ever read. Yet it seems to us, tenderness is expressed in this case by modulation rather than by the slides of the voice.

So simple seems to us the analysis of vocal inflections we wonder it had not sooner occurred to the teachers of elocution. Some inflections are easily distinguished. Sterne observed the use of the circumflex long before it was noticed by any writer on elocution. He represents Trim as giving this accent to a text and thus perverting its sense. Trim reads, "for we *trŭst* we have a good conscience." "Trust !—Trust we have a good conscience !" "Certainly Trim," quoth my father, interrupting him, "you give that sentence a very improper accent—you read it with such a sneering tone, as if the parson was going to abuse the apostle."

This chapter on inflections our readers will recognise as having appeared before the public in a pamphlet form, under the title "Analysis of Vocal Inflections," in which shape it was favourably received. As it now appears, it is greatly enlarged, and improved.

The sentiments advanced by our author on emphasis seem to us founded in truth.

> Emphasis is governed by the laws of sentiment, being inseparably associated with thought and emotion. It is the most important principle, by which elocution is related to the operations of mind. Hence when it stands opposed to the claims of custom or of harmony these always give way to its supremacy. The *accent* which custom attaches to a word, emphasis may supersede; as we have seen under the foregoing article. Custom requires a *cadence* at the final pause, but emphasis often turns the voice upwards at the end of a sentence; as,
>
> You was paid to *fìght* against Alexander, not to *răil* at him.
>
> Harmony requires the *voice to rise, at the pause before the cadence*; whereas emphasis sometimes prescribes the falling slide at this pause, to enforce the sense; as,
>
> Better to reign in *hèll*, than serve in *hèaven*.
>
> Now I presume that every one who is at all accustomed to accurate observation on this subject, must be sensible how very little this grand principle is regarded in forming our earliest habits of elocution; and therefore how hopeless are all efforts to correct what is wrong in these habits, without a just knowledge of emphasis.
>
> What then is emphasis? Without staying to assign reasons why I am dissatisfied with definitions heretofore given by respectable writers, the following is offered as more complete, in my opinion, than others which I have seen. *Emphasis is a distinctive utterance of words which are especially significant, with such a degree and kind of stress, as conveys their meaning in the best manner.*—pp. 70, 71.

As a specimen of his mode of treating the subject, we quote the following passage.

> But to show that emphasis attaches itself not to the part of speech, but to the *meaning* of a word, let one of these little words become important in *sense*, and then it demands a correspondent stress of voice.
>
> We have an example in the two following sentences, ending with the participle *so*. In one it is used incidentally, and is barely to be spoken distinctly. In the other it is the *chief word*, and must be spoken forcibly. "And Saul said unto Michal, why hast thou *decèived* me so?" "Then said the high priest are these things *só?*"
>
> Another example may show how a change of stress on a particle changes the entire sense of a sentence. In the narrative of Paul's voyage from Troas

to Jerusalem, it is said, "Paul had determined to sail by Ephesus." This sentence with a moderate stress on Ephesus, implies that the apostle meant to stop there; just as a common phrase, "the ship is going to Holland by Liverpool," implies that she will touch at the latter place.

Now what was the fact in the case of Paul? The historian says, "he hasted to be at Jerusalem, on the day of Pentecost." Therefore he could not afford the time it would require to visit his dear friends, the Ephesian church, and he chose to pursue his voyage without seeing them. But can the words be made to express this sense? Perfectly;—and that with only an increase of stress on one particle. "Paul had determined to sail *by* Ephesus."

Another example shows us a succession of small words raised to importance, by becoming peculiarly significant. In Shakspeare's Merchant of Venice, Bassanio had received a ring from his wife, with the strongest protestation that it should never part from his finger; but, in a moment of generous gratitude for the preservation of his friend's life, he forgot this promise, and gave the ring to the officer to whose kind interposition he ascribed that deliverance. With great mortification at the act, he afterwards made the following apology to his wife, an unemphatic pronunciation of which leaves it scarcely intelligible; while distinct emphasis on a few small words gives it precision and vivacity, thus:

If you did know TO whom I gave the ring,
If you did know FOR whom I gave the ring,
And would conceive for WHAT I gave the ring,
And how UNWILLINGLY I left the ring,
When nought would be accepted BUT the ring,
You would abate the strength of your displeasure.

In the case that follows too, we see how the meaning of a sentence often depends on the manner in which we utter one short word. "One of the servants of the high priest, (being his kinsman whose ear Peter cut off,) saith, did not I see thee in the garden with him?" Now if we utter this as most readers do, with a stress on *kinsman*, and a short pause after it, we make the sentence affirm that the man whose ear Peter cut off was kinsman to the high priest, which was not the fact. But a stress upon *his*, makes this servant, kinsman to another man, who received the wound.

One more example may suffice, on this point. When our Saviour said to Peter;—"Lovest thou me more than these?"—he probably referred to the confident professions of his own attachment to Christ, which this apostle had presumed would remain unshaken, though that of his brethren should fail; but which professions he had wofully violated in the hour of trial. If this is the spirit of the question, it is a tender but severe admonition, which would be expressed by emphasis, thus; "Lovest *thou* me, more than *these?*" that is, more than thy *brethren* love me?

But respectable interpreters have supposed the question to refer to Peter's affection merely, and to contrast two objects of that affection; and this would change the emphasis thus;—"Lovest thou *me* more than *these?*"—that is, more than thou lovest thy *brethren?*—pp. 73—75.

On the most important point under Emphasis, the Rev. Professor has been forced to dissent from Walker. Walker lays down the universal proposition, that "***Wherever we place emphasis, we suggest the idea of contradistinction;***" in other words, that emphasis always implies antithesis. But this is shown to be plainly incorrect. Contrast, being a principal source of emotion, is a very important ground of emphasis, but it is not the sole ground.

There are other sources, besides antithetic relation, from which the mind receives strong and vivid impressions, which it is the office of vocal language to express. Thus exclamation, apostrophe, and bold figures in general, denoting high emotion, demand a correspondent force in pronunciation; and that too in many cases where the emphatic force laid on a word is *absolute*, because the thought expressed by that word is forcible of itself, without any aid from contrast. Of this the reader may be satisfied by noting such examples as these:

> *Up!* comrades,—*ùp!*—
> Wo unto you, *Phàrisees!*—
> *Hènce!*—*hòme*, you idle creatures,—
> *Angels!* and ministers of *gràce*,—defend us. p. 77.

Again, our author dissents from Walker in his theory of emphatic inflection. "The grand distinction," says Walker, "between the two emphatic inflections is; "*The falling inflection affirms something in the emphasis, and denies what is opposed to it in the antithesis; while the emphasis in the rising inflection, affirms something in the emphasis, without denying what is opposed to it in the antithesis.*" "The amount of more than twenty pages designed by Walker to illustrate this position," says the Professor "is simply this; *When affirmation is opposed to negation, the emphatic word or clause which affirms, has the falling inflection, and that which denies, the rising.*" This, however, it is remarked, applies only to strong affirmation; in qualified affirmation, the affirmative clause takes the rising slide or circumflex. The general rule is "the falling inflection denotes *positive* affirmation, or enunciation of thought with energy; the rising either expresses *negation*, or *qualified and conditional* affirmation."—pp. 80—88.

Emphasis, however, sometimes extends to several words in a sentence so as to constitute an emphatic clause. The want of proper distinctions as to this species of emphasis in the opinion of our author, occasioned the dispute between Garrick and Johnson, respecting the seat of emphasis in the ninth commandment;

"Thou shalt not bear false witness against thy neighbour." Garrick laid the stress on *shalt*, to express the authority of the precept; Johnson on *not*, to express its negative character. But clearly both are wrong, for in neither of these respects is this command to be distinguished from others with which it is connected. And if we place the stress on *false* or on *neighbour*, still an antithetic relation is suggested, which does not accord with the design of the precept. Now let it be observed, that here is a *series* of precepts forbidding certain sins against *man*, our *neighbour*. Each of these is introduced with the prohibitory phrase, "thou shalt not," and then comes the *thing forbidden;* in the sixth, *kill*; —in the eighth, *steal;*—in the ninth, "*bear false witness*." This shows the point of emphatic discrimination. In the latter case, the stress falls not on a single word, but on a *clause*, the last word of this clause, however, in the present case, demanding more stress than either of the others.

In the chapter on modulation there are many valuable practical remarks. The term *modulation* is used to denote "that variety in managing the voice, which appears in the delivery of a good speaker." This subject is discussed under the heads of Faults of Modulation, their Remedies, Pitch of Voice, Quantity, Rhetorical Pause, Compass, Transition, Expression, Representation, and the Reading of Poetry. The faults of modulation are happily and graphically described, and the proper remedies suggested. To mark transition a notation is used, which is novel, but intelligible and of easy application. We believe no other writer has adopted a device of this particular kind except Wright, and his notation is very imperfect. Its utility is obvious to any one who has attempted to teach elocution. The ability to mark a piece with such visible signs as shall direct the pupil in regard to the slides which sense and feeling require, and as to the modulation which nature suggests, must greatly facilitate the study of elocution. The fault of a pupil cannot be remembered by the instructor till his declamation is concluded, or if they are recollected, cannot be so defined by him, as to render them intelligible

With the notation furnished by this book, we see not why all the considerable faults in the management of the voice may not be noted at the instant, and rendered intelligible to the eye of the pupil. Such a contrivance has long been a desideratum, but it is now furnished to a considerable degree by the modern improvement in this highly important science. We admit that it may be abused. The notation may be too frequent, and the stress laid upon it by an instructor may render his pupil a mere *automaton*. Almost the whole tribe of Walker's followers have erred egregiously in this respect. We have seen some school books issued lately from the American press, to which the remark is applicable. Every line was crowded with signs of the circumflex, and rising and falling slides. We judged that either the editors of the books had misapplied the new system, or that their own voices had an unequalled degree of flexibility. As we found ourselves not gifted with organs of speech to hit these inflections, and as we found our ear revolting when we unfortunately succeeded in expressing them, we concluded to pass them by, as we do the Greek accents, without suffering them to influence our pronunciation.

A few remarks are added to this chapter on reading hymns ; and whoever has been tortured by the canting style in which hymns are frequently read from the pulpit, must wish that these remarks were more extended and aimed deeper at the root of the evil. All the faults are not noticed ; some which are considerable are passed by in silence. Perhaps the Rev. Professor would have treated this subject more fully, had he not felt that it would be in some measure a departure from the general subject, to discuss particular faults in reading which are common in only one of the learned professions. We feel anxious to see a juster taste prevail, not only in the delivery of discourses, but in all public reading from the sacred desk. "British writers," says our author, "have constantly complained of the dull, formal manner in which the Liturgy and the sacred Scriptures are read in their churches. And often, in the pulpits of our own country, the reading of the Bible is apparently so destitute, not of feeling and devotion merely, but of all just discrimination, as to remind one of the question put by Philip to the nobleman of Ethiopia ; "Understandest thou what thou readest ?" Our Psalms and Hymns we would have read with something of the feeling by which they were prompted ; and as they are to be sung by the choir, to music of the first masters, we do not wish the preacher to chant them in his own extemporaneous tune, devoid alike of harmony and sense.

While on the subject of tones, we beg the privilege of mentioning what we have often noticed with regret, relative to the modulation of voice frequently used in religious conversation. Some people, (and their number is not too small for some of our readers to be embraced in it,) however naturally they may speak on all other subjects, as soon as they begin to converse on religion, change their tones, and conduct their whole conversation in the most dull and unwelcome accents. A melancholy, heavy, unelastic, drooping mode of expression is used, as if religion was one of the most ungrateful of all subjects. Tones of gaiety and mirth are not compatible with a subject so serious, but certainly tones and emphasis of cheerfulness and kindness are most agreeable to the spirit of our religion. If we do not err, the hum-drum manner in which some Christians converse on this most delightful of all subjects, is one principal cause of the aversion which most young people feel to religious conversation and society.

Dr. P.'s remarks on action, though not all new, are evidently the results, pretty extensively, of his own observation. That they may not be useless is our earnest wish, for though appropriate action is far less important than good thought and correct modulation and emphasis, it is not unimportant. "The tap of Cæsar's finger was enough to awe a senate." p. 116.

When we see a minister lying on his cushion to read his sermon, we feel an irresistible propensity to sleep. When we see one sweeping a circuit around him with his arms, as if they were the sails of a wind-mill, we are for a season too much attracted by the unnatural compass of the gesture, to regard the thought.

Cressollius, a Jesuit, who wrote a valuable treatise on Elocution in Latin, thus describes a speaker whom he heard in his day. "When he turned himself to the left, he spake a few words accompanied by a moderate gesture of the hand, then bending to the right, he acted the same part over again; then back again to the left, and presently to the right, at almost an equal interval of time he worked himself up to his usual gesture and his one kind of movement; you could compare him only to the blindfolded Babylonian oxen going forward and returning by the same path." "Some," says he, "hold their hands immoveable and turned to one side as if made of horn. I have seen some who exhibited the fuller's dance and expressed their wit, as the old poet says, with their feet." (See Austin's Chironomia, p. 9.) We wish there were nothing approaching this in preachers of the present day. Some of their faults are alluded to by our author, pp. 155—7, in the notes. Such is "the rapid, dodging cast of the eye from the notes to the hearers, and back again; implying a servile dependance on what is written, even in the most familiar declarations of the Bible." So, "that indefinite sweep of the eye, which passes from one side to another of an assembly, resting no where; and that tremulous, waving cast of the eye and winking of the eyelid, which is in direct contrast to an open, manly expression of the face. Such is the habit of fixing the eye on the floor of the aisle, or on a post or pannel, when it is raised from the notes, to avoid a direct look at the hearers." But most disgusting is the preacher who "assumes the gracefulness of a fine gentleman, as if he were practising the lessons of an assembly room." All affectation of manners, and all efforts at exquisite pronunciation we detest.

> In man or woman, but far most in man,
> And most of all in man that ministers
> And serves the altar, in our souls we loathe
> All affectation. 'Tis our perfect scorn;
> Object of our implacable disgust.

This whole chapter on action, is happy in its manner, and cannot be read attentively without advantage.

The treatise is very properly accompanied with exercises, the first part of which is arranged for the purpose of illustrating the principles laid down in the work, and is marked with the notation adopted by the author. Fixing this notation is so much a matter of taste, that it is to be doubted whether all will agree with the Professor as to the reading in every passage, and whether he will not see fit hereafter to alter some of the marks he has affixed. Whoever has learned from experience the intrinsic difficulty of all works of this nature, unless he witnesses grievous errors of judgment, will be disposed to obey the maxim "de gustibus non disputandum."

In regard to the work as a whole, though some of its parts exhibit more marks of care than others, we believe it to be executed with much good sense, and with a degree of perspicuity and simplicity not equalled in any of its kind. It was undertaken, as the author says in his preface, at the suggestion of others, and we trust it will be extensively adopted by instructors, especially in our colleges, as a classic on Elocution. In reply to letters of inquiry addressed to several of the Presidents of Colleges, and to other gentlemen, whether such a publication was deemed necessary, a concurrent opinion was expressed, that our seminaries of learning greatly need a work on elocution, different in many respects from any thing hitherto published ; and a concurrent wish was expressed that the author should proceed in the preparation of such a work.

Since elocution, though old as an art, is in its infancy as a science, we may expect treatises still more perfect when men of talent shall apply themselves with diligence to the analysis of delivery. But whoever writes on this branch of education, we trust will imitate the author of this volume, if in nothing else, at least in his independence and moderation. Rules not founded in nature, will bring the whole science into contempt, or will increase the contempt which some exhibit towards it. In regard to all empirics, and of consequence towards most, (not all) of those itinerant elecutionists who constitute themselves professors of oratory, we feel an impatience which equals, if it does not exceed, that of the Roman Crassus.

"I found," said he, "that their new masters could teach nothing but vanity and impudence, and that under their teaching, our youth were forgetting, instead of learning what is truly valuable. Wherefore, when I was censor, I banished them by an edict."

If this effort of Dr. Porter, does but tend to excite public attention to the strangely neglected branch of elocution, he will be abundantly repaid for his trouble ; and if we could say aught to excite interest in this subject, we feel that we should be conferring a blessing on the literary world, and, particularly on the community of preachers. We are well aware that some of our readers, to whose judgments we would pay proper deference, think all directions in elocution worse than useless. 'Let a man speak naturally,' say they, 'and let us have nothing artificial.' We entirely accord with this sentiment. But we would ask, How shall he speak naturally ? As we understand the case, a great part of our public speakers are so afflicted with bad habits of elocution, that they never do speak naturally, except in conversation and extemporaneous address. The very business of the science of elocution is, to displace these habits by teaching such as are true to nature. It may be replied, that arbitrary rules, instead of removing all faults of elocution, only exchange one bad habit for another. But we contend for no arbitrary rules. We plead for those only founded on the principles which express sense and feeling in animated conversation, and thus give it harmony, variety, and interest. It may be replied that these principles will only harrass and constrain the speaker, who should endeavour to conform to them. We cannot assent to this opinion. Every day's experience contradicts it. No child was born with the ability to read. Reading is entirely an art, governed throughout by rules, and rendered easy only by long practice. We hesitate not to say, more rules are applied in enunciating a single sentence, than are involved in rhetorical elocution, in the strict sense of that term. Once these principles were not familiar, and then only did they produce hesitation and constraint. So is it in relation to the rules of elocution.

They embarrass only at the beginning, when they cross the track of established habits. Rendered familiar, they rather aid than retard delivery, and rather convey delight than excite disgust. If they destroy bad habits of speaking and superinduce such as are natural, they will prevent perhaps much sin in the hearers of the gospel, and prolong the lives of some of its preachers. Many a good pair of lungs will be delivered from the tearing and destructive effects of vociferation, and heads accustomed to nod in broken slumbers in the house of God, will be erect and attentive. If we are asked why some of those who attempt to practise on Walker's rules succeed so ill, we reply that his system has not till now been reduced to method, and rendered practicable ; and that those who have attempted to follow it and have not succeeded, have either abused it, or have spent too little time in practising according to its principles. Perhaps too, their taste or organs were so defective, that they never would have learned to speak well, by any method of practice they would have been likely to adopt.

The measures adopted in the generality of our schools and academies with the view of forming orators, we have looked upon as utterly inadequate. In the first place, too little time is allotted to the study of elocution. An hour or two in a week, is all which is allowed by most of our schools, colleges, and higher seminaries. Young men, we know, are supposed to practise in private, before they appear in public to declaim. But many neglect this almost entirely. The chief advantage it would give them in most cases, should they pursue it, would be confidence and strength and compass of voice. As young men commonly declaim, they pay little regard to discriminating emphasis, and to variety of inflections and modulation. They consequently form, in almost every instance, a style of elocution pompous and stiff. If the student should at length discover that his speaking is unnatural and should resolve to change it, he must settle his own system of elocution ; form his habits upon this system ; and be his own instructor. All this may be done, yet few young men have the energy and perseverance requisite. Called to speak but seldom, the student feels public declamation to be an intolerable burden, decries it as a childish employment of little service, and uses all his ingenuity to avoid it.

Time is not the only thing wanted in our schools, for the successful study of elocution. Instructors are often lamentably deficient in the attention they bestow upon this department. A pupil declaims in their presence a few times only in the course of a year. Their remarks on his speaking are general and extemporaneous. They do not study his manner faithfully till they understand his faults and excellencies as a speaker ; and, of course they are unable to give him those minute instructions which are alone of much value to the student of elocution. Exhortations may be dealt out from time to time, from the tutorial, professorial, or presidential chair ; but however earnest these exhortations, they will be disregarded so soon as the pupil perceives that they are not followed up in the habitual instructions of those who dispense them. He too will easily lose his interest in this truly important subject, and without resistance, will follow the multitude to do evil. No college faculty should be considered complete till it has its professor of rhetoric, nor should any board of trustees be satisfied till they have so arranged the studies of college as to allow him time and opportunity for a faithful drilling of every student. Public declamation, in our apprehension, is not enough. This should be permitted only after the most careful study in private, of the meaning of the composition to be delivered, and the most careful practice in giving to each word distinctness, with proper stress and inflection, and to the whole piece the modulation its spirit demands. One of the canons of interpretation is;—The interpreter should endeavour to throw himself into the circumstances of the writer. The same should be the unviolated canon of every student who speaks the writings of another. He should acquaint himself, and his instructor should see that he does so, with the circumstances under which the speech was originally delivered, the character of the assembly, and the design of the orator. Let a pupil speak one brief extract from Demosthenes after such preparation, and it will be of more benefit to him, than a hundred of the ditties which students in academies and colleges too often speak. Then, to use the often quoted language of Sheridan, "within, the memory, the judgment, the passions, [of the pupil,] are all busy: without, every muscle, every nerve is exerted; not a feature, not a limb but speaks. The organs of the body, attuned to the exertions of the mind, through the kindred organs of the hearers, instantaneously vibrate those energies from soul to soul. Notwithstanding the diversity of minds in the audience; by the lightning of eloquence they are melted into one mass—the whole assembly, actuated in one and the same way, become, as it were, but one man, and have but one voice—*Let us march against Philip, let us fight for our liberties—let us conquer or die!* It is obvious that this course will require much attention from instructors in this department; a laborious study of the pupil's manner; and constant exertions to induce him to throw off bad habits, and adopt the tones of earnest and eloquent conversation. And it will require continual watchfulness on their part, to forewarn the student of dangers which threaten him from various causes.

We say these things not because we are disposed to criminate those gentlemen who are already labouring in this department in some of our colleges. We can appreciate the arduousness of their office, and sympathize in the tedium of their miscellaneous and critical labours. We are happy to notice the testimony which Dr. Porter bears to the results of their exertions. "The fifteen years in which I have been connected with a Theological Seminary, which receives its members from all the colleges, have enabled me to observe, as I have done with much satisfaction, a gradual and growing advance, in our educated young men, as to the spirit of delivery. This advance has been especially obvious since several of these colleges have had able Professors of Rhetoric and Oratory, a department of instruction in which it is presumed none of them can much longer remain deficient, consistently with the claims of public opinion." Until something effectual is done, which shall break down and root up bad habits of speaking; the pulpit, and the bar, and the senate-house will not often resound with the stirring note of eloquence. Timely admonitions would guard the youthful speaker against the evil tendencies from which he will otherwise suffer. Were young preachers told that they would be tempted, through diffidence and other causes, to hurry in their delivery, to speak on a key too high and uniform; and thus to lack that unction which causes the hearer's soul to melt, till it can pour itself out like water before God, he would be saved much pain and trouble. Ministers who have preached with hurry and vociferation till they have injured their lungs, have, when they perceived their error, suddenly exchanged their whole style of preaching for one that is calm, manly, simple, and subduing. Their gaudy and youthful style of composition, has at the same time given place to that simple way of telling what the gospel is, and how it should induce us to act, which alone touches the heart and changes it to kindness and love.

Cicero himself fell into the same habit, and to correct it, journeyed to Athens, and Rhodes, that he might avail himself of the aid of the best masters and orators. "My body," says he, "was very weak and emaciated, my neck long and small, which is a habit I thought liable to great risk of life if engaged in any fatigue or labour of the lungs; and it gave greater alarm to those who had a regard for me, that I used to speak without any remission or variation, with the utmost stretch of my voice, and great agitation of my body; when my friends, therefore, and physicians advised me to meddle no more with causes, I resolved to run any hazard, rather than quit the hopes of glory which I had proposed to myself from pleading: but when I considered, that by managing my voice and changing my way of speaking, I might both avoid danger and speak with more ease, I took a resolution of travelling into Asia, merely for an opportunity of correcting my manner of speaking. I went to Rhodes and applied myself to Molo, whom I had heard before at Rome, who was both an experienced pleader and a fine writer, and was particularly expert in observing the faults of his scholars, as well as in his mode of teaching and improving them. His greatest trouble with me was to restrain the exuberance of a juvenile fancy, always ready to overflow its banks, within its due and proper channel." 'Having thus finished the circuit of his travels, he returned to Italy after an excursion of two years, extremely improved, and changed as it were into a new man; the vehemence of his voice and action was moderated; the redundancy of his style and fancy corrected; his lungs strengthened; and his whole constitution confirmed.'—Middleton's Life of Cicero, vol. I. pp. 43, 47, 48.

We will close this article with some brief account of the mode of instruction in elocution, practised among the Greeks and Romans; as serving to confirm what we have advanced. We are not so blind in our veneration for the ancients, as to believe that their orators excel ours in every point of comparison. Ours, we believe, have more good logic and argument than theirs, and we have a greater number of eloquent men than they could boast. But their eloquence evidently produced a much greater effect on the populace than ours. This may be owing, in part, to the greater excitability of these nations, especially of the people of Greece, and in part to the popular form of their institutions. But it cannot be accounted for wholly, without supposing a superior style of elocution in their orators. The principal causes of this superiority were two. The Greeks and Romans were a hearing and not a reading people. Their books were few, and they gained their information chiefly by the organs of hearing. The instructions of their philosophers were not in the shape of lectures, but were communicated in familiar converse; their poets and historians recited their compositions with all the grace they could assume, and the whole process of instruction, or of mental amusement was managed in the easy and delightful tones of conversation. Hence fewer bad habits of elocution were formed among them, than with us; and more of what are called natural speakers existed among their learned men. This was especially the case at Athens, where a defective articulation, a false pronunciation or quantity, was visited with the hissing of the populace.

Another cause of their superior elocution is, the great pains which were taken in forming youth to just habits of speaking.

Quintillian and Chrysippus would have the nurse who taught the child, destined for public life, to articulate, free from every fault of speech.* Women were sought as nurses for the infant orator, who were gifted with fine and liquid voices, and spake with propriety and elegance. (Quintil. Lib. I. cap. I.) It was deemed a fortunate circumstance if the parents of the boy, especially if the mother, spake with ease and refinement. (Quintil. Lib. I. c. I. Cic. Brut.) Lelia is mentioned with enthusiasm by Cicero for her mild and unaffected elocution, (Cic. de Orat. L. III. c. XII.) and the Gracchi, celebrated for their sweet voices and interesting delivery, were nurtured, he says, not so much in their mother's lap, as in the elegance and purity of her language. The whole of this family, as well as that of Curio, were distinguished for their powers of elocution, and this fact is attributed by Cicero, to the inimitable examples each had when children, in their parents. (Cic. ad Brut.) Quintillian also directs that regard should be had to propriety and elegance of speech in selecting playmates for the young orator. Great pains were taken to modulate the voice as soon as the pupil was able to read. He was then taught the rudiments of delivery, and for the purpose of practice was committed to those who were most skilled in the art of speaking. His recitations were frequent and laborious. As soon as the youth attained a suitable age, he was put under the care of the rhetoricians, with whom he remained till prepared for public life. Cicero was trained up in this discipline, and was favoured by a father, anxious mainly for the education of his sons, with the best masters of elocution in Rome; who were generally emigrants from Greece. He pursued all his studies in the department of eloquence with an assiduity truly astonishing. "He heard the daily lectures of the most eminent orators of Greece, and was perpetually composing somewhat at home, and declaiming under their correction." (Middleton's Life of Cic. vol. I. p. 37.) After having practised for a time in his profession of the law, he went, as we have seen, to Greece and Asia, to correct some bad habits into which he had run in the vehemence of his early attempts. Even amid the laborious duties of his Sicilian quaestorship, he did not suffer a day to pass without some exercise in rhetoric. Crassus, Hortensius, Isocrates, and Demosthenes laboured with great care and perseverance in the same department of study. The Cæsars, Pompey, Severus, and some other illustrious generals, continued their rhetorical exercises amid the severe duties of the camp.

We need not wonder then, that the ancients, while they fall below us in science and various literature, should have been so far our superiors in moving, delighting, and persuading men, since they so assiduously and enthusiastically cultivated the art of delivery, which we so unjustly and tamely neglect.

That we are right in attributing much of the superiority of the ancient orators to their elocution, we will adduce a case affording strong presumptive evidence. No one, at all acquainted with the writings of

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* Of course they would not approve that absurd and ungrammatical mode of talking to their babes, which many excellent mothers practise.

Demosthenes, can believe that he ever was wanting in intellectual strength, or ever exhibited a production without merit. But before he cultivated his delivery, he was hissed from the rostrum; while, after he had acquired a proper and manly elocution, he was crowned with unexampled success. His cave and his lamp will ever be mentioned as a stimulus and encouragement to those who are suffering from unnatural habits; and his perseverance to obtain honour from man will always be a reproach to those who, with the ministry of Jesus before them, and the salvation of souls as the object of their lives, shall be too indolent to cultivate an art which, at least, will be an useful auxiliary in their important work.

Though we mean to be cautious how we join in the hue and cry for reform in our colleges, we confess that we should rejoice to see a radical improvement in the mode of teaching delivery through all our seminaries of learning. Especially should we rejoice to see those who are training up to be sons of the church, free from the influence of bad habits of elocution. We know eloquence will not save the soul. We know good elocution is not, of course, eloquence. We know there is an unction in a preacher whose heart is touched by the Holy Spirit, which does more than any thing else to affect an assembly, but we see not why a good speaker may not have this unction as well as any other man, and why, having it, he will not speak with greater power than one whose delivery is disagreeable. We shall be very sorry if we have said aught which shall lead young preachers to depend on oratory to the neglect of deep and pious feeling; but we shall feel happy if they will turn from our page encouraged to pursue eloquence in strict subserviency to the glory of God and the salvation of souls.

*Juvenile Psalmody: prepared for the Use of Sunday Schools, at the request of the Directors of the Western Sunday School Union.* By Thomas Hastings, Author of a Dissertation on Musical Taste, one of the Editors of Musica Sacra, &c. Utica.

Church Music was formerly taught in Scotland, at the parish school, along with other branches of a common education. Parents thought it proper that their children should know how to praise God in psalms as well as to read his holy word. Hence the precentor, or church-clerk was commonly the school-master of the parish. At length, however, a noted teacher of psalmody devised a "Plan for teaching a crowd," which introduced singing-schools. The practice of making psalmody a branch of common school instruction is now in use among the Shakers in our country. We remember having heard several entire classes, after an exercise in spelling, unitedly sing a hymn with seriousness and propriety. No one was excluded from the exercise for harshness of voice, but all joined (except such as were quite young,) and discipline had made them all very tolerable singers.

We have no desire that sacred music should be introduced into our school-houses; but we think there is a peculiar propriety in its being made the subject of attention in our sabbath schools. Infant voices should be early taught to hymn their Maker's praise, and at the sabbath school, this sacred art may be early and gradually acquired, while at the same time, that solemnity of mind will be cherished, which should ever characterize this part of divine worship. At the "singing school" our young people learn indeed to *sing*, but with all the noise and unbeseeming mirth which are usually attendant on such meetings, a just sense of the *object* of their singing is too often lost from their minds. The praise of Jehovah degenerates into something little better than a mere exhibition of skill in musical performances.

Singing, we are aware, is already a customary exercise in Sunday Schools. As many as happen to be qualified, both teachers and scholars, are wont to join in the performance. But these, we believe, constitute in most instances but a minority of the members. There are many whose voices might be tuned to harmony that are suffered to be mute. These should be instructed and brought forward, and to do this is surely consonant with the object of that excellent institution. If sacred music were here judiciously and systematically cultivated, not only would the Sabbath School be rendered a place of still more delightful interest than it now posesses, but large numbers would be gradually prepared to contribute to the praises of the great congregation. And since the Sunday School is not now regarded—as formerly it was by some—as designed only for the benefit of the poorer classes, but is filled with the children of the most respectable families, it might be hoped that the Sabbath choir might not be left to be made up exclusively from the humbler classes of society. This is frequently the case, particularly in large towns, and we fear it is a great sin in God's house. How many young ladies are there, who would cheerfully entertain a fashionable circle with their voices and pianos, who would think it *vulgar* to take their seat with the singers and chant the praises of their Redeemer on the Sabbath. These things ought not to be. It might be hoped, further,—if sacred music were generally cultivated in Sabbath Schools,—that singing would oftener be heard in families. Hymns are a delightful part of family worship: especially are they delightful on the Sabbath; and all families to whom God has given voices to sing his praise, should esteem it a privilege to exercise so valuable a gift.

The little work which we have noticed in this article is happily adapted to promote the object we are recommending. Of this the name of the author is itself a pledge. The book is divided into two parts,—the first of which treats of the "rudiments of music." The subject is so simplified that it may be soon mastered by the youthful pupil. The second part comprises a number of tunes, with a very happy selection of about thirty or forty psalms and hymns. The tunes are simple, chaste, and classical; and we think the author has done well in giving only the treble and bass. Two parts are better than four, for the youthful voices of a Sabbath School: they will be less embarrassing to the pupil, and will be sung with a more simple effect.

The author suggests, that for the purpose of instructing the pupils, at first, some evening in the week, or some other season, be specially set apart. Perhaps it were better, if practicable, that they should be taught at their homes. By practising alone with their teacher they will soon be able to accompany a larger number, and it is desirable, if possible, to avoid those mirthful and often desecrating associations which are unavoidably created in assemblies of young and inexperienced essayists in vocal music. Let a proper person be appointed to this office. Some one of at least tolerable qualifications may be found in almost every congregation. Let him be a man of simple and correct taste, free from affectation and vanity, and an enemy to unnatural trills and graces; and, if possible, let him always be a man of piety.

# LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*The Christian Preacher*, in addition to those mentioned in our last, has made its appearance, published by the Rev. A. Campbell, of Dover, Del.

Its general object is, to detect error, and to exhibit and defend truth, on the difficult and disputed doctrines of the Christian religion. More particularly, "to show that Bible Calvinism, and Bible Arminianism, are not two discordant wholes, but the appropriate parts of one grand and consistent system of divine truth."

"*The Jewish Intelligencer.*"—The Rev. Joseph Samuel C. F. Frey, has issued proposals for publishing by subscription a monthly publication under this title, (each number containing 32 pages 8vo.) to embrace, 1. A series of Letters in two parts: viz. on the Messiahship of Jesus of Nazarath, and on his Divinity. 2. A collection of Jewish Antiquities stated, and their Typical design exhibited. 3. Modern Judaism contrasted with the religion of the ancient Jews. 4. The origin and progress of Christian benevolent exertions in behalf of the Jews since 1728. 5. Monthly Intelligence respecting the Jews. 6. Narratives of converted Jews. 7. Miscellaneous subjects respecting the Jews. Price $2 per annum in advance. Most of the materials for the work are already prepared.

*Life Preserver.*—An instrument by this name has been lately invented by Dr. John L. Comstock, of Hartford, which promises to be very useful in cases of disasters at sea.

The apparatus is very simple, consisting merely of a canvass bag about five feet long, and, when filled, of as many inches diameter. In the centre of this a brass cock is inserted, with a screw stopper, and all a person would have to do in case of a disaster at sea, would be to lash the bag around his waist apply his mouth to the cock, and blow it full of air. The canvass of which the bag is made, is double, and rendered impervious to water, and air, by means of a solution of India rubber, spread like a glue between the cloth, and which adheres with immovable tenacity. The same process applied to ladies' prunella shoes will render them impenetrable by water, while the cloth is as soft and pliable as ever.

*Another new invention.*—Gaspar Richards advertises in the New-York papers, that "a new system of power has been found out as a substitute for steam, by weight and lever, having three capital advantages over steam, inasmuch as it secures the perfect safety of the passengers, great economy, and expedition." A ship on the new system, Mr. Richards says, can go from here to Europe in fifteen days, and will be sure to arrive at its place of destination at the day appointed, and through all kinds of weather. And he calls upon men of capital to come forward and assist him in putting his new system into extensive operation.

On the Union canal now constructing in Pennsylvania, there is a steam engine of 100 horse power, for supplying the summit level with water from the Swatara river. It is computed that it will raise 700,000 cubic feet of water in twenty-four hours. This canal goes through a high ridge, by a tunnel near forty-five rods in length, and eighteen feet in diameter. Men ride through this tunnel on horseback. The aqueduct over the Swatara river is a magnificent work, 275 feet in length. The Union canal will form a water communication between the Schuylkill and the Susquehanna.

*Mauch Chunk Railway.*—This novel and interesting work in Pennsylvania, has been completed in a little more than two months from the commencement. Its length is nine miles, and cost from 2,500 to $3,000 per mile. There are, it is said, thirty cars upon the road, and the number is to be increased to 150. The cars descend by the force of gravity; one horse takes up three empty cars. In this way each car can be made to perform four trips per day. Cars are preparing in which the horses are to ride down. The greatest day's work yet done has been to send down 75 cars, carrying each a ton and a half; total one hundred twelve and a half tons of coal. The time allowed for descending the whole distance, is 40 minutes.

*The Waldenses.*—A gentleman who visited the country of this interesting people in 1824, has favored us with the following statement.

"The Vaudois, or Waldenses, inhabit three valleys or ravines on the eastern side of the lofty chain of mountains, which separate Piedmont from France. The road from Turin to their villages, passes through the city of Pignerole, a distance of about twenty-five miles, and thence to *San Giovanni* the first Vaudois village on the route may be 10 or 12 miles, and perhaps three more to *La Torre*. The names of the three valleys are *Lucerne*, *San Martino, and Perosa*. I visited *La Torre*, or *La Tour*, in Dec. 1824, and derived from the Rev. Mr. Bert, the Pastor of that village and the Moderator of the Synod of the Vaudois clergy, the following tabular account of this remarkably interesting people, and of their clergy. It is drawn up like a similar table in the travels of the Rev. M. Gillies, which I saw in the house of Mr. Bert, but was corrected by Mr. Bert up to that time. His estimate of the population of several of the villages differed also from that given to Mr. Gillies. The third column denotes the comparative revenue of the parishes: the highest being 1, and the lowest 5. Several of the parishes are *pluralities*; that is, the same Pastor takes the oversight of two or more villages; and, where the villages have churches erected in them, preaches in them alternately. The smaller villages which have churches are marked with an asterisk.

| PARISHES. | VALLEYS. | COMP. REV. | PROTESTANTS. | ROM. CATH. | TOTAL. | PASTORS. |
|---|---|---|---|---|---|---|
| San Giovanni, | Lucerne, | 1 | 1700 | 40 | 1740 | David Mondon. |
| Angrogna, | Do. | 2 | 2000 | 200 | 2200 | Paul Goante. |
| La Torre, | Do. | 1 | 1800 | 200 | 2000 | Pierre Bert,<br>[Moderator.] |
| Villaro, | Do. | 2 | 2000 | 200 | 2200 | Francois Gay. |
| Bobbio, | Do. | 1 | 1700 | 20 | 1720 | George Muston,<br>[Secretary.] |
| Rora, | Do. | 2 | 700 | 30 | 730 | Henry Peyrot. |
| | | | —9900 | —690 | —10590 | |
| Pomaretto and Envers Pinache, | Perosa, | 4 | 1100 | 100 | 1200 | Jaen Jacques Jalla. |
| Pramolo, | Do. | 2 | 1200 | 30 | 1230 | Jacques Vincon. |
| San Germano, | Do. | 3 | 1000 | 150 | 1150 | Jean Monot. |
| Rocca-Piatta,* Parostino, and Inversa Porta, | Do. | 3 | 1800 | 60 | 1860 | † |
| | | | —5100 | —340 | —5440 | |
| Prali* and Rodoretto,* | San Martino, | 3 | 1200 | 100 | 1300 | Jacques Peyrani. |
| Moneglia,* Massel,* Salsa, and Chabrant, | Do. | 1 | 1200 | 50 | 1250 | Pierre Monastier. |
| Villa-Seccha,* Richaretto, Faetto, Bovilla, San Martino, and Traverso, | Do. | 5 | 1200 | 300 | 1500 | Alex. Rostain.<br>[Mod'r adjoint. |
| | | | —3600 | —450 | —4050 | |
| | | | 18600 | 1480 | 20080 | |

There are thus in three Valleys 25 villages, comprising 13 parishes, presided over by 13 pastors, with an aggregate population of 18,600 Vaudois, intermixed with 1,480 Roman Catholics of the Vaudois population 9,900 are in the valley of Lucerne, 5,100 in Perosa, and 3,600 in San Martino

† Rocca-Piatta had lost its pastor and had invited Mr. Jacques Peyrani from Prali. Mr. Bert told me that he would probably accept and in that case Mr. Cæsar Rostain would probably be the minister of Prali.

Constantinople:—*Ceremony of conducting a child to School.*—"Scarcely had we entered the city" (says Mr. Brewer, Missionary to the Mediterranean, in a letter to the Editor of this Magazine,) "before we were gratified by what was to us a novel ceremony. A crowd of people were conducting a little child of two or three years of age, for the first time to school. She was borne in front in the arms of her master, her golden tresses,—I am speaking without a figure—the value of many guineas, almost covering her shoulders. The other members of the school followed in regular order, chanting from their books a prayer, that she might be a—"buon spirito," said my guide,—a child of good mental capacity."

*Announcement of the birth of a son to the Sultan.*—"I was waked this morning (Feb. 18.) says the same Missionary by the discharge of perhaps a thousand cannon, announcing that to the "commander of the faithful and pillar of the world" a son had been born. A festival of three days has been appointed in honor of so important an event. It is only on these great occasions, and others of a similar nature, such as the passage of the Sultan from one palace to another, that the Turks condescend to discharge their artillery. The capture of a city, or the entire subjection of the Morea, would not probably be honored with a single gun."

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## NEW PUBLICATIONS.

### RELIGIOUS.

Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By Lyman Beecher, D. D. Boston; T. R. Marvin. 12mo. pp. 107.

Sermon on Revivals of Religion: containing a caution to the Church in the Nineteenth century, to beware of the devices of Satan in corrupting them. By Seth Williston, Durham, N. Y.

An Amended Version of the Book of Job, with an Introduction, and Notes chiefly explanatory. By George R. Noyes. pp. 198. Cambridge: Hilliard & Brown.

A Sermon, preached Dec. 13, 1826, at the Installation of the Rev. Calvin Park, D. D. in the First Congregational Church in Stoughton. By Nathaniel Emmons, D. D. Boston: T. R. Marvin, 1827.

The Substance of Two Discourses on the Mode of Baptism, delivered at Hebron and Bristol, in N. H. in the months of September and December, 1826. With some additions and improvements. To which is added an Appendix, containing some Miscellaneous Remarks on the same subject. By Samuel Arnold, Preacher of the Gospel. Concord: 1827.

Juvenile Psalmody: prepared for the use of Sunday Schools, at the request of the Directors of the Western Sunday School Union. By Thomas Hastings, Author of a Desertation on Musical Taste, one of the Editors of Musica Sacra, &c. Utica: Western Sunday School Union.

Select Hymns, for the use of Sunday Schools and Families. Cambridge; Hilliard & Brown.

### MISCELLANEOUS.

An Analysis of Horne's Introduction to the critical study of the Holy Scriptures, illustrated with maps and other engravings, in one volume. Crocker & Brewster. Boston.

Infant Education: or Remarks on the importance of Educating the Infant Poor, from the age of eighteen months to seven years; with an account of some of the Infant Schools in England and the System of Education there adopted; selected and abridged from the works of Wilderspin, Goyder, and others, and adapted to the use of Infant Schools in America. By a Friend to the Poor. New-York.

Review of the Rev. Dr. Channing's discourse, preached at the Dedication of the Second Congregational Unitarian Church, New-York, Dec. 7, 1826. Boston Hilliard & Gray, Little & Wilkins, 1827. 8vo. pp. 91.

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# MONTHLY RECORD.

## RELIGIOUS.

The reports of our national religious institutions which have recently celebrated their anniversaries, are exceedingly interesting, as they exhibit at one view, a summary account of their widely extended efforts, and particularly as they show the unusual prosperity which has attended them the past year.

We have room only for a selection of the most prominent facts, which we subjoin in addition to those given in our last number.

*The American Home Missionary Society* held its first anniversary in New-York, May 9th. As this society assumed the responsibilities of the United Domestic Missionary Society, and was bound to fulfil its previous engagements, it numbered at the commencement of its operations last year, one hundred and eleven congregations to which assistance had been pledged in the support of ninety-six missionaries, the period of whose engagements had not been fulfilled. Of these, fifty-seven have been re-appointed, and are still in the service of the society, together with 72 others, who have been received as missionaries within the year. Making the whole number of congregations and missionary districts aided since the institution of the Society, *one hundred and ninety-five;* and the number of ministers employed, *one hundred and sixty-eight.* Of these, 135 are settled as pastors, or are statedly employed in single congregations; twenty divide their labours between two or more congregations; and thirteen, including agents, are allowed to exercise their ministry in a larger extent of country. The congregations and missionary districts occupied wholly or in part by the Society's missionaries, are as follows: 124 in New-York, 1 in Vermont, 1 in New-Jersey, 8 in Pennsylvania, 22 in Ohio, 4 in Michigan, 4 in Indiana, 2 in Illinois, 4 in Missouri, 2 in Tennessee, 2 in Virginia, 4 in Kentucky, 1 in Louisiana, 1 in North Carolina, 1 in East Florida, and 1 in Lower Canada.

The amount of service performed by

the missionaries within the year, is *one hundred and five years and three months*, and the average proportion of aid in their support granted by the Society, is about one-fourth.

Several important Societies at the West and South have already become auxiliary, and it is confidently believed that most of the State Societies will adopt similar measures at their next anniversaries.

The whole number of Auxiliaries which have been recognized by the Society, is *one hundred and twenty-six*.

But while the committee do anticipate for the society, at no very distant period, a ten-fold enlargement under the smiles of a beneficient Providence, they would not speak ungratefully of the past. They would rather wonder that the blessing of God has enabled the Society to accomplish so much. The influence of this single year has been felt by hundreds of thousands. The institutions of Christianity established and perpetuated in 195 townships, villages and parishes, embraced in 84 counties and 15 states and territories, will not fail to exert a powerful agency in the improvement of the moral character of this nation,—while the souls that have been saved by the preaching of 168 ministers of Christ, will never cease to admire, *with all saints, the length and breadth, and heighth and depth, of the love of Christ, which passeth knowledge.*

From a review of the reports of the missionaries, the Committee have been deeply impressed with the following circumstances of interest to the friends of the Redeemer's kingdom. The first is, that Sabbath Schools and Bible Classes have been very generally supported in the congregations aided by the Society; and in many instances have been attended with the happiest results. The want of Bibles, and of religious Tracts and books for distribution, is a subject of earnest appeal in their communications. The Monthly Concert of Prayer has been generally, if not uniformly, observed at their stations.

Sixteen special visitations of the Holy Spirit have been experienced under the labors of the Society's missionaries, and have resulted in the hopeful conversion of *seven hundred souls*. In several other stations appearances are highly encouraging; and in *all*, the influence of the gospel has been in a measure felt. There is not perhaps a missionary of the Society who has not been honored as the instrument of leading more than one sinner to repentance. The whole number of souls converted in all the congregations where the missionaries have laboured, is probably not less than *one thousand*.

The amount of monies paid out by the Committee during the year for the support of missionaries, including the expense of office and agencies, is $13,984 17; and more than $10,000 have been pledged in the support of agents and in aid of congregations now on our list, which is, or will become due in the successive months of the year. The total receipts, including $1,890 45 paid over by the U. D. M. S. is $20,031 21. Now in the treasury, $6,047 04.

In looking over the sources from which this income has been derived, we see, (say the Committee) marked with peculiar distinctness, the hand of God as giving it all. There has yet been no such concentration of the moral strength of the nation as the importance of the cause of Home Missions demands. And the Society has no permanent funds. All its pecuniary resources have been derived from a very small portion of the Christian community, and have come of God's immediate blessing. Among other receipts we notice the following:

| | |
|---|---|
| From 17 Life Directors, | 1,700 00 |
| From 56 Life Members, | 1,680 00 |
| Payments in part for some purposes, | 809 51 |
| From Auxiliary Societies and Associations, together with several Societies not Auxiliary, | 5,996 39 |
| Thanksgiving, Monthly Concert and other collections, | 2,264 40 |
| From Geneva Agency (for support of 32 missionaries in the Western District,) | 2,038 36 |
| From Boston Society for Home Missions, | 997 60 |
| From Young Men's Missionary Society of N. Y. City, (applied to the support of 22 missionaries,) | 1,300 00 |
| From Monroe county Auxiliary, | 400 00 |

*The American Bible Society* held its eleventh anniversary at the same place on the following day. The receipts for the past year amounted to $64,764 13; which is 11,774 19 more than those of the preceding year. Of the whole amount, $35,366 29 were received in payment for Bibles and Testaments, $19,282 82 as free donations, $4,225 as subscriptions to pay the debt on the Society's House, and $2,970 as permanent loans. The particular sources from which the income has been derived, are as follows:

| | |
|---|---|
| Donations from Auxiliary Societies, - - - - | $13,466 90 |
| Donations from Bible Societies not auxiliary, - - - | 352 14 |
| Remittances for Bibles from Auxiliary Bible Societies, | 29,918 42 |
| Remittances from Bible Societies not auxiliary, - - | 1,794 52 |
| Donations from Benevolent Societies, - - - - - | 20 00 |
| Legacies, - - - - - | 640 00 |
| To constitute persons Directors for life, - - - - - | 450 00 |
| To constitute persons Members for life, - - - - - | 3,113 00 |
| Annual contributions, - - | 444 00 |
| Donations from individuals, - | 639 83 |
| Congregational collections, - | 157 95 |
| Proceeds of Bibles and Testaments entrusted to individuals in foreign parts, - - - | 780 31 |
| Sales to individuals, - - | 2,893 06 |
| Rent of parts of Bible Society Building, - - - - | 700 00 |
| Dividends on stock, - - | 620 00 |
| Interest on money loaned to Trustees of Building, - - | 550 36 |
| Donations for payment of debt on Building, - - | 4,225 00 |
| Reimbursment of debt on Building by Trustees, - - | 1,049 64 |
| Permanent loans, interest to be paid in Bibles and Test. - | 2,970 00 |
| | $64,764 13 |

*The American Sunday School Union* celebrated its third anniversary, at Philadelphia, May, 22d.

Since the anniversary, in May last they have published 11,000 Tracts—1000 Hymns in sheets—3000 Teacher's Manual—6500 select Scripture Lessons—10,000 Alphabetical cards—2500 Class books—2000 Bible Questions—484,000 Premium books—2000 Teachers' Hymn books—23,000 Sunday School Magazines—2000 Teacher's Guide—4000 Testaments—2000 Reference Testaments 2500 Reports—11,500 Decalogues—606,000 Tickets—17,000 Primers—4000 Catalogues—10,000 Spelling books—2250 Regulations—48,000 Catechisms—35,000 Hymn books, and 289,250 other publications; making 1,616,796 publications, which, added to those issued by the Society in the two preceding years, make a grand total of 3,741,840.

The circulation of the American Sunday School Magazine has much increased, and the edition now consists of 2500 copies monthly—of the smaller Magazine 10,000 copies are printed monthly.

There are now established in different parts of the United States, in whole or in part on the capital of this Union, 67 depositories for the sale and distribution of the Society's publications.

Sixty-three auxiliaries have been added during the past year, making 463 which have been recognized by the society. There are now connected with the American Sunday School Union, 362 auxiliaries, 2,415 schools, 22,291 teachers, 159,246 scholars. Increase 2,993 teachers, 24,172 scholars. Whole number of hopeful conversions during the past year, 1,481—723 of whom are teachers, and 758 scholars. Excess of hopeful conversions over last year, 481. Add these to the 4,000 hopeful converts before returned, and the amount is 5,481.

The General Agent, in discharging his duties, has already travelled more than 3,000 miles, and has collected $3,665 77, of which $1,500 have been left with the managers of local depositories.

Since the last anniversary, the Board of Managers have been enabled, by the liberal contributions of their fellow citizens in Philadelphia, to purchase a convenient lot with buildings thereon for their depository, and are now preparing them, and erecting other buildings on the same lot, for the accommodation of their printer, stereotype-founder, letter-press and copperplate printer, binder, wood and copper-plate engravers, &c. the whole expense of which, when completed, including the cost of the original purchase, will amount to about 34,000 dollars. Their depository will thus be furnished them free of expense. The amount of the contributions above mentioned is already 14,000; 10,000 of which have been paid in. The building purchased is at 148 Chesnut street: the lot has 50 feet front and 130 feet depth. The new building erecting for printing-office, &c. is 50 feet long, 24 feet wide, and 5 stories high. The book store has 24 front and 50 feet depth: a very tasteful and substantial marble front has been put up, the difference in the expense of which, between it and ordinary wood work, has been paid by a liberal friend of the institution here.

*The American Education Society,* held its annual meeting at Boston, May 28th.

A delegation from the Presbyterian Education Society was present, and the contemplated union of that society with this as a branch society, was consumated. The number of beneficiaries received since the last annual meeting, is 35. The whole number assisted by the funds during the year, 156.

The whole number of young men to whom appropriations have been made since the foundation of the Society in 1815, is *five hundred and seventy-six.* They have resided in *nineteen or twenty* States; and have pursued their studies at as many Colleges, and at more than 40 academies.

Of those who have been patronized by the Society from its commencement, 78 have been settled as *Pastors of churches,* in 14 different States; all of whom, it is believed, yet sustain that office, except 4 or 5 who have died or been dismissed. Six or seven have devoted themselves to the work of *foreign missionaries;* two of these, the lamented Mosely and Chapman, have already ceased from their labours, and their bodies lie buried far in the wilderness of America. Four have been ordained as *Evangelists,* and six others as *Domestic Missionaries.* Thirty-three are preaching as *Licentiates and Candidates* for settlement; *seven* are *Licentiates,* and, at the same time, *Instructors* of youth; and *two* others who have received ordination, have been called to stations of great usefulness, in connexion with two of the largest *Benevolent Societies* in the country. Thus it is ascertained, that of those whom the Society has assisted since its formation only *twelve years ago,* ONE HUNDRED AND THIRTY-SEVEN have become preachers of the gospel.

The amount of donations and of other sources of disposable income during the year, as appears from the Treasurer's report, is $13,428 90. The amount of expenditures is $12,003 09. About sixty scholarships of one thousand dollars each have been subscribed, part of them payable in five years, and a large part has already been paid into the hands of the Treasurer on account of them.

*The General Assembly of the Presbyterian Church* commenced its sessions in Philadelphia, May 17th. The narrative of the state of religion within the bounds of their church, exhibits a mixture of light and shade, of good and evil. In surveying the destitute settlements, says the narrative, which are without the regular ministrations of the Gospel, the remote northern parts of the State of New-York, the States of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste, without laborers to cultivate it. Now and then, a travelling missionary scatters the seed of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation. Of this we have painful evidence in the fact, that within the limits of a single Presbytery in the Synod of Indiana, *five churches* have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the laborers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Sabaoth," and he come and smite us with a curse.

And, continues the narrative, while the assembly would rejoice and bless God for sustaining, and multiplying, and giving increased action to the benevolent institutions within our church, and throughout our land, they have still higher grounds of joy and gratitude to the Head of the church, for the showers of divine grace, with which their Zion has been favored during the past year. The Holy Ghost, like a mighty rushing wind, has descended and rested on many assemblies, and by his all-conquering energy has subdued many stout hearts which were fraught with enmity against God, and the Gospel of his grace. The past year has been emphatically a year of *revivals*. To enumerate all the towns and congregations on which God has poured out his Holy Spirit, would swell our report beyond its assigned limits. Suffice it to say, that upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church.

A committee of this body, and one of the General Association of Connecticut, which met in August last, unanimously resolved to recommend two rules for the future regulation of their intercourse with each other. The resolutions were adopted by the assembly; and Drs. Green, Blatchford, and Hillyer, were appointed a committee to prepare a memorial on the subject, to be sent to the other ecclesiastical bodies of New England, represented in the Assembly. The proposed rules follow:

"1st, That it shall be deemed irregular and unfriendly for any Presbytery or Association within the bounds of the Corresponding churches, to receive any candidate for licensure, licentiate, or ordained minister, into connexion with either, without regular testimonials, and a regular dismission from the Presbytery or Association, from which the said candidate, licentiate, or minister, may come.

"2nd, That the delegates commissioned respectively by the Corresponding Churches to attend the highest body of each be hereby empowered, agreeably to the original plan of Correspondence between the Churches, to sit and deliberate only, but not to vote."

*The General Association of Connecticut*, convened at Stratford, on the third Tuesday of June. The Scribe of that meeting has politely furnished us with the minutes of their proceedings, from which we make the following extracts.

A resolution, from a Committee of the Pastoral Association of Massachusetts, having been communicated; recommending "a day of humiliation, thanksgiving, and prayer, to humble themselves for past deficiencies, to acknowledge with gratitude the goodness of God for the success the gospel has already had, and to implore greater effusions of the Holy Spirit upon themselves, upon all who are preparing to preach the gospel, and upon the churches and congregations of the land:" a committee was appointed to correspond with the committee of that body, upon some suitable time for carrying the resolution into effect.

The following resolution of the Pastoral Association of Massachusetts was read.

"Considering the great and increasing want of ministers of the gospel, to supply our own country, and other parts of the world, and the important influence which the American Education Society is destined to exert in raising up ministers of the gospel; resolved, that we cordially recommend the observance of the concert of prayer which is appointed on Tuesday afternoon and evening following the usual monthly concert, to pray for those under its patronage, and generally for the great object of praying the Lord of the harvest, that he will send forth laborers into his harvest."

On hearing the above resolution, Voted, that this association do cordially approve the object of the American Education Society, and recommend either the observance of the proposed concert, or that the object be distinctly remembered at the regular monthly concert.

Resolved, that this association do cordially approve of the principles and object of the "American Society for the promotion of Temperance," and that we will use our influence as Pastors, to prevent entirely the common use, and all the abuses of strong drink.

A committee was appointed to whom were referred the following questions, viz: "Is not a minister whose recommendations have been recalled by the council that dismissed him, on account of gross immorality, to be considered as silenced or deposed? If so, can any number of ministers casually convened, restore such minister to his office, against the voice of said council and the association to which he belonged? Who reported, "That when a minister who has been dismissed in good standing, and with a recommendation of the dismissing council, shall afterwards be guilty of notorious and acknowledged immorality, the council that dismissed have a right, upon the knowledge of the fact, provided he is still unsettled, to recall their recommendation, and the minister whose recommendation is thus recalled, is suspended from the ministerial office.

No casual meeting of ministers, nor any other body of ministers, to which he is not amenable, can regularly restore him."

The committee appointed by the General Association the last year, "to prepare and present a summary of Christian doctrine to this body at this session," submitted a report which was read and accepted.

In considering the report of this committee, the following resolutions were adopted.

Resolved, that in the opinion of this Association, the adoption of a common summary of Christian doctrine, by the evangelical ministry of New-England, would greatly subserve the interests of truth and religion.

Resolved, that a committee be appointed to request of the ecclesiastical bodies of New-England, in connexion with this Association, the appointment of a committee of conference, who, with this committee, may prepare such summary, to be reported to each of these ecclesiastical bodies, with reference to such ulterior measures as they may deem expedient for the promotion of the general object.

Resolved, that the proposed committees of conference meet for the purpose specified, at Hartford, on the third Tuesday of October next, or at some time and place which may be agreed on by themselves.

Voted, that a committee be appointed to correspond with individuals in the several district associations, and report at the next meeting of this body, if they deem it expedient, some plan for enlarging the General Association; and apportioning the ratio of representation, as nearly as possible, to the number of members composing said associations.

Voted, that the Association approve of the object of the Agents of the Western Reserve College, in soliciting funds for the aid of that institution, and pledge ourselves to encourage it.

Resolved, that the Association do highly approve of the object and exertions of the Colonization Society, and do recommend to the ministers in our connexion in this state, to use their influence in that way they shall judge proper, to aid the society.

Voted, that a delegate be appointed to attend the State Conference of Maine, and propose a union with us on the same terms, on which a union is formed between us and other bodies.

Voted, that one person from each district association be appointed to report the existing regulations respecting church government in their respective Consociations.

Voted, that the next meeting of this Association be in the city of New Haven, at the house of the Rev. Leonard Bacon, the third Tuesday of June 1828.

*Sandwich Island Mission.*—The Prudential Committee contemplate sending a reinforcement to the Sandwich Island mission, next autumn, if Providence permit,—a measure the necessity of which must be apparent to all who have attended to the progress of the mission, and to the present state of the islands. It should consist of at least *three ordained missionaries*, a *physician*, and a *printer*. It is desired, indeed, by the missionaries at the islands, that *five* clergymen may come to their help: and if this number does not go at present, it should not long be withheld.

As the mission was situated, at the latest dates, the population of the Sandwich Islands enjoyed the Christian ministry in the proportions about to be stated.

| | *Population.* | *Preachers.* |
|---|---|---|
| Island of Maui, | 10,000 | 1 |
| " Tauai, | 15,000 | 1 |
| " Oahu, | 20,000 | 1 |
| " Hawaii, | 85,000 | 4 |
| | 130,000 | 7 |

Yet these people are, perhaps, as ready to hear and obey the Gospel, as any similar number of the human race who possess not true piety. In but few places, if, any, in our own country, or in any other country, would a minister labor for ten years to come, with fairer prospects of having *souls* for his hire, than in those islands.

Almost every station which has been formed, stands in great need of being strengthened; and, on Hawaii especially, various new stations should be speedily organized.

*Two printers*, and *two presses*, kept in constant employ, could not furnish the materials of reading and reflection as rapidly as they are demanded by the waking intellect of the Sandwich Islands, and by the circumstances of that interesting people: and hereafter there should be *two* printing establishments,—one for Hawaii, the other for the remaining islands.

It will be proper to say here, though in few words, that a *mission to the North-West Coast* will soon be expedient; and that whenever it is expedient, it had better be attempted, probably, by some of the missionaries, from the Sandwich Islands. From those Islands access to the coast will be easy, and may be frequent; and for some of the missionaries such an enterprise may furnish a desirable change of climate. The mission on the N. W. Coast might be regarded as a Branch of the Sandwich Island mission, and labors and laborers might be interchanged, as should be deemed expedient: and the expense of the new mission, thus undertaken, and thus conducted, would be considerably less, than it must be, if sent originally from this country.

In view of this not improbable state of things, it becomes still more important, that the present necessities of the mission at the islands be supplied with a liberal hand.—*Mis. Her.*

The latest communications from the Missionaries at these Islands, published in the Herald, are exceedingly encouraging. We select several paragraphs which are chiefly interesting for the facts which they embody.

Mr. Chamberlain thinks, that not less than a third part of the population of Oahu give their attention to instruction, in some form or other. How large a portion of the inhabitants of *all* the islands are acquiring the rudiments of knowledge, it is not possible to tell: but it is stated, that 41,000 copies of an elementary book has been printed, and nearly all distributed; and that an edition of 10,000 copies of the hymn book, which has been frequently mentioned in this work, as going off very rapidly, though the missionaries are careful to give away copies to none, unless they can read, or have made such progress that they will soon be able to read. The entire edition would be gone in three months, were every one who applies, to be supplied with a copy.

Mr. Bishop, who labors at Kowaihae, writes—

*Sabbath evening, Nov.* 5.—I have just returned from the services of this day, where I have preached twice to a congregation of more than *ten thousand* listening hearers. They were assembled in a cocoa-nut grove, and I delivered my message to them in the open air. The stillness of this immense multitude; the solemn occasion upon which we had met; the thought that all this people would pass into eternity in the lapse of a few years; gave a solemnity, and an interest to the scene, which I have seldom felt. The Lord helped me to speak as one standing between the two worlds,—as an ambassador of reconciliation between God and his fallen creature man, revealing to him a covenant of grace.

There was never, perhaps, a time, when the prospect of complete success to our enterprise was greater than at present. Could you but witness, for one day, the order, the attention, the anxious, eager look, and observe the tear which starts in the eye of the tawny, sun-burnt savage, and the countenance of hope and joy as he casts his eye upward to heaven upon hearing the terms of pardoning mercy proclaimed to him, your heart would leap for joy, and you would give God thanks for having ever put it into the hearts of any to come over the wide waste of water that divides us, to preach salvation to this people, who have long been sitting in darkness and the shadow of death.

Mr. Ely, whose station is at Kaavaroa, says,

Our schools are flourishing. Considerable efforts have been made the year past to improve the manner of instruction; and many are already able to read the word of God. I made a survey, a short time since, of the schools within ten miles each way from Kaavaroa. The number of scholars exceeds 2,000. And in the villages beyond, to the south, including Kau, I think that, at a moderate estimate, they may be reckoned 2,000 more, making in the whole, 4,000. I think the actual number exceeds this. But the number of scholars is limited only by the want of teachers. With safety it may be asserted, that, of the 80,000 people who inhabit Hawaii, 40,000 are ready to become learners, as soon as they can have teachers; and with even the present prospects, we may calculate that in two years from this date, 20,000 will be able to read the Gospels, and more than that number of copies will be wanted.

The sabbath-school under the care of Mrs. Ely is still flourishing. The scholars are now learning a history of important events from the Bible, in the form of questions and answers. We have often had occasion to speak of the children and youth of Kaavaroa, and are happy now to be able to state that we have daily and renewed encouragement to persevere in giving them instruction, and have the pleasing hope that many of them will ere long stand as pillars in the church of God.

*Embarkation of Missionaries for Bombay.*—On Tuesday, 6th ult., Rev. CYRUS STONE and Rev. DAVID OLIVER ALLEN, with their wives and Miss CYNTHIA FARRAR, embarked at Boston in the ship Emerald, Capt. Heard, for Calcutta, expecting to proceed from thence as soon as possible, to Bombay. Mr. Stone was ordained as a missionary at Springfield, Mass. a little more than a year since. Mr. Allen received ordination at Westminster, Mass. on the 21st of May last; and both had pursued a regular course of theological study at the Seminary in Andover. Miss Farrar has gone as a teacher with a view to taking charge of the *schools for native females*, which have lately been established at Bombay.

On the evening of the 5th, (which was the evening previous to their embarkation,) at the Monthly Concert, in Park-street church, and in the presence of a large congregation, the Instructions of the Prudential Committee were read to these missionaries, by the Corresponding Secretary; and they were specially commended to the divine protection, in the prayers offered on that occasion.—*Mis. Her.*

*The Cherokee Alphabet.*—We have formerly noticed the invention of a syllabic alphabet by George Guess, a native Cherokee. This alphabet is become an object of great national partiality, and indeed is regarded with so much enthusiasm by the Cherokees that the Missionaries think it would be useless to attempt introducing books printed in any other character. Mr. Worcester, a Missionary, thus writes to the Editor of the Missionary Herald on the subject.

Whether or not the impression of the Cherokees is correct, in regard to the superiority of their own alphabet for their own use, that impression they have, and it is not easy to be eradicated. It would be a vain attempt to persuade them to relinquish their own method of writing. Their enthusiasm is kindled: great numbers have learned to read: they are circulating hymns and portions of Scripture, and writing letters every day: they have given a medal to the inventor of a wonderful method of writing their own language: at their national council they have listened to a proposal to substitute an alphabet like Mr. Pickering's, and have rejected it: they have talked much of printing in the new and famous character: they have appropriated money to procure a press and types, and taken measures to ascertain the cost: some are eagerly anticipating the printing of the word of God in a manner in which they can read and understand it. Tell them now of printing in another character, and you throw water upon the fire, which you are wishing to kindle. To persuade them to learn that other, would be, in general, a hopeless task. Print a book in Guess's, and hundreds, both of adults and children, can read it the moment it is given them: print it in Mr. Pickering's, and you have to overcome strong feelings of disappointment to kindle enthusiasm in the place of aversion, and by the assiduous labour of years, to attain, probably at best, only a part of what, on the other supposition, is already attained. In the meantime a crisis in the nation is passing by: a few years may decide its fate: those few should be occupied in the diligent use of means the most immediately efficacious towards their moral and intellectual improvement. And when at such a crisis, such an enthusiasm is kindled, it must be cherished, not repressed, if you would save the nation. If we had been ready to print books in Mr. Pickering's alphabet several years ago, it might have been of some avail. But it seems now too late. The experiment upon national feeling is too hazardous to be made, for the sake of all the advantage which can possibly be anticipated.

As a fount of types, on the model proposed by Guess and approved by the principal men among the Cherokees, is in a course of preparation, it may be expected that the Cherokees will soon have the means, as many of them certainly now have the disposition, to become a reading people,

*Russia and France returning to Reason.*—We are credibly informed that the Emperor of Russia has given permission for the re-establishment of the Bible Society, and that his Imperial Majesty liberally patronizes the institutions which enjoyed the favor of his late brother.

It gives us great pleasure to state, that the strong expressions of public feeling in France, relative to the projected law of the press, have induced the French Government to withdraw that most obnoxious and impolitic statute.—*Lond. Bap. Mag.*

*Bigotry in Sardinia.*—The King of Sardinia has issued an ordinance, decreeing that if any of his Catholic Piedmontese subjects die without receiving the sacrament, they shall be buried at night, and in unconsecrated ground; and that Protestants shall be interred without any public ceremony, not more than twelve persons of the same religion being allowed to be present.

## MISCELLANEOUS.

*American Asylum.*—From the Eleventh Report of the Directors of the American Asylum, for the Education and Instruction of the Deaf and Dumb, we learn that the Institution is gradually extending the sphere of its usefulness. The whole number of those who have enjoyed its advantages, is two hundred and twenty-seven. Of these, about one half have left the Asylum, and have gone back into the world, furnished with the means of intercourse with their fellow men, prepared for usefulness and happiness in this life and made acquainted with those truths which reveal the blessedness of a future state and the way of obtaining it.

*State Colonization Society.*—A meeting of the citizens of this State at Hartford, on the 5th of May, formed a Society auxiliary to the American Colonization Society. According to the constitution, an annual subscription of one dollar shall constitute any individual a member of this Society; and a donation of not less than ten dollars at one time, a member for life. His Excellency the Governour of the State was chosen President of the Society.

The comparative severity of Egyptian and modern slavery is forcibly exhibited in the following paragraph which we extract from an article in the Christian Observer.

"Even the children of Israel multiplied in Egypt. They grew from a single family—from about seventy persons, to six hundred thousand men, besides women and children. To the British West Indies alone there have been carried from Africa, not fewer, on the most moderate calculation, than two millions of human beings. These have not only not increased, but they have diminished to little more than a third of that number."

*Succor to the Greeks.*—The brig Levant sailed from Philadelphia on the 31st of May for Greece, with eighteen hundred and fifty barrels of provisions.

The Boston Greek committee have obtained a vessel to transport a cargo of provisions to Greece.

The Hon. Daniel Waldo has made

a bequest to the Calvinist Society in Worcester, of the meeting house in which they worship, and five thousand dollars in addition, as a permanent fund, the income of which is to be appropriated for the support of the gospel ministry in that society.

## ORDINATIONS AND INSTALLATIONS.

May 19.—Rev. William S. Plummer, as an Evangelist, by the Presbytery of Orange, at Danville, N. Y. Sermon by the Rev. James W. Douglass.

June 19.—The Rev. Alvin Ackley, over the Baptist Church in Colchester and East-Haddam, Conn. Sermon by Elden Wilcox.

May 20.—Rev. E. Evans, from Wales, was ordained as an Evangelist, by the New-York Independent Association in Providence Chapel. Sermon by the Rev. S. Overton, New-Jersey.

May 23.—Rev. Eldad W. Goodman, over the Congregational Church in Springfield, Vt. Sermon by the Rev. P. Cook, of Acworth, N. H.

May 23.—Rev. David Page Smith, over the Congregational Society in Sandwich, N. H. Sermon by Rev. Jacob W. Eastman, of Methuen, Ms.

May 23.—Rev. Ebenezer Colman, over the Congregational Society in Swanzey, N. H. Sermon by Rev. Mr. Barstow, of Keene.

May 23.—Rev. Ralph S. Crampton, over the Congregational Church in South Woodstock. Sermon by the Rev. Mr. Hotchkiss of Saybrook.

May 29.—Rev. Henry Benedict, at New-Canaan, as an Evangelist. Sermon by the Rev. Mr. Burton of Ridgebury.

June 5.—Rev. Walter Colton, Chaplain in the Military Academy, at Middletown, was ordained at Worthington, as an Evangelist. Sermon by the Rev. Mr. Allen, of Eastbury.

June 6.—Rev. Ichabod Plaisted, over the South Church in Rochester, Mass. Sermon by the Rev. Mr. Storrs of Braintree.

June 6.—Rev. Samuel C. Jackson, over the West Church in Andover, Mass. Sermon by the Rev. Professor Stuart.

June 7.—Rev. Rodney A. Miller, over the First Church in Worcester, Mass. Sermon by the Rev. Mr. Fay of Charlestown.

June 27.—The Rev. Nathaniel Gale over the Unitarian Church in Dunstable, New-Hampshire. Sermon by the Rev. Mr. Gannett, of Boston.

June 27.—The Rev. Samuel H. Riddel, over the first Congregational Church in Glastenbury, Conn. Sermon by the Rev Samuel Greene of Boston.

June 27.—The Rev Thomas Holiday was installed Pastor of the Union Presbyterian Church of Onesquethaw, N. Y. Sermon by the Rev. H. R. Weed, of Albany.

## TO CORRESPONDENTS.

A number of Communications have been received, which shall be noticed in due time. Among them are Philodemus, Josephus, and Philo.

V. was to late for the present Number.

*Erratum.*—At page 357, line 22, in some copies, '*Shy* revealer' should be '*Sly* revealer.'

THE
# CHRISTIAN SPECTATOR.
New Series.

Vol. I.] AUGUST, 1827. [No. VIII.

## RELIGIOUS COMMUNICATIONS.

### REPLY TO MINIMUS ON THE COMMENCEMENT OF HOLY TIME.

It was the practice of our ancestors to begin the Sabbath on Saturday evening at sunset. This they did on the ground that the Jews began their Sabbath at the same hour on Friday evening, and that the Christian Sabbath commenced one day later. And although many of their descendants have, in this as in other things, departed from their example, yet the alteration in the commencement of the Sabbath, and consequently in the night observed as holy time, has been defended on other grounds than that the Jews began their Sabbath at midnight. That question, indeed, I conceived to be set at rest. I thought that the Bible had decided it. I thought that the practice of our ancestors had decided it. For with whatever faults they might have been chargeable, whatever might have been the blindness of their zeal, their intolerance, or the repulsive sternness of their religious creed, no one has been fool-hardy enough to deny their vast acquirements on all subjects connected with Biblical science. And trained as they were to habits of patient investigation, and urged on by their love of the truth and the fervour of their religious feelings, it would be surprising if they had been unable to decide a question of such practical importance. But it seems that they were unable to decide it. And Minimus has now stepped forward to draw aside the veil which has hung over it for almost nineteen hundred years, and to chase away the mists which have darkened the eyes of the fathers of the Christian church. The universal agreement of commentators proves nothing, although it forms a chain of evidence reaching almost back to the commencement of the Christian era; the practice of the Jews since their dispersion proves nothing, although as a nation they are and ever have been, distinguished for the inveterateness of their prejudices against innovation. But what is the testimony brought forward to establish a claim which carries with it such prima facie evidence of its improbability? It consists in an assemblage of texts designed to prove that the evening *followed* the day instead of *preceding* it, and that the Jews commenced their civil day at midnight. These assuredly were facts which the Jewish writers must have known,—facts which must have been either directly or indirectly alluded to in the pages of almost every author. Strange then that a mistake so universal should have prevailed when the means of refutation were so easy! Minimus should have accounted for the almost universal prevalence of this error, should have told us the probable causes which misled the Jews themselves on a subject regarding their own division of time; or he should have shown that the discrepancy supposed to exist between the scripture account and the writings of the Jews themselves did not exist. But as he has found it impossible, on his theory, to reconcile them, it is presumptive proof that that theory is incorrect. And this presumption will be strengthened, nay—it will amount to absolute certainty, upon a critical examination of the subject.

I propose to examine first the Jewish division of time, and then to show how all the texts quoted by Minimus can, on that division, be satisfactorily explained.

1. There were among the Jews three days of different lengths, or commencing at different times. The first was the natural day, consisting of twenty-four hours and reckoned from sunset to sunset. The second, called the artificial day, consisted of the time between sunrise and sunset. The third commenced with the first dawn of light and terminated in the afternoon. Afterwards, for the sake of an equable division of time, the last mentioned day and the artificial day began severally at three and six in the morning, and ended at those hours in the afternoon. The time between the evenings of those days was called *inter duas vesperas*. *Goodwin De Paschate*. That the last mentioned day did not commence at midnight is evident from Ex. xii. 29—31, compared with verse 22. For the Israelites were not to go out until the morning (ἕως πρωῒ,) which did not commence until after midnight. The Jews at first divided their night into three watches, but afterwards, imitating the Romans to whom they had become subject, they divided it into four, each of three hours length.*

2. The Jews commenced their civil day at sunset, reckoning the evening preceding the artificial day as belonging to the natural day.

This appears from the account of the creation given by Moses. Before the creation of light, 'darkness was upon the face of the deep.' And the works of the first day were, the creation of light, its separation from darkness, and the naming of the light and the darkness. The darkness, which he called night, must, therefore, have preceded the day, for it was named *previous* to the evening following the first day. Nor does the attempt of Minimus, to show that the time before sunrise is often called morning, at all lessen the force of this argument. For, according to the Jewish computation of time, as has been already shown, the time between the first dawn of light and sunrise is called morning. The argument is strengthened by the *repeated* mention of the evening first. For if the morning had commenced the day, such a collocation, to say the least of it, would have been awkward and unnatural.†

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* Initio noctem secabant in tres vigilias, quarum quæque habebat quatuor horas. Hoc liquet ex Judicum 7th, ubi legitur Gideon ingressus fuisse in hostem media nocte, vigilia secunda. Secunda igitur vigilia erat in media nocte. Quare duae aliae extremae partes, erant prima et tertia vigilia, quarum una vigilia vespertina, altera matutina vocabatur. Sed postea imitati Romanos, secuerunt noctem in quatuor vigilias: quarum quæque haberet tres horas sicut habemus apud Evangelistas. *Zanchius Tom. III. pages* 439, 440. Prima vocabatur ὀψὲ, sero. Secunda μεσονύκτιον, media nox. Tertia αλεκτοροφωνια, gallicinium. Quarta πρωῒ, mane. Nescitis quando herus venturus sit, ὀψὲ vesperi, ἢ μεσονυκτὶς aut media nocte, ἢ αλεκτοροφωνιας aut gallicinio, ἢ πρωῒ aut diluculo. (Marc. XIII. 35.) *Goodwin. Lib. III. page* 464.

†Insuper Moses vicissitudinem noctis di-

3. The Sabbath, as other days, commenced at six in the afternoon. But the preparation commenced at three, at which time the preceding day commencing with the dawn, terminated.* It was ushered in by the sound of a trumpet, which also sounded at its going out.† That the Sabbath ended at sunset is evident from the fact, that at the setting of the sun on Sabbath evening the Jews brought their sick to Christ that he might heal them. And the attempt of Minimus to prove that they did not consider the healing of the sick as a violation of the Sabbath, shows only the dilemma to which he is reduced. That they did so consider it may be inferred from Mark iii. 2. 'And they watched him whether he would heal on the Sabbath day; that they might accuse him.' And also from their own writers. 'Propter morbum quem medici periculosum habent, Sabbathum profanare licet, licet laboret ægrotus carnis aliqua exteriore parte. Si unus medicus affirmat morbum periculosum esse, alter vero negat, Sabbathum tamen profanatur.'

Having shown, I trust satisfactorily, from profane as well as sacred writers, the true division of Jewish time, I will now examine those of the arguments of Minimus which relate more *immediately* to the Sabbath. The first regards the time of the burial of Christ. "The account of the burial of Christ furnishes evidence that the Sabbath did not begin at sunset." For the evening after which 'Joseph went to Pilate and begged the body of Jesus' could not mean the first evening which began at noon (three o'clock?) but the second which began at sunset. His arguments are not conclusive; for, the expression 'when the evening was come (ὀψιάς γενομένης,) may denote the first evening. Scapula thus defines πρωΐ—ΠΡΩΙ, mane, cui oppon. ὀψέ, vesperi. It thus appears that ὀψία *may* denote either the evening of the day commencing at three in the afternoon, or the first watch of the night commencing at six. And the context shows that such *must* be the meaning. 'Because it was the preparation, that is, the day before the Sabbath.' But according to Josephus as quoted supra, the preparation began at three in the afternoon. And according to Lightfoot the preparation began immediately after the evening sacrifice,* which, as will afterwards be shown, was sacrificed a little before three. It may be urged that the first evening cannot be meant, since Christ died at the commencement of this evening, and he had been a long time (παλαι) dead. Our translators render παλαι 'any while,' and Hedericus says, *dicitur de brevi tempore.*

The argument founded on Lev. xxiii. 32. "From even to even shall ye celebrate your sabbath,"

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eique recensens constanter vesperæ sive noctis primo meminit, veluti v. 5. *et fuit vespera, et fuit mane dies primus* conf. v. 8, 13, 19, 23, 31, quod argumento est diem naturaliter subsequi. Hinc Judæi uti olim ita hodienum noctem tempori matutino præponunt. *Goodwin Lib. III. page* 462.

* Sabbathum incipit hora sexta vespertini pridie. Graeci id nuncupant παρεισοδον σαββατȣ. Preparatio Sabbathi erat hora tertia pomeridiana, quam Hebraei vocant vesperam Sabbathi. *Goodwin Lib. III. De Sabbatho.*

Neque cogi ad praestanda vadimonia sabbatis, aut pridie sabbatorum post horam nonam in parasceue. *Flavii Josephi. Antiq. Judaei. Lib. XVI. chap.* 10.

† In omnibus provinciis atque urbibus Israelitarum vespera Sabbathi sextes clangebant.—Primus clangor edebatur in Mincha, tertia parte elapsa, quando sol jam occidebat. Ita quoque Sabbatho exeunte, stellis ortis, cum in finem clangebatur, ut quisque ad opera agenda licentiam acciperent. *Rambam Tract. Sabb. Chap.* 5.

* Vespera Sabbati, seu dies precedens, dies preparationis Sabbati appellabatur, Lucae, XXIII. 54, et a pomeridiano sacrificio et deinceps Sabbato se preparare coeperent &c. *Lightfoot Tom. II. page* 16.

is not invalidated by the objections of Minimus. Because, as has already been shown, the preparation of the sabbath commenced on the evening of the preceding day. And in the verse preceding, it is expressly stated that they were to begin the Sabbath on the evening of the ninth day. Therefore both evenings would be included. There is one other objection to the commencement of the sabbath on the preceding evening, founded upon John xx. 19, and going to prove that the evening *succeeding* the sabbath was kept as holy time. Might not the same reference, with equal justice, be drawn from the same practice of holding religious meetings on the evening *succeeding* the day, which is prevalent now among those who begin the sabbath on the preceding evening?

There remains now to be considered the Passover and those texts which relate to the *general* division of Jewish time. The substance of his argument founded upon the time of the celebration of the passover may be thus briefly stated. 'The children of Israel were commanded to kill the paschal lamb "at the going down of the sun" on the fourteenth day, and to eat it on the same day. But if the day ended at sunset, the paschal lamb could not have been eaten on the fourteenth day. Nor could that day be called with any propriety the first day of unleavened bread.' To this I reply

1. That the passover was celebrated on the evening of the fourteenth day. The lamb was sacrificed between evening and sunset after the daily sacrifice, and eaten in the night. Ex. xii. 8.* Hence Deut. xvi. 6, refers to this time, mentioning the commencement and the close,—"at evening, at the going down of the sun." That these two expressions do not refer to the same *point* of time, is not only evident from the parallel passage in Exodus but from the continuation of the sentence,—"at the season that thou camest forth out of Egypt." The Israelites went from Egypt in the morning; the expression, therefore, must denote the preparation for their departure, not the precise time at which they left Egypt. But it stands in the same connexion as the other two expressions—"at even, at the going down of the sun, at the season that thou camest forth out of Egypt." They cannot, therefore, be interpreted literally as referring to the *same time*, but must denote generally the time of the sacrifice, and the preparation for their departure.

2. That the feast of unleavened bread was eaten on the fifteenth day, which was, therefore, with propriety called the first day of unleavened bread. But the preparation of the feast commenced on the evening preceding the fourteenth day with searching for leavened bread by the light of candles.* This search continued four hours after the rising of the sun, from which time until noon the leavened bread was destroyed.† As the paschal

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* Tempus quo agnus mactari debuit, erat vespera. Ex. xii. 6. Sive, ut in originali textu, inter duas vesporas. *Goodwin de Paschate. page* 545.

Pascha non comeditur nisi noctu, neque comeditur nisi ad mediam usque noctem. *Talmud quoted by Lightfoot. Tom. I. page* 609.

Quotidianum sacrificium vespertinum mactandum fuisse antequam inciperent mactare pascha. Horas autem sic dividebant: mactabant quotidianum sacrificium hora octava et dimidia. Sed in preparatione paschatis id mactabant hora septima et dimidia, et offerebant hora octava et dimidia. *Lightfoot. Tom. I. page* 730.

* Luce diei decimae quartae investigant fermentum per lucem candelae. Nocte cui dies insequens est dies decimus quartus: atque adi omnes commentatores, et docebunt illi, hoc factum esse exeunte jam die decimo tertio. *Lightfoot. Tom. II. page* 458.

†Exterminatio seu conflagratio fermen-

lamb was sacrificed on the evening of the fourteenth day, and as the Jews were forbidden to offer the blood of sacrifice with leavened bread, Ex. xxiii. 18, they consequently abstained from the use of it on the afternoon of the fourteenth day, which might, therefore, not improperly be styled the first day of unleavened bread, although this was not eaten until the fifteenth day.* But the reason given by *Minimus* for calling the fourteenth day the first day of unleavened bread, is very unsatisfactory. For why should that day be called the first day of unleavened bread with any more propriety if it ended at midnight, than if it ended at sunset, if unleavened bread was not eaten until the fifteenth, and if they did *not* abstain from the use of leavened bread on the fourteenth,—a fact of which Minimus seems not to be aware? The view of the subject here given presents the only satisfactory explanation of these *seeming* contradictions.

1. Sam. xxx. 17, is another text referred to by Minimus to prove that the evening *generally* followed the day, and the last that I shall here notice. "And David smote them from the twilight (ἀπὸ ἑωσφορου from the morning dawn) even unto the evening of the next day." Which is more probable that the battle lasted thirty six hours, or that it lasted twelve?

Since writing the above I have met with "Horne's Introduction," and have been agreeably surprised at the *exact* coincidence in the results to which we have arrived. This coincidence is a strong confirmation of their truth. Indeed however agreeable it may be to the feelings, or convenient to the interests of some, or how muchsoever it be fitted to promote a stricter observance of the Sabbath, the change of the evening is absolutely indefensible on the ground that Minimus has taken. Nor am I an advocate for accommodating the commencement of the Sabbath to the convenience of the worldly and irreligious. It is true that the "Sabbath was made for man," but this temporizing, accommodating policy has been carried too far. It ought to stand out from other days with a distinctive prominence. But, in the rage for innovation which is sweeping away the land marks of other ages, this too must be conformed to the spirit of an 'improved philosophy.' Our fathers in view of the positive injunctions of God, pleaded not convenience, but obeyed with alacrity and cheerfulness not only the *spirit* but the *letter* of the Law. But we their descendants have found it *inconvenient* to follow their example, and arguments must forthwith be collected to justify our departure from it.

Q. Q.

## EXPOSITION OF MATTHEW XI. 11.

*Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.* Mat. xi. 11.

This remarkable asseveration of Christ occurs twice in the evangelists; once in Matthew, as quoted, and also in Luke vii. 28. The passages are parallel, and very much the same in both places.

Perhaps no intelligent Christian has pondered the sentence, without sentiments of wonder and trouble—the one, in respect to the question, *what does the Saviour mean?* the other, because no satis-

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ti, quae facta a quarta ad sextam horam. *Goodwin. page* 555.

* Investigatio fermenti erat nocte diei decimæ quartae, quamvis comestio fermentati non prohiberatur ante meridiem diei decimæ quartae. *Rambam.*

Prohibitum est comedere fermentum die decimo quarto a meridie et porro, ab initio horae septimæ. *Maimonides quoted by Lightfoot. Tom I. page* 458.

factory solution has been afforded.

*The meaning* is the soul of any written instrument. How emphatically is it the soul of inspiration. *Qui haeret in litera, haeret in cortice.* How often do we rest in mere words; and possibly become pugnacious just in proportion to the husky, chaffy character of the subject-matter of dispute! *The meaning, the inspired and native sense* of any passage, is that alone which essentially deserves to be denominated *the word of God.* However technical may seem this sentiment, it is practical too—immensely practical in its applicability. Every Christian is just so technical, when, anxious for the pure truth, he meditates and prays to understand *the mind of the Spirit*, in any of the various sentences of scripture which may occupy his thoughts.

"Notwithstanding, he that is least in the kingdom of heaven is greater than he." *What means this declaration?* This is the question to be tried. We shall adduce some popular answers (which are professional and authoritative too!) with our reasons for supposing them erroneous: after which, we shall endeavour to make the answer appear.

Many solutions, more or less ingenious, have been furnished—we notice only two; and these because they seem (especially the latter) to have been more respectably adopted and more widely prevalent than others. Both depend upon the meaning respectively given to the phrase *the kingdom of heaven;* and we agree that the meaning of that phrase must (and finally does) determine the meaning of the passage.

1. *Some suppose the phrase to refer to the beatitude of the glorified in heaven, and to mean* THE KINGDOM OF GLORY.

That the phrase, so much in use with the evangelists and throughout the New Testament, has sometimes this meaning, no one, we presume, will deny. It is therefore unnecessary to prove it. There are at least *four senses* in which the phrase is distinctively used with the sacred writers: namely, that which refers it to the visible church—or to the invisible—or to the new dispensation—or to the estate of glory. To these some add other senses: such as that of the dominion of Providence, that of the visible and invisible church combined, and that of the government or authority of God indifferently. We admit then that such a sense, as that assumed, is not without precedent; and therefore it *may* be adopted here, if sufficient reasons be not advanced in favour of another.

We might argue against this view from its destitution of *positive* evidence, from its ill accord with the scope of the context, and from its intrinsic *inutility* and *plainness*; for, what is the bearing of such a proposition, or what its use—*the least saint in glory is superior to the greatest unglorified and "earthy" one!* To whom is this *information*, or available "for the use of edifying?" It appears more to savour of the rhapsody of the Koran, or the puerility of the Apocrypha, than of the sober and practical wisdom of the Bible.

In hope of evincing the right meaning, and consequently of superseding all others, we remark,

2. *That many understand by* THE KINGDOM OF HEAVEN *here* THE NEW OR GOSPEL DISPENSATION.

Such a version of the phrase gives substantially the following proposition: *great as is John the Baptist, he is surpassed by, and inferior to, the least of my disciples under the plenary sway of the dispensation soon to be introduced.*

The general reason urged for this view is that Christians, formally such, are so much better informed, more privileged and comforted in God than were saints of all former ages, the best of them, that those were all inferior to Christians, and inferior to the least of them. The superiority of Christians then depends, according to this, on the superiority of the present dispensation.

Our objection to this view is twofold; first, that it is not the only one that the passage will bear—we are not "shut up" to it; and second, *it is absurd and incredible.* If we were necessarily determined to this—and some seem to have adopted it on no better account—we might cease to argue, and substitute *mere faith* for rational and proper conviction.

It is obvious that the excellencies of John must be recognized, as well as the manifold and manifest imperfections of Christians, especially the weakest and most ignorant; for, this view requires that he should have *not one* inferior, not one who is not "greater than he" among Christians, since the period at which the disciples were first so called at Antioch.

Now, *in what respects* are we to suppose this superiority, if we admit that it exists at all? certainly, not in *all* respects. The Baptist was not *universally* inferior to the "least" Christian that ever was! In respect to personal piety, to general theological knowledge, to humility, to usefulness, and to consistency of character, it is evident, or easily evincible, that John was among the most distinguished of those, of whom, in every age, "the world was not worthy;" in moral courage as a preacher, in the patient endurance of imprisonment and other "persecution" *purely* "for righteousness' sake," and in the ultimate honours of martyrdom, there has seldom lived his equal; even his mystic antitype, Elijah, was his inferior: and that, *in these respects*, he was inferior to every, the meanest of Christian believers,—

"Is tramontane and stumbles all belief."

We think it unnecessary to institute a minute inquiry, in relation to the scriptural evidence of those particulars, in which we have affirmed the excellence and even the eminence of John the Baptist. When the angel Gabriel announced him to his wonder-struck father, Zacharias, it was in these memorable words, which may be termed his biography by anticipation and in epitome. "And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord, their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

But the view we oppose goes further in its absurdity. If "the least" Christian, properly such, is superior to John, so is he also to all the inferiors and equals of John; but John had no superior in times preceding his own: "verily I say unto you, among them that are born of women, *there hath not risen a greater* than John the Baptist." Hence Elijah, Solomon, David, Samuel, Joshua, Moses, Abraham, Noah, Enoch, Abel—none of the worthiest of previous ages presents a superior, or *probably an equal* to John. But that which is superior to any one, must be superior to all the equals of the same; hence every Christian, even "the least," is superior to John and all "the noble army" of prophets and patriarchs from the beginning! Who is prepared for this consequence?

Let us now for one moment consider the extreme simplicity, the unprofitableness, the ignorance, the various diminishing properties, and the legion of imperfections, confounded with better qualities, in the persons of some, whose genuine piety, in the main, no candid and competent judge could doubt, unless tempted to it for the sake of carrying a point or propping a theory: then say that such an one, and the lowest of such, is greater than John, and greater than all that preceded him!

We have no desire to name the many commentators, some of them of the greatest comparative respectability, who have adopted this miserable view; and, by dint of careering, glossing, concealing, and evading the strict rules of exegesis, (and this, no doubt, without all *deliberate* wrong,) have thrown a guise of speciosity and verisimilitude around their own monstrous creation: but, it may well be questioned whether a more untenable, extravagant, and absurd position, on a subject somewhat abstract and very important, ever obtained the sanction of great names, and abused the confidence of small ones. Dr. Campbell, however, deserves reprehension for a license, in which, confounding the office of translator with that of commentator, or rather commixing them, he renders the Greek ἐστι by the English future ***shall be***, that is "the least in the kingdom of heaven ***shall be*** greater than he." Here he assumes the view we oppose, and alters the text to indicate ***what should*** (***and hitherto never has!***) ***come to pass in the gospel dispensation.*** Our own translation is faithful to the original, and perfectly correct.

We now proceed to evince what seems ***the only genuine and the richly excellent meaning of the passage.*** We shall first give the view, and then attempt its vindication as the only correct one.

***John the Baptist is here considered in his official character and relative magnificence alone; he is viewed as the herald and harbinger of Messiah, a position of grandeur and a station of eminence which he occupies alone—of which he possesses the sublime and envied monopoly, as one "greater than a prophet;" his personal character, his gifts as a man, his piety as a Christian, his competency as a preacher, are wholly pretermitted and excluded for the time; while his transcendent, and peculiar, and solitary greatness, as related to Messiah, to prophecy, and to the church in many ages, is alone respected: now, in this view, he might be*** ENVIED ***among his brethren, or*** OVERRATED ***and even*** IDOLIZED ***by them and others; but, says Christ,*** TO BE A REAL CHRISTIAN, ***yea to be "the least" of the whole flock of the Redeemer, to be "the least in the kingdom of heaven," is nobler, better, greater, and infinitely more to be desired, than to possess all the official and relative magnificence of John, or of any other dignitary that ever figured among men: more excellent than all the collective glory of office and of station in the world.***

In support of this view we submit the following considerations:—not aware that the same view is contained in any extant commentary or printed work of whatsoever description.

1. ***Its intrinsic truth, importance, and applicableness to Christians and men of all ranks and ages.*** That the sentiment is true and salutary, will not, we think, be denied by any Christian, whether he accredits it as the right interpretation of the passage in question or not. To be a Christian—is moral excellence; is infinite opulence; is permanent, unfading bliss; is wisdom, peace, and blessedness; is assured preservation and infallible

safety; is participation of "the divine nature," and communion with the ever blessed God, through his Son Jesus Christ; is certain destination to glory, and present possession of "eternal life;" is immortality beatified forever!—forever?—forever?—forever?—great God! what meaneth this! Thine own glory, and thine alone, is brighter! Thou alone canst *comprehend* that good unspeakable and unthinkable which is realized to them that love thee!

And what is there for us in creation, conceivably equal, or for a moment to be compared to the infinite blessedness, and infinite magnificence of the Christian? John might have been officially and relatively all that he was, and illimitably more—and yet, if he had not been a Christian, if he had not been himself "in the kingdom of heaven," he could never doubt in eternity, were it possible he could in time, that the meanest of the genuine worshippers of God was greater, better, happier than he? "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

*The moral tendency* of any interpretation is no mean criterion of its claims. But what is the moral and spiritual tendency of the view we espouse? Is it not to exalt vital piety, personal religion, against all its most formidable enemies and rivals? Is it not to make us all think and feel that "a Christian is the highest style of man?" Is it not to throw the "vain pomp and glory of the world," and even the allied grandeur of the church, into concealment, subserviency and "dim eclipse," behind the surpassing excellence of "the least" of the company

"whom God delights in and in whom he
dwells?"

Is it is not *salutary* to ministers of religion? Suppose them exalted, prosperous, and envied, in all the relations of their awful function—it hints to the ear of conscience, how vapid this without more durable! to be a Christian, to be the humble ally and similar of the Son of God, to have a *personal* interest in the promises, and a *peaceful* consciousness of "acceptance in the Beloved," how much more excellent in itself and valuable to you than the wealth of Cardinal Woolsey, the canonized fame of Becket, the learning of Erasmus, the splendours of Leo X., or even the better greatness "of John the Baptist"—with nothing more! Be not dazzled then, be not dizzy with the trance or the fancy of those things which imply no moral excellence, and no exemption from the desolation of "the curse of the law," swollen in its tide with the unequalled freshet of "condemnation" from the gospel—the especial condemnation *possibly* of a self-seeking, worldly-minded, pompous hypocrite in robes of official sanctity!

To *Christians* what does it say? It says, envy no man; pine not at your obscurity of sphere; live in the light of God's countenance and count his favor to be the supreme good. All official greatness in the church is *for the sake* of pious greatness! is means to an end, scaffolding to a building, and service to sanctify. For the sake of the church all other things are made, upheld and providentially disposed. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. Therefore let no man glory in men: for all things are yours; whether Paul, or Appollos, or Cephas, [or John the Baptist,] or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Again, what would be the condition of the world, or the church, should the sentiment we advocate universally prevail? Answer: a condition of universal benevolence and salvation—or, in short, millennial blessedness! Ambition, jealousy, Diotrephean annoyance, "the insolence of office," feuds, fights, and every evil, would disappear, and genuine enduring goodness and enjoyment would overspread the earth! It would stimulate all the action, and "fill the ambition" of men, to be and to appear "great" as Christians. Then moral heroism, the arts and acts of pure philanthropy, the untold sublime of communicative goodness, would bless mankind, and spread the serenity and the fruitage of universal Eden through the world. That were "paradise that knows no forfeiture," that hides no lurking adversary and contains no interdicted tree!

2. We have one more general consideration to offer in vindication of our view of the passage at the head of this article: it is *the perfect congruity and natural consent of that view with the scope of the whole context.*

We have seen that the phrase *the kingdom of heaven* is the pivot in every view upon which the meaning turns; while the general ambiguity of that phrase has occasioned all our obscurity and mistake. Our view supposes it here to express the state of the Christian, or genuine membership in the church of God; and so to be, in other words, as if he had said, *a genuine worshipper, no matter in what age, is greater than all the official grandeur of John.* Immediately after uttering this weighty sentiment, he adds—and this shows the congruity of the *subsequent* context—"and from the days of John the Baptist until now *the kingdom of heaven* suffereth violence and the violent take it by force." There can be no doubt of the meaning of the phrase in this verse:—it is as if we should urge a sinner, in a time of revival, with the consideration, 'this is the time for you to repent and take *the kingdom of heaven*, or become a Christian.' Now, if such be its meaning in the twelfth verse, then such is its meaning in the eleventh; or, there is a strange variation of the same phrase in the same continuity of discourse, and in two proximate verses. Besides, there is a natural and practical advance of thought in the twelfth verse, which is suggested by the forceful sentiment in that which precedes it. If all men or any man soberly believed the former, such an one must be proportionately actuated in the way of the latter; if he *thoroughly* believed the sentiment, he would *violently* or vehemently put it in practice.

The context *preceding* from the beginning of the chapter is, we think, entirely in favour of our view. John was at the time confined by Herod Antipas in a prison of Galilee. Jesus seems to have tried his faith in that obscure and painful solitude by apparently *neglecting* to visit him: this, with other trials, was deeply troublous even to this heroic saint. His constancy seems to have forsaken him, while temptations thickened around him; and he even doubted whether or not Jesus was the Messiah! Hence he sends a deputation of two disciples to put the question directly to the Saviour and to bring him a speedy reply. The answer we all know; and those who have *pondered* it, have seen also something of its incomparable excellence. After they had departed, Jesus—who had "increased" as John had "decreased"—"began to say unto the multitudes concerning John, what went ye out into the wilderness to see? *A reed shaken with the wind?*" for *such* he then appeared, in his waving and weakness as a common man. He then inquires if worldly splendour had attracted them, if "gorgeous apparel and delicate" elegances had presented the charm? Denying this, he asks, "But what went ye out to see? A prophet? yea, I say unto you and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee." Then follows the passage, "verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John &c."

The relative and official glory of John is here obviously respected and not his personal saintship and private character. This glory consisted in his relation and proximity, to Messiah, as the herald of his wondrous way; in the actual moral service he was designated to perform, as the instrument of general rectification of manners and the index finger of the hand of God, pointing the inquisitiveness of the nation to their true Messiah; in the conspicuity of prophetic anticipation, (see Is. xl. 3. and Mal. iv. 5. 6.) and of the church's consequent expectancy, for seven hundred years; and in the necessary monopoly of all this peculiar magnificence; for, though as a mere prophet he was one of a numerous class, yet, as "more than a prophet," as the morning star of the dawn of the perfect dispensation, and the harbinger of the rising of "the sun of righteousness with healing in his wings," he stood alone, his prophetic character was as solitary among prophets as the priesthood of Melchisedec was of its own "order" among priests, he had no similar before him, and could have none after him; and if "the Scripture saith not in vain, the spirit that dwelleth in us lusteth to *envy*," well might the Saviour administer the grand corrective or rather *preventive* sentiment that *to be a christian is better than all the exterior glory of Creation!*

There is a case very parallel to this which may serve for a concluding illustration, at once of the consistency and the truth of the important view we have taken. "A certain woman of the company lifted up her voice" (Luke xi. 27.) and pronounced a blessing on his mother, according to the strong national feeling of her Jewish sex. "But he said, yea, rather blessed are they that hear the word of God and keep it:" as if he had said *a Christian, even the least, is more blessed and more to be envied than is my mother, considered as such, with whatever relative glory, in human eyes, that circumstance may invest her.* This sentiment is most appropriate against the dotage at once of Jewish mothers and of Roman christendom. How infatuated has been the veneration of millions, and hundreds of millions of nominal Christians, at the name, and the shrine, and the picture, and the image, of the "blessed virgin!" *To be a Christian*, says Christ, to "*hear the word of God and keep it*," *is incomparably* "*more blessed.*" But here he leaves *the personal character and piety* of his mother out of the account; and argues, as in the case of John, only from relative, nominal, recorded greatness: and as in the one case the piety of Mary is indubitable, and her excellency consisted in the fact that she was the disciple as well as the mother of the Messiah; so in the other the piety of John is indubitable and eminent, and his excellency consisted in being *himself* in *the kingdom of heaven*,—as without this it had still been "good" for him, as really as for Judas, "that he had never been born."

The subject is capable of much practical use and expansion. But we can only add (and how could we repress?) the reflections, that a real Christian is the character which every one should supremely labour to possess and exemplify in the world,—that a real Christian, when ascertained to be such, ought to be *treated* with the most affectionate consideration and regard,—that all other, and foreign greatness, in the world and the church, is worthier to be *pitied* and *deprecated* than *envied* and *pursued* in all the sublunary practice of men,—that the means of grace are *incomparable blessings* to a nation and ought to be cherished and improved to eternal life by all who enjoy them,—and finally, that the gospel ought to be propagated among the nations till the whole world shall become the proper and actual jurisdiction of *the kingdom of heaven.*

PHILODEMUS.

## ON THE NATURE AND EFFECTS OF HISTORICAL FAITH.

AMONG the innumerable causes which affect the conduct of men, one which merits serious consideration is *faith.* Much is said of this in the Scriptures. The term is used in a variety of senses, the most important of which are those denominated *historical* and *evangelical.* The latter is saving ; the former is not. But, notwithstanding it constitutes no saving relation to Christ, historical faith is not without powerful effects. Nor is it unimportant that these should be distinctly marked, since there are so many men who have a full persuasion of the truth of the Scriptures, who still, do not *believe to the saving of the soul.* The number is by no means inconsiderable, of those whose understandings are convinced that the Bible is a divine revelation. Their belief in this, is induced upon the mind by the mere force of evidence, independently of any moral relish for the truth, or love of God in the heart. Such being the fact, it will be the object of this paper to specify and illustrate some of the effects of historical faith.

It is a truth too apparent to require any laboured proof, that what any man seriously and strongly believes, will have some important effect upon his mind and conduct. Why do men toil for wealth, or pleasure, or fame, but from a belief that their exertions will have an important influence towards the acquisition of their object? Destroy this *belief*, and you put an end to their efforts.

Among the effects of the faith of which we are speaking, one is, *great enlargement of the mind.* We mean, that as a consequence of such a belief of what the Bible reveals, the views of men are extended beyond what they would otherwise reach, their ideas and stock of knowledge are increased, the understanding is more vigorous, and the apprehensions of the mind become more impressive and elevated. We will seek an illustration of this, in what the Bible declares of the creation.

"Through faith we understand that the worlds were framed by the word of God, so that the things which are seen, were not made of things which do appear." We are here taught, that it is by believing what the Scriptures reveal concerning the creation of the world, that we obtain just and impressive ideas of this stupendous work. This truth is rendered the more impressive by the fact, that the wisest of the heathens, after all their efforts to gain knowledge on this subject, remained in extreme ignorance. It has been observed, "It is certain, that none of the ancient philosophers had the smallest idea of its being possible to produce a substance out of nothing, or that even the power of the Deity himself could work without any materials to work upon." As they were ignorant of what God has revealed concerning this subject, they had no such exalted ideas of the power and majesty of God displayed in the work of creation, as those which even a child may derive from the Scriptures.

The infidel rejects the word of God, and believes the world was eternal, or the result of casualty, and that the Almighty never exerted his power in effecting the wonders of creation which the Bible ascribes to him. But the faith which receives this, and by it "understands, that the worlds were framed by the word of God," looks upon the suns, and stars, and other wonders of creation, and believes the time was, when they all received their existence from the hand of the Almighty. It believes, that as to their existence, their form, their motions, and all their relations, they sprang into being by the Divine Word,—that "God said, Let there be light, and there was light,"—that "He spake and it was done."

In the reception of such truths, and by such contemplation, even the speculative believer has a vast advantage, in point of effect upon his understanding, over him who regards all these truths as visionary. His sober belief of the Bible carries his mind out to a wider range of thought, and impresses it with considerations far more important than those which are felt by the unbeliever.

Should it be said of the infidel, that although he denies the Scriptures, still he may *read* them, and obtain the same ideas, and the same expansive views which those receive who believe the truth: to some extent this is doubtless true. The Bible may suggest to him, many great and noble thoughts. But still, the question is, will his views be the same, that they would be, if he read the history of the creation with a full realizing conviction that he is contemplating solemn and awful realities? Will his thoughts of God be as sublime, or their influence as decisive in raising his mind to a high and affecting sense of the creating power, the manifold wisdom, and ineffable majesty of the Creator, as they would be in a sober belief of all that the Bible declares on this subject. It is incredible. The more deep and settled the belief of any man is concerning the reality of these things, the more impressive will the subject appear to him. The story of some mighty event which we do not believe cannot produce the same effect upon our feelings, nor awaken the same train of thought, that would result from a full belief of the entire truth of the story. The consequence is obvious. A serious belief of the Bible, will have the effect to impart sublimer views of the power of God, and to impress the mind with deeper reverence towards Him, than could be the case were the Scriptures regarded as a fiction.

To extend our illustration, it may be observed that a settled belief of the Bible leads a man to regard *himself* very differently from what he would if he rejected it. It is characteristic of unbelief to limit its attention to the objects of time. One of its maxims is, "Let us eat and drink; for to-morrow we die." But he that credits the testimony of God, regards himself as immortal. Hence he looks upon his prospects, and his relation to futurity in a light vastly more solemn than he could do did he reject the Scriptures. The unbeliever has no such perception of the amazing scenes which the Bible discloses concerning the destiny of the human family, as that which occupies the thoughts, and often thrills the soul of him who believes the word of God. This belief gives an enlargement, and an impression to his thoughts of death and its consequences, altogether peculiar.

We have something farther to offer in this illustration. Let the

Bible be opened, and the character of God as there delineated be carefully considered. Look at his unceasing government of all things, from the numbering of our hairs to the dominion over the principalities of heaven. Look at the stupendous scenes of his providence, from the creation of the world, to the consummation of this earthly system; at the character, sufferings, and works of Christ; and at the history of angels, those great and happy spirits that minister before the throne. Survey the "multitude which no man can number" of sinful beings redeemed from the coming wrath. Look at the end of time, at the resurrection of the dead, at the disclosures of the judgment, at the interminable woes of sinking millions, and the ever increasing blessedness of other and unnumbered millions in their everlasting progress in the knowledge, service, and enjoyment of God. Now, in the belief and serious consideration of such things, there is much to multiply the thoughts, to extend the views, to expand, exalt, and fill the mind, immensely beyond the cold and bewildering speculations of unbelief. To the infidel, these are all visionary things. At the best, he sees them only as brilliant imaginations. Of consequence they afford him no solemn and soul-elevating apprehensions of God, and heaven, and eternity.

*Another effect* of this faith, is seen in the restraining and controlling influence which it exerts upon the sentiments and habits of men. "The commandment of the Lord is pure, enlightening the eyes." No man can deliberately contemplate the law of God in its precepts and sanction, with a full conviction that it comes to him clothed with divine authority, without seeing so much of his danger as will lay some restraint upon his mind and conduct. So it is with the precepts and threatenings of the gospel. A serious belief of them will often awaken the man to some sense of duty. It will alarm his fears. It will deter him from many gross sins. "By the fear of the Lord men depart from evil." That fear which is inseparable from a belief of what Jehovah utters against transgressors, is sure to exert some salutary influence over the feelings and habits of all who so believe. Conscience is on the side of truth. Frequently it will enforce its decisions and check the progress of man in his wayward course. Unruly passions will experience restraint. Where the Scriptures are seriously believed, though the love of God be not in the heart, their truths will exert a decisive influence in favour of the sabbath, public worship, and religious order in the community. The testimony of experience is full to this point. In some instances it appears, that the influence of speculative faith is such, as materially to affect the government of families, and the education of children; to produce regularity of habits, and correctness of moral principle and conduct in these little communities.

In a word then, it has the effect extensively, to impose salutary restraints, to prevent the commission of crimes, to elevate the tone of public morals, to promote good order in the community, to secure attendance on the ministrations of the gospel, to fix the attention of multitudes upon the momentous question of their future destiny. In this manner does it essentially subserve that blessed work of the Holy Spirit, by which so many are effectually "turned from darkness to light, and from the power of satan unto God."

But, important and extended as are the effects of historical faith, and much as its increase is to be desired; there is need of a word of caution, lest any should make it their resting place Let it not be forgotten, that all its specific influence stops short of bringing men to Christ. We read of "many," who in the days of his humiliation, "believed on Him;" and who still, "did not confess Him,—for they loved the praise of men more than the praise of God." Their belief was no more than speculative, for it was destitute of love to Him. Thus it came entirely short of that affectionate confidence in Christ which constitutes a spiritual union to Him, and gives a *saving* interest in the benefits of redemption. Never can it finally avail any who rest in it; for it may consist with impenitence, and be exercised while the *heart is not right with God.* "With the heart man believeth unto righteousness."

To indulge a few reflections upon the preceding remarks, it may be observed, First, that they concur with a thousand facts to show the fallacy of that sophism, *it is no matter what a man believes if he is sincere in his belief.*

Secondly, How fearful is the responsibility of those who set themselves to prevent or weaken the faith of others in the truth of the Scriptures. If we have taken a just view of things, it is manifest, that so far as any do this, they aim a fatal blow at the best interests of society: they use their endeavours to fix upon their victims the curse of the second death: they seek to rob God of the glory and service which are due to Him, and which, but for them, others might be led to render Him.

Thirdly, It is no slight occasion for regret, that after having felt the expansive and solemn effects of a belief of the Scriptures upon the mind, and experienced so much of its kindly influence in regulating the conduct, so many should be satisfied with this; that they should consent to have all that is exalting and moving in this subject, not only lost to them, but ultimately become the occasion of unavailing regret and self-condemnation. How devoutly is it to be desired, that all such persons should join the affections of their hearts with the dictates of their understandings, in a cordial reception of Christ by a *living* faith? Then would they possess a faith that would impart yet nobler views of God, and carry forth, not their thoughts only, but their affections also, to the blessed contemplation of celestial objects. This is a point which cannot be too earnestly pressed, nor too deeply felt. Directed by the light of Scripture, let the man that is disposed to rest satisfied with a bare speculative belief of the Bible, look away to the third heavens; there let him behold that throne where the eternal mind reigns in awful majesty over every world and every being;—a throne whence emanates a *law*, which, on pain of endless woe, demands an unreserved devotedness of every affection to God—a *discernment*, which pours its full omniscience on every object, even the most secret thought of every heart—and a *power*, which can as easily crush a world as an insect. Are we under this law, the subjects of this omniscient scrutiny, upheld and encircled by this power? How important then, that we hearken to that other voice, which from the same throne has said, "This is my beloved Son, in whom I am well pleased; *hear ye Him.*"

Again, If the mind of the speculative believer here receives such influence from the Scriptures, it is wonderful to think of the effects which will be produced upon those who are to enjoy the immediate presence of God and the society of angels through eternity.

We have often wondered that those gifted minds which feel so much contempt for the Bible, and at the same time, so much intellectual enthusiasm in the investigations of natural science, should not feel a deep interest in the truths of the Scriptures, that so they might have the prospect of an existence that would afford the amplest opportunity and means for an endless improvement of their minds. If so many intellectual treasures may be found in the turbid waters of this world, what must it be to ascend and forever dwell at the pure fountain of Infinite Knowledge.

To contemplate life as a transient day, just long enough to discipline the mind, and form the habits and taste for the enjoyment of intellectual delights; then to see the declining sun hastening the moment that will palsy every power of the soul in death, and extinguish its last glimmerings in eternal night; presents no very animating prospect, no ground for boasting of the dignity of man.

It would seem that the men to whom we allude, must pant for a purer region, and an endless day, where all their powers might find full scope for perpetual advancement in the acquisition of knowledge. Such a region *is* the heaven of the Scriptures; such a day is the Christian's eternity. If they would rise to their proper dignity, let them enter the school of Christ, submit to the guidance of Omniscience, and receive "the wisdom that is from above." Then will they "understand the fear of the Lord, and find the knowledge of God." Then will theirs be the wisdom whose *merchandise is better than the merchandise of silver, and the gain thereof than fine gold,—more precious than rubies.* Then might they look forward to a world where all their energies would find untiring employ, and where their delighted souls would vie with celestial spirits in the praises of *Him who was slain and has redeemed them with his blood.* Then might they "be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, and be filled with all the fulness of God." Then, in every scene of trouble which checkers this fleeting life, might they say with the apostle, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." W.

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## ON THE RELIGIOUS DUTIES OF THE TABLE.

Giving thanks at meals was a custom of the Jews. Talmudists and commentators tell us, from the rabbins and from Philo, that the Jews were accustomed to take neither meat nor drink without having first given praise and thanks to God, with invocation of his blessing—esteeming it profane before it was thus consecrated. The practice may have had its origin among them in their public religious services, being transferred from their sacrifices to their social meals. See 1 Samuel x. 13, where the people are mentioned as waiting at the sacrifice until Samuel came, "because he doth bless the sacrifice; and afterwards they eat."

The custom is frequently mentioned in the New-Testament. Thus, our Saviour, when he fed the five thousand, "took the five loaves and the two fishes and looking up to heaven, blessed and brake," and distributed them among the multitude. And when he fed the four thousand, "he took the seven loaves and the fishes, and gave thanks, and brake them." At a common meal at Emmaus, Luke xxiv. 30, he took the bread and blessed it, and brake and gave to those who supped with him. He attached this familiar ceremony to his sacramental supper,—teaching his disciples that as they gave thanks to their Heavenly Father for their daily bread, so especially should they bless him for *this* bread which was his body, and this cup which was his blood.

Paul among his shipwrecked companions at Melita, "took bread and gave thanks to God in presence of them all." He alludes to this custom, 1 Tim. iv. 4. and 1 Cor. x. 30. If the reader wishes to consult other passages, those already cited, with the help of a reference Bible, may point them out to him.

The words rendered *blessed* and *gave thanks* are used interchangeably, and therefore synonymously. Compare Math. xiv. 19 and John vi. 11, also Mark xiv. 22 and 1 Cor. xi. 24; or if the words had some different shades of meaning, each implied the other, and both suggested the idea of praise and thanksgiving.

From an examination of the Scriptures it appears that the Jews and early Christians, and our Lord himself, were accustomed to perform only *one* service at the table, and that *before* eating. I believe no instance is mentioned of a second service, except at the communion supper, and here it was a different thing from our *returning thanks*. It was a distinct blessing of the cup *after supper*, as the first service was of the bread. A custom of this kind seems at that time to have been introduced at their more *formal* and *convivial* meals, though it was not the ancient practice. When the meat was brought upon the table, the first service was performed, and then as we should say, *when the cloth was removed*, and the wine was brought in, nearly the same words were repeated over the cup. Jahn quotes a form of table-service out of the Talmud, in which the repetition over the cup is in the precise words of the first service, except a verbal alteration to accommodate it to wine instead of bread. It does not appear that this second service was ever used at their ordinary meals. It was not used by the Saviour when he fed the multitudes, nor when he supped at Emmaus, nor by Paul on shipboard at Melita; and in the one instance in which it is mentioned, that of the sacramental supper, it was not a service which we imitate in returning thanks.

It would seem then, that our manner of perfoming the religious duties of the table, by asking a blessing and returning thanks is an innovation on the ancient practice, —for which I see no valid reason, though I perceive several considerable ones against it. Some of these I will state.

1. Two services are not essential, and I think not conformable, to the nature of the duty. The meaning of the ceremony I suppose to be this: it is proper that we should always cultivate a sense of our dependance on God, and our obligations to him for life and all its enjoyments; and the table furnishes a frequent and suitable occasion for the expression of these grateful acknowledgements. This expression is as well made in one service as in two. One is more *simple* and more *significant* than two; nor is it obvious to me how the *object* of the duty can be so divided as to render two services natural and proper.

2. The second service is a repetition of the first. The form of words may vary, but the thing expressed is virtually the same. It is at least so in general practice. Common minds do not make a definite distinction between them. Or

if they do attempt to avoid a repetition, they often use words unintelligibly. Thus we often hear a blessing asked *upon the food*,—which is to me without meaning; or "*that the food provided for us may nourish our mortal bodies*,"—which is to me an unnatural petition, because, so to speak, it is only praying that nature may have its course,—that an effect may follow its cause. Do we when we come to the table, ask for present blessings? They are already placed before us, and are present occasions of thanksgiving:—such the ancients made them. Do we ask for future blessings, that the supplies granted us to-day may be furnished us to-morrow? This is an acknowledgement of our dependance on God. Giving thanks is a similar sentiment expressed in a different form; and if both may not be included in the same form of words, there would seem to me to be a propriety in *inverting the order* of the two services as now performed, so that we should *come around* the table with thanksgiving for the blessings now provided for us, and *leave* it with petitions that the same bounteous Providence would supply our future wants.

If, however, the supposed distinction is a natural one, let him that thinks it so, point it out, and show that the one service is not involved in the other, and therefore not superfluous.

3. It multiplies, unprofitably, religious services. Especially in the morning. The reading of the Scriptures is followed by the morning prayer, and then in quick succession by the two services at the table. If we are not heard for our *much* speaking, are we for our *many times* speaking?

4. The inconvenience of the practice. I shall not dwell long on this head. It is often necessary for the mistress of the family to remain at the table longer than the rest. At boarding houses the guests usually leave the table in succession. Some have finished their meal when others have just begun, and it does not suit their convenience or their patience to wait till all are ready to leave the table together. The same, and more, is true of public dinners, and of many other occasions. I have often observed at public dinners, that the first service was attended with propriety, but for the second there was no place found for "decency and order." In all such cases, if both services be proper, there is a public neglect of duty, if the second be not performed; but if it be performed, it is done in incongruous circumstances, and is undevoutly attended to

I have heard of a preacher who adduced *sixteen* reasons to his people, in favour of only one service:—I am satisfied with these *five*. Nay if four of them be taken away, there still remains to me the example of the Saviour and his ancient people, yea and of many of the excellent of my own generation.

The general prevalence of a custom is no infallible evidence of its propriety,—certainly it is not an imperious reason why it should not be made a matter of investigation. I am aware of the sensibility which many good people feel on this subject—as if the omission of the one service were presumptive proof of insincerity in the other, or an evident want of thankfulness to God. I have no wish to offend the consciences of others, or to interfere with their conscientious practice. As a man thinketh, so is he. If my brethren judge it proper for themselves, "whether they eat or drink" to *begin* and *end* with "looking up to heaven," I would have them do so; and I exhort all men that they neglect not to acknowledge the bounty of the Divine Providence at their meals, but that they "give thanks always for all things to God and the Father, in the name of our Lord Jesus Christ," always mindful that he giveth them "life, and breath, and all things," and that his goodness—if it be not lost upon them,—leadeth them to repentance.

PATERFAMILIAS.

## MISCELLANEOUS COMMUNICATIONS.

The following paper was written several months since with a view to its being published in New-York, and was adapted to circumstances which then existed in that city. It was, however, for the time laid by, and the season for which it was specially intended passed away. But the evil still exists, nay, is growing up to a colossal stature in the land, and demands that the note of warning be sent abroad by every means of publication, to arm the public sentiment against it. The suggestions of this paper, therefore, though out of place here, it is hoped may not be profitless. The writer does not indeed expect that they will reach, through this medium, the theatre-going ladies for whom they were intended, but he trusts that they will find many among the readers of the Spectator, to lift up the voice against the vices of the stage, and to strive for the recovery of that lost tone of morals, which gave no place to theatres among our virtuous ancesters.

### A LETTER TO RESPECTABLE LADIES WHO FREQUENT THE THEATRE.

In the republics of ancient Greece, a notorious corrupter of yotuh was banished from the commonwealth, as its worst enemy. If the theatre be tried by the same law, it must receive the same condemnation. The theatre has been a notorious corrupter of public morals from the beginning. There has been no period in its history, when it was not the common haunt of profligacy, and the common abhorrence, I will not say, of pure religion merely, but of enlightened patriotism. The venerable men who composed the Congress of the Revolution, esteeming "true religion, and good morals as the only solid foundation of public liberty and happiness," and regarding "idleness, dissipation, and a general depravity of principles and manners," as the destruction of a free government, "*earnestly recommended to the several States, to take the most effectual measures for the suppressing of theatrical entertainments.*" If, then, *patriotism* has not become a degenerate sentiment in the daughters of the men of '76, I have an argument to them against the theatre.

I need not go to history, to prove to you its inherent demoralizing influence. For if the stage be better now than it formerly was, its present corruption proves it always to have been bad; or if it be worse now, there is a stronger reason why it should be abandoned. Worse it doubtless is, than it has been in our country; for this is the genius of the institution. Degeneracy is its natural progress. It is the nature of all public amusements of an exciting and immoral character, that there are no natural limits to their licentiousness. For while they agitate our stronger passions, our nicer feelings are overpowered; and, though they be of a nature to create in us some misgivings, the example of the crowd sustains us. We return to them with our moral sense impaired; that which almost shocked, or half disgusted us before, is now become familiar; and some higher-wrought licentiousness is requisite to bring us up to our former pitch of excitement. Thus beasts and bloodhounds, grown too tame a spectacle, give place to gladiators. Thus one indecency at the theatre prepares us for a grosser one, till we come at length to Madame Hutin. Novelty is the ruling law of pleasure; but the only novelty a licentious stage admits of, is in newer degrees of corruption,—another and another startling breach on public decency.

The American stage has not yet attained to all the refinements of the European—though it is travelling hard to overtake them; and hampered as it still is, by our American manners, it exhibits the institution in a state of as great *purity*, perhaps, as we may ever hope to see it. Yet how far it is, even as it exists among us, from meriting a *Grecian condemnation*, yourselves may be the judges.

It is a presumptive argument for the corrupting tendency of any popular amusement, that it attracts the vicious to it,—as does a horse-race, or an English boxing match. And who compose the many at the theatre? I may not take you behind the scenes to show you who are there, nor speak of the private character of the actors; nor can the impure crowd of the gallery so much as be mentioned with decency in your presence.* But of those you see in the pit, how many are there, think you, whom the carriages in waiting, when the play is done, set down at doors where they would by no means wish their bosom-friends or death-bed conscien-

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*I will here introduce an extract from a communication which very recently appeared in the New-York Spy, or Dramatic Repository. That paper is understood to be devoted to the theatre, and the writer of the communication is a professed admirer of the drama. It is amusing to see in what terms a person of his stamp—who of all men in the world "despises *cant* and *ultra* morality," and righteousness "over much,"—can express his apprehensions for the stage, and storm forth his threatenings against the authors of its corruption.

> "Until lately, the theatre in this city has, as I believe, been conducted with as much regard to decency and public purity as possible—at least the great evil of which I am now about to complain, never before, I am sure, existed. Managers have hitherto been content with having collected within the walls of their establishments, such only as came voluntarily, and paid their money freely. TRAPS to allure the low, the debased, and the most profligate, are, I believe, the very newest modes resorted to, to increase the funds of their treasuries. I have been assured, from authority that admits not of dispute, that in at least one of our new theatres, a practice has just been commenced which bids fair to produce more real and frightfully injurious results to the morals of youth, than the brains of the "righteous over-much" ever imagined could possibly be occasioned. Free admissions are now being dispensed to the public courtezans of the town, in order that their vile paramours may be induced to follow them, whereby the receipts of the house may be nightly increased; and the profits of the lessees of the saloons greatly enhanced in consequence of the greater demand for their various species of intoxicating beverage. This, Mr. Editor, is a course, monstrous and unparallelled, and will certainly lead to the most disastrous consequences. As an admirer of a pure and MORAL STAGE, it becomes you—it becomes all of us—to effect, if we can, the crushing in the bud of such flagitious procedures. I shall say no more at present: but if the enormity be not immediately cancelled—its authors—its guilty authors—shall be made to tremble, by one who is neither a
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> LIBERTINE NOR A FANATIC.

Alas for the purity of the stage now! Alas for our chaste school of morals—if this *beginning* of corruption be not "crushed in the bud!" "Pubces to follow them?—And even of those who occupy an honorable seat in the boxes, how many an individual may you not discover, who, for effeminateness and profligacy, were a fitter knight for Cataline, than for the virtuous company of Cato. And why is it,—if the Theatre be not a corrupting institution—that, wherever the corner-stone of a new play-house is laid, there every hovel, and stall, and cellar in which wickedness may house itself, doubles and trebles its former rent? Why is it that the streets and lanes leading to every haunt of infamy in the city, resound nightly to wheels passing to and from the Theatre; and why is it that so many heart-broken mothers, and grief-stricken sisters, mourn hopelessly over their profligate sons and brothers?

This is the Theatre. I do not ask how your patriotism can uphold it, but I inquire, What *is* that generous love of country, for which your sex is so much honored? In other nations it may be an idle admiration of court-pageantry, or military glory; but in the daughters of America it is, I trust, a more enlightened sentiment. It remember the manly virtues of the Revolution. It looks with proud complacency on that incorruptible integrity, and lofty sentiment, and hardy enterprise, which are the true greatness of a people; and on the cowardly vices of the dissolute it looks with a proportionate disgust. It compares our own with other countries, and rejoices in its superior freedom, but it rejoices more in that superior purity of manners which makes us *capable* of freedom. The patriotism then, which tolerates the Theatre, is either spurious or blind. Blind, if it does not discern the tendency of the Theatre, and spurious if it disregards it.

Were I addressing those of my

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lic courtezans of the town!"—welcomed to the play-house, with "their vile paramours?" "Flagitious procedure"! "Course monstrous and unparallelled," and "disastrous" of "consequences"! Over which even Kean and Madame Hutin, and this "admirer of a moral stage" might join in consistent lamentation, because of "the morals of our youth," and because of the scandal of the profession in the eyes of the "righteous over-much."

But why not admit the class of persons you object to, and that freely, and with open doors? Why exclude from your public "school of morals" those whose morals most need reform? Are courtezans and their paramours alone, of all the wicked of our race, to be shut away from all good influences? For shut them out from your charity, and whither will they go? I know of no other place of salutary discipline, except the theatre, in which these profligates are willing to be found. Into the assembly of the righteous over-much they are no more likely to fall than yourselves.

One object of the practice which our censor in the Spy thus loudly objurgates, is, he tells us, to enhance the profits of the saloons by increasing "the demand for their various species of intoxicating beverage." The bars of the Lafayette theatre, which is the least or nearly the least popular, I believe, of the six theatres of New-York, are rented for *seventy-five dollars a week*. It is obvious that a great deal of liquor must be sold to enable the lessee to pay this sum weekly, besides clearing a profit to himself. Add to this all the liquor sold by the stalls and cellars which crowd the vicinity of a theatre, and it will be seen how much dissipation, drunkenness, quarelling, and crime, must result, from the existence of one of these institutions. The quality of the fountain may be tested in the streams. If you would know what kind of morals it is that the stage teaches, our prisons and our almshouses, and the records of our courts may inform you. The records of our courts have not yet been consulted on this subject, but this has sometimes been done in England. One parish alone within the space of two years, suffered an expense of thirteen hundred pounds for criminal prosecutions which had their origin in the theatre.

own sex, I might urge this argument to their patriotism more at length; but there are other considerations which are more peculiarly appropriate to you. If an enlightened love of country be opposed to your attendance at the Theatre, still more opposed to such a practice is a just sense of what is due to yourselves. For how can you reconcile your presence there with *female delicacy* and *self-respect?*—to be entertained with rehearsals and exhibitions which would be scandalous in any lady's drawing-room?—nay to be even *seen* there, where apart from the indecencies of the stage itself, the modesty of your sex is scandalized by the very presence of the audience? It is not enough to say of the company at a playhouse, that indecent characters are there: the place is rank and noisome with them; the vulgar and profane, the dissolute and lost to shame, resort in crowds thither as if it were their own assembly and proper place of meeting, and the virtuous and refined are altogether the lesser number—the poor and shamed minority. Where the vile are entertained, the virtuous are scandalized, and where the vulgar applaud, the refined suffer indignity.

The late introduction of Madame Hutin at the Bowery, the managers, or their hireling writers, tell us, was a "bold experiment." So it doubtless was. But upon whom or what was the experiment made? Upon the *moral sense* of the rabble in the gallery? Upon the manly decency of the apprentices, and clerks, and transient men in the pit? No, but upon the modesty of the ladies: upon the shrinking delicacy which the managers feared might still reside in the pure bosoms of those I am addressing. For they hesitated whether after all your discipline in their "school of morality," you were yet quite prepared for the creature of the French stage they introduced to you, and for whom they seemed to expect your quiet sufferance out of regard to the less fastidious of the audience, if not you welcoming applauses on your own account. It was at your expense alone, of all who composed their "splendid house," that they boasted of the "success" of their experiment, and that "there was now nothing to fear."

But their vaunting was libellous. Your drooping heads told them, that yours was not yet that easy modesty which might be thus far presumed upon without offence; and to recover your complacency, they added more fig-leaves to their Parisian favorite's apron. But the object was gained. It sufficed for the present. The crowd with one voice was with them, and *your frown was not followed by your absence.* They penitently restored an inch while you graciously yielded an ell. They respectfully humoured your prejudices, and you condescendingly forgave their licentiousness. Vice always puts on meekness when virtue looks distressed, and seduction is a most respectful wooer.

It would be rudeness to say, you are in the school of apt masters, and that they will make one attainment of the scholar subservient to another. But I may be permitted to remark, that none know better than the managers of theatres, that the transition from the rudiments to the higher branches is by successive and easy steps. And though they will not attempt to overcome your *prejudices*, as they call your modest scruples, all at once, yet, it will not be, because they do not understand the arts of their profession, if, one by one, they do not overcome them all at last.

In respect to Madame Hutin it was very natural that her Bowery friends should forgive her, for Folly, as well as Wisdom, is justified of her children; but as it respects the public generally, we may thank the "enterprising manager" that he has called forth its voice in such a manner as shows, not merely its disgust at the exhibition of French nudities among us, but its virtuous indignation at the whole mass of theatrical abominations. For, not to make too much of Madame Hutin, as though hers were an individual shame, there are a thousand sins against decency, scarcely less heinous than her performances ;—things which equally offend modesty and shock piety, and to speak of which were to speak of matters of common notoriety. Your popular plays abound with them. And these things are exhibited *for your amusement?* But if they are, and you can regard them with complacency ; nay, if you can suffer them with any degree of patience, if you do not feel that every virtuous sentiment of your bosoms is outraged by them, what is the world to think of your respect for modesty, for piety, and for yourselves ?

It might be asked too, what opinion your male acquaintances will form,—your gallant friends especially who go with you to the Theatre, and scan your countenances while you heed the play. For, depend upon it, the effect of these "experiments" will not escape their scrutiny. And be assured, the conclusion they will form will not flatter you ; for your very presence there will more than contradict an occasional tinge upon your cheek, while the modesty that can encounter every grossness abroad, will naturally be regarded as little better than prudery at home. True modesty is not the pliant osier, that does not fear the storm : it is rather the timid sensitive-plant, that shrinks from the touch of rudeness.

What apology you may form in respect to the indecencies of the stage, I cannot easily imagine. To say you admit them for their own sake, is to deny your respect for virtue. To say you bear with them for the sake of the better parts of the performances, is to make amusement of more account than decency : it is to sacrifice your self-respect to your love of pleasure. To say you suffer them because your acqaintance do, is to say propriety is with you a thing of fashion. You are drifters with the current be it clear or muddy. To say you tolerate them, like good republicans, in deference to the loose majority of the house, is to sanction their profligacy, and consent to your own reproach. You condescend to a compromise with the vile, that you may share with them the amusements of the place. In common fairness, you can do no less. It were a hard case, if privileges which equally belong to all, were made the monopoly of a few.—Verily, the theatre is a most peculiar institution!—without its parallel, except perhaps in the ancient feasts of Cybele and Saturn. Here virtue stoops to vice and shame is privileged ; wealth and fashion forget their aristocracy, and elegance and taste consort with more than plebeian coarseness.

If in these reflections I have dwelt exclusively on the grosser immoralities of the stage, it is because they are of a more obvious and tangible character, and because circumstances have lately directed the public mind to them ; and not because they have exclusively affected my own mind. For corrupting as the looser immoralities of the stage are, particularly to my own sex, it may be doubted whether other effects of the drama are not even more pernicious to the female mind. A mother might fear the polluting comedy for her son, but more the absorbing tragedy for her daughter. Pride, ambition, and revenge, lust, seduction, and murder, are, I need not tell you, the materials of which the tragedy is composed ; and it is not to be imagined that the delicate mind of a female, young and imaginative as she may be, can be agitated by scenes like these, heightened as their effect is, by the accompaniments of the stage—the scenery, the acting, the night season, the contagious sympathy of a crowd—and yet suffer no depravation. If she be not herself transferred to the world of fiction which enchains her senses, and become a sombre and artificial being, the effect will a least be something worse. The holy sympathies of nature, which God gave her for other purposes than pastime, by constantly perverting, she at length becomes bereft of; and acquires something of the same recklessness of feeling which she witnesses in the drama. Indeed, it is not to be conceived, that she should make herself familiar with all the desperate passions and dark adventures of human life, as matters of amusement, and lose nothing of the native delicacy and incorruptness of her mind.—But it was not my design to analyze the stage, nor to attempt to show its various evil influences. Much is to be set down to wasted sympathies and perverted sensibilities—to vice made attractive and virtue made repulsive—to time misspent, money misapplied, and a heart deceived. Particularly, it was not my design to speak of the repugnance of the stage to the spirit of the gospel; although from this source I might derive the most impressive considerations. If the language of Religion is 'Neither fornicators, nor adulterers, nor effeminate, nor thieves, nor drunkards, nor revilers, shall inherit the kingdom of God,' how shall she not utter her anathema against the nursing mother of all these abominations? And how shall her divine influences follow you thither—where your countenance is with her enemies, and your hands help to build the strong hold of her adversary? And though *you* may escape the evil, you cannot but know that to thousands of others the theatre is the gateway to ruin; and you cannot but reflect how repugnant it must be to Christian benevolence, if through encouraging the theatre you contribute to the spread of a moral pestilence around you, or if haply by your example, you should lead even one fellow-being to the chambers of death.

But I will not dwell on this view of the subject. I have wished chiefly to suggest to you other considerations, and such as are peculiar to your sex. I have wished to address you as *ladies*—as those in whom I might find modesty, intelligence, and virtue, and all the elevated characteristics of your sex. And now may I not ask such, if the respect which is due to yourselves and to your sex, if a just regard for the common decencies of life, if every sentiment of virtue, of piety, and of patriotism, rises up in remonstrance against the theatre, are you not persuaded to withdraw yourselves forever from that corrupting institution? Do you say, your withdrawing will not deter others? It is always well to do what is right, do others as they may. But you underrate your influence. Let the theatre once be forsaken of you, and depend upon it, the respectable of the other sex will promptly retire with you. They will hardly think it for their credit to be where plumes and bonnets are ashamed to keep them in countenance. The merely decent will soon follow; and the place will then be left *only* to the vile, and no respectable man will think of showing himself at the playhouse, any more than he will think of being seen at certain other places of resort, of which the playhouse will then be regarded as the chief. To the vile then let it be left. It is their proper house of assembly. Do this act of justice to yourselves and to your country, and you shall at least receive the gratitude of one who is

A Brother.

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## REMARKS ON THE USUAL STYLE OF THE ANNUAL NARRATIVES OF ECCLESIASTICAL BODIES.

I am accustomed to look over the published "minutes" of our principal ecclesiastical assemblies, and particularly their annual "narratives of the state of religion within their bounds." I have just laid down that of the last General Assembly at Philadelphia. It would seem to me that a large number of clergymen, coming together from all parts of the land, might bring with them a great deal of definite and valuable information respecting the moral condition of the country, and that this information, properly embodied and sent forth, might produce some good impression on the public mind. Our annual "narratives," however, are commonly written in such a manner as to produce, I apprehend, but very little interest. There is a certain round of topics, and a certain sameness of style in them from year to year. They resemble in this respect our annual thanksgiving proclamations, which, with only a change of date, might answer for a decade of years as well as for one, and might as well be stereotyped as to put the printers to the annual trouble of setting up the types anew. They uniformly give us "a mixture of light and shade, of lamentation and rejoicing." Thus, for the dark shades, we have a regular report of certain immoralities which, the meeting laments, *still* exist in divers parts of the land, as if we were in the annual expectation of these immoralities having come to an end—namely, *sabbath-breaking*, *profane swearing*, *intemperance*, *gambling*, and the like. These several topics are commonly spread out into as many paragraphs. Then follows usually another class of things which are amiss; namely, *lukewarmness in professors*, *errors in doctrine*, *heretical teachers*, *conformity to the world*, *fashionable amusements*, *&c.*

It is not obvious to me what benefit is effected by the stated and general mention of these things as matters of fact, from year to year. It conveys no information, imparts no impulse to the public mind, and originates no measures; while it does impart prolixity to a document which, being intended for general perusal, ought to be as dense and forcible as possible. If a particular vice exists peculiarly in a particular place, or if any public immorality is becoming increasingly and alarmingly prevalent in the land, then the *distinct* and solemn reprehension of it by a venerable assembly of ministers may have some salutary effect; but I look for no such effect from an annual, and very general, and matter-of-course mention, of immoralities which exist in no new degree, and in no place in particular, but are the common immoralities of the world,—which have existed and will exist every where among men, till a generation shall be born more happy than the world has yet seen. I attach, indeed, no great importance to these strictures, but it may be worth suggesting whether the introduction of the topics I am speaking of, may not as well be, at least sometimes intermitted, if not generally omitted.

There are several respects in which the kind of documents I am considering might be animadverted upon; but I shall not particularize them. They should be written, if they are worth writing at all, with more freshness of matter and manner—in a word, with more elaborateness and force of style, and more fullness and definiteness of information. Whether they might be made to embody such a mass of collected *facts* as should give us annually a distinct moral map of our country—such a map, for example, as was furnished by the "Macedonian Cry" at the date of its publication, and whether they might exhibit the collected results of inquiries on a great variety of subjects, such as prisons, pauperism, the *statistics* of intemperance, (and not merely the general fact of its existence,) the education of the young—in some States shamefully unattended to if not unprovided for,—together with many other things respecting which extensive information is desirable, but not easily attainable by local societies, or legistures—whether these things, I say, may be comprised in a paper which professes to inform us of the moral state of the country, I merely set down as a query. But it surely seems to me, that a congress of divines might give us something more than a few trite remarks on a few common-place subjects.

Civilis.

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*To the Editor of the Christian Spectator.*

Your Correspondent, Franklin, in your number for June, remarks that "a writer under the signature of V. in the Spectator, seems to think that Walker's dictionary is good authority for pronunciation." As it was no part of my object to question his authority in this particular, I did not *directly* do it. I am glad F. has taken this occasion to give the information contained in his short article. If the opinion of an anonymous writer can be of any weight, I wish to say that I am unwilling even to "seem to think Walker's dictionary," or in fact any other dictionary, good authority for departing from the current pronunciation of "respectable people" in the region where we reside. Why should a lawyer lose his cause, or a preacher his grand object, by becoming a polite barbarian to those whom he addresses! This I witnessed, some twenty years ago, in one of the ablest ministers this country has produced; and it afforded me a durable caution.

V.

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## REMARKS ON MUSICAL TASTE.

He, who should walk forth for enjoyment at eventide, if accompanied by one entirely insensible to the glories of heaven and the loveliness of earth, would find his own emotions most sadly disturbed, as he might utter them to his heedless companion; and would most heartily regret, that he went not alone to indulge his admiration and his *love*. The sympathies of the grove and the brook, and of those beings whose inarticulate voices proclaim their interest in the scene, would be to him more pleasant than the blighting presence of his fellow, whose soul disdains to mingle with the spirit that breathes around him, and from whom creation solicits in vain the smallest tribute of praise. The traveller, who has made his last effort to gain an Alpine summit, from which the prospect of grandeur and beauty is so delightfully overwhelming to his soul, exhausted as he is, would rather expose himself to all the dangers of solitude, than be attended by another whose feelings will give no responses to what is calling so loudly from every object beneath his eye. His excitement might almost prompt him to exclaim; Better for me to die here alone, than to be aided by one in whom I must witness so cruel, so unnatural a destitution of the noblest, the sublimest feelings of the soul. In each of these instances, the insensibility manifested seems to the enraptured heart, not less inconsistent and unexpected, than the blast of the wintry storm, breaking in on the playful scenes of the summer breeze, or the chill of death, stopping at once the warm current of youthful life. We all feel that this is an unnatural stupidity; and that he, who has it, by some inhuman process little better than suicide, has rendered himself unfit to live in a world which the Creator has adorned with all that can regale the feelings and awaken admiration. A being, who has thus thrown aside every thing requisite to make the way of life pleasant, or even passable, we should either shun as a monster, or pity as insane. And happy indeed it is, that such destroyers of feeling are rarely, if ever, found; for the voice of nature cries out against them, and education and Christian principle unite in proscribing them as outlaws from the sympathies of life.

But is it not strange, that we should regard as so sacred, one class of pleasures, and condemn so readily and so severely, him who casts upon them a petrifying glance; and yet permit another class, not less transporting, not less congenial to the soul, and not less our birthright from heaven, to be disregarded, and despised, and thrown out as useless; and, at the same time, should feel that no violence is done to our natures, and no injury committed? In acting thus, we are not unlike a gardner, who most carefully encloses a flowerbed, and yet exposes his greenhouse to every lawless invader; or a man, who arms himself against the highway robber, and unbars his doors to the midnight assassin. He who made the eye, and embellished his works for its admiration and delight, planted also the ear, and awoke for its enjoyment that harmony which was first heard on earth, at the dawn of the creation, which has since poured forth its uninterrupted strains, and which will not cease till time is no more, and even then will only be lost in the grand chorus of heaven.

It is a truth, as easily proved as any other principle of philosophy, that the love of natural scenery, and the love of music, are alike implanted by the Creator in the soul of man. And it is difficult to conceive, by what wonderful machination any persons have so successfully destroyed the one, and have not ventured to impair the other. Perhaps it is from the mistaken notion, that one may be put to death with impunity, while it would be impious to do violence to the other; or that one is given only to a portion of mankind, while the other is the common property of the whole. All the varieties of taste have their foundation in nature, and there is no excuse for neglecting to cultivate any of them, unless we have the hardihood to say, our Maker has given us what we may well overlook as unimportant, and what, in our own superior wisdom, we may venture to disregard as useless. Men are not composed of so heterogeneous materials, and formed on so different models, that only one part of them can be susceptible of the influence of music; can be melted into tenderness, or aroused to loftier feeling and action, be borne by some wild notes away to fairy lands, or rise on sublimer strains almost to catch the symphonies of heaven; while the other part are doomed to be as insensible as if the stillness of the tomb were around them, or the voice of melody had never broken primeval silence. Prejudice and education may weaken and even destroy some portion of our natural susceptibilities; and circumstances may call for the sacrifice of our happiest feelings. But let not nature herself be made responsible for the defect, or accused of the blame. She is so far from deserving this reproach, that whenever permitted to use her influence and raise her voice, it is to manifest her delight in song. In the earliest days, among the wildest savages, in the most uncultivated deserts, music has ever been co-existent and co-extensive with human language. Thought does not go forth sooner in words, than emotion in melody. The unadulterated feelings of the child show their gladness in the measured movements and the modulated tones.

Music does not indeed start up spontaneously, like the verdure of spring. But its principles, its harmony, its various combinations, are founded on the immoveable basis of nature, the work of the same hand that adorns the earth and paints the rainbow. And, therefore, those who slight it, should remember, they are slighting what God has made, and what is as imperishable as his own immutable laws.

With regard to musical taste, we are what we make ourselves ; and not under the resistless control of an original constitution. There is as good and as ready an excuse for him who turns away with cold disdain from the splendor and beauty which heaven and earth put forth all their power to produce ; as for another, who sits with complacent indifference when the choral strains are waking around him. Nor do I deem it too much to say, that the Christian may as well be justified in being uninterested in the devotions, as in being unaffected by the songs, of the sanctuary. It is natural and proper, the dictate of penitential sorrow, a privilege which only infinite goodness can impart, and which only an humbled sinner can enjoy,—to go to the throne of mercy and plead there for pardon and for grace. It is alike natural and proper, alike the dictate of pious feeling, and alike the privilege which a gracious God has given to his intelligent creatures,—to "enter his gates with thanksgiving and his courts with praise." No one, who is called a Christian, would consider himself as worthy of the name, if he felt that prayer is an exercise in which he cannot engage. Nor ought any one to believe his "heart right in the sight of God," the emotions of which will not kindle at the sound of His praise.

The great reason why any persons are unmoved by the power of music is, that opposite feelings have been so long cherished, and have grown so strong, that they will not give place to those in unison with her strains. The chords in the heart may be so long unstrung, or so impaired by a hostile atmosphere, or so broken by violent passion, as to lose all power for tuneful vibration. Let a man persuade himself, that he has little or no relish for these pleasures, and manifest his indifference, till what was at first only false persuasion, becomes the settled conviction of his feelings ; and then he may perhaps bid defiance to all the influence of harmony. Then tones from the harps of angels, may be as ineffectual on his ear, as would have been the songs they sung in Bethlehem, chanted over the dead sea. I had almost said, that an indifference to sacred song, may become so great and so obstinate in the soul which really loves other religious duties, that, when it shall go to the courts of heaven, and find it resounding with anthems of joyous praise, it will feel itself unfitted for admission there, and would gladly return to its mortal dwelling, for the enjoyment of those exercises in which alone it had found any interest.

It is not said, that every voice can make "sweet melody;" though the number which cannot, with proper care and proper interest, would be small indeed. But it is said, that every person can have a congeniality with the spirit of music. And those who have it not, ought to feel that they have lost a part of their nature, as well as deprived of no small portion of their appropriate enjoyment. Is there any one, who cannot distinguish between the voice of gladness and the voice of grief?—to whom the accents of friendship and the ravings of anger are alike unmeaning and indefinite?—whose heart is as unaffected by the tones of natural love and tenderness, as by the careless trampling of a beast?—who, when a bright morning of spring opens upon him with ten thousand notes of joy, can have the same sensations as when he gropes along a dark dull night of autumn? If no heart can be thus insensible and unmoved, unless chilled in death; then there is no heart that cannot be excited by music. For this makes its appeals to no other principles, and demands no other feelings than those, on which love and gladness, and hope and sorrow depend for all their excitement. Does affection delight to express itself in soft and gentle tones? then surely these tones will lose none of their meaning and their interest, when made still more soft and gentle, by the varieties of modulation, and the dying cadence. Does gladness always accompany its smiles with a full and sprightly voice; then to make that voice still more full and sprightly, is but increasing its facility of expression. Does an excess of joyous emotion often terminate in a more pleasing sadness; then how can it utter itself more naturally and more agreeably, than in the loud sonorous major key, subsiding and falling away into the plaintive minor? Or does grief make itself known by slow and solemn sounds; then certainly it may do this more freely, when these sounds are made more expressively slow, and more deeply solemn.

The enjoyment of music in all its varieties, is only an indulgence of the common, yet various emotions of our hearts, and an indulgence of them too in the way which nature has generously provided. To be interested in it, demands no more of any one, than what he unconsciously gives to his daily social sympathies. Does he go among the sorrowing he imbibes the spirit of sadness; or among the joyous, he takes a portion of their joy. If he wishes for any happiness in society, he lets the current of his feelings be rapid or slow, ruffled or smooth, according to the nature of the course he is pursuing. He does not remain in one unvaried mood, and harbor the same unchanging thoughts, whatever persons he may meet with, and whatever scenes he may witness. Would he as freely surrender himself to the influence of music, as he does to the influence of the common occurrences of life; he would find that that also has a power not less resistless and diversified. Shakespeare could not have given a better description of the settled and bloody purpose of Cassius, than to say; "*He hears no music.*" At that time the conspirator would have passed heedless through the sublimest, or the loveliest scene on earth. Even the cry of suffering affection could not have gained his attention. For one fixed and overwhelming thought had driven from his soul every other interest.

Delight in music does not require skill in executing it, any more than delight in poetry requires the genius of a poet, or the love of a landscape, ability to throw its "lights and shadows" upon the canvass. All it asks, is the spontaneous tribute of the heart; and this it will receive, if philosophical indifference, or mistaken disrelish, has not enclosed the casket in bars of iron.

It is indeed a lamentable truth, that on every subject of taste, feeling may be effectually suppressed. There are those, who can view the loveliest object in Eden, bidding her final adieu to the loveliness she took not with herself, and shedding her last tears on the flowers she had reared with so much fondness; and still can be as uninterested, as if they were looking out on the inde finite expanse of a clouded heaven. And when over this scene of most melting tenderness, there is breathed the most enchanting melody; the veriest trifle, sliding into their minds, shows that however deeply others may feel, impenetrable ice is around their hearts. There are singers, whose voices can be tuned to as sweet harmony, and can shout strains as exactly modulated, and of as great variety of compass, as the notes of the organ;—and as cold and heartless too;—because their own souls are as void of feeling and interest as the tubes of the instrument. Without the kindlings of the spirit within, music can neither be performed nor listened to with any effect.

With regard to this subject as a mere matter of taste, I do not expect there can be a similarity of sentiment, any more than on either of the other classes of kindred pleasures. The feelings of men will remain at variance as they now are, not because they are not susceptible of delight from the same source; but because prejudice and association have diversified all their enjoyments. Some will find relief to their sorrows by the soothing melody; others will go and weep in silence. Some will give all their sympathies to a tale of fiction; and others will consider the plodding through its pages, as a penance, which they can do but once in their lives. Some have excitement for every occasion, for every pleasure or pain they witness in those around them, and their hearts are the first things they present;—while the interest and feelings of others are in eternal solitude, as unexcited by the scenes they pass through, as indifferent to the objects, appealing the most powerfully to their passions, as if they had wandered away from them all into a Siberian desert.

To prevent this diversity of taste, would be as impossible, as to give the same proportions to every figure, or the same lustre to every gem. To do it, we must furnish all at the commencement of life, with the same delights and associations in the nursery; the same system of early education; giving to the view of each the same series of occurrences and the same variety of objects; and keeping them all too in similar situations and employments:—a plan, which, if it were not as impossible to execute, would perhaps be as undesirable, as to make the earth's surface a plain, or to impart to every flower the same hue and fragrance.

But with regard to the music of the Temple, there need not, and should not, be any diversity of interest among Christian worshippers. The objects and associations it presents are all deeply affecting to the heart that finds delight in the service of God. It is a reproach and a sin to the disciple of Jesus to sing, or to hear, *his* praises with indifference. No distaste can be pleaded as an excuse; for none exists, that may not be overcome. When the plaintive strain is added to the sentiment of penitential sorrow, every regenerated soul should kindle, and grow warm, and feel a holier ardor in the exercises of devotion. And when loftier notes attempt the praise of the King of kings, that soul should swell with deeper and more solemn reverence, as it may know, from this prelude to the hosannas of heaven, what will be its employment through eternity. Never, never, let Christians say, that they cannot engage in sacred song. They, and they alone, can feel its spirit and perform it with acceptance. Let each remember, that, when he becomes listless to its voice, he desecrates the choicest, the holiest offerings of the altar. Let him remember too, that, in thus acting, he says to the irrelihe therefore permits them to infer, that the worship of God may be all insincere and formal. They will feel, that indifference in one act, is only hypocrisy in another; and if a Christian can justify himself in a careless song of praise; a heartless prayer too may be heard in heaven.

In respect to this part of divine service, there has been, and still is, a criminal neglect in our churches. Every Christian assembly feels the obligation to give permanent support to the preaching of the gospel. But when that is done, there is little or no care taken, that this other part of worship, without which the messages of grace must lose much of their effect and interest, should be conducted in a proper style and with its peculiar benefits. Too often it is given up exclusively to those, who are regardless of all religious duties, as things pertaining to their everlasting peace; and, excepting the occasioual temporary excitements from accidental causes, is suffered to languish and die. Thus the devout worshippers forego all the inspiring and blessed influence of sacred song; and soon, from a careless habit, forget to "*praise the Lord for his goodness*," and feel, that rising to pray and attention to the sermon, is all they have to do in the house of God. Instead of being awakened to deeper devotion and holier ardor, they are listless and indifferent during the interval between the prayers and the preaching, and with duller and colder sensibilities, go through all the public services. There should be a consistency, and a uniformity in Christian worship. The various acts should be performed with one spirit, and with one permanent glow of pious affection. The emotions in the exercise of prayer should not be suppressed by a heartless, unmeaning attempt to chant the praise of the Most High. It is like throwing water on a kindling spark, or smothering the first feeble breathings of resuscitated life. Devout supplication prepares the soul for devout singing; and this inspires it with better feelings to listen to the declarations of heavenly mercy. There is then a sacred obligation resting upon all Christians—an obligation which they can never throw off and be at peace with their consciences and with God, to be permanently interested in this part of public service, and to make every necessary effort to conduct it with propriety and effect. D.

## THEOLOGICAL COLLECTIONS.

### THE EVILS OF KNOWLEDGE.

*In much wisdom there is much grief: and he that increaseth knowledge, increaseth sorrow.* Eccles. i. 18.

"First of all then, knowledge is the parent of sorrow from its very nature, as being the instrument and means by which the afflicting quality of the object is conveyed to the mind; for as nothing delights, so nothing troubles till it is known. gious, there are services in religion which are unmeaning and vain; and The merchant is not troubled as soon as his ship is cast away, but as soon as he hears it is.

The affairs and objects that we converse with, have most of them a fitness to afflict and disturb the mind. And as the colors lie dormant, and strike not the eye, till the light actuates them into a visibility, so those afflictive qualities never exert their sting till knowledge displays them, and slides them into the apprehension.

*Nihil scire, vita jucundissima est.* It is the empty vessel that makes the merry sound; which is evident from those whose intellectuals are ruined with phrensy or madness; who so merry, so free from the lash of care? their understanding is gone, and so is their trouble.

It is the philosopher that is pensive, that looks downwards in the posture of the mourner. It is the open eye that weeps.

*Aristotle* affirms, that there was never a great scholar in the world, but had in his temper a dash and mixture of melancholy; and if melancholy be the temper of knowledge, we know that also it is the complexion of sorrow, the scene of mourning and affliction.

*Solomon* could not separate his wisdom from vexation of spirit. We are first taught our knowledge with the rod, and with the severities of discipline. We get it with some smart, but improve it with more.

The world is full of objects of sorrow, and knowledge enlarges our capacities to take them in. None but the wise man can know himself to be miserable."

* * * *

"Pass we now to show, how that knowledge is the cause of sorrow, in respect to the troublesome acquisition of it. For is there any labor comparable to that of the brain? any toil like a continual digging in the mines of knowledge? any pursuit so dubious and difficult as that of truth? any attempt so sublime as to give a reason of things?

A man must be always engaged in difficult speculation, and endure all the inconveniences that attend it; which indeed are more than attend any other sort of life whatsoever.

The soldier, it is confessed, converses with dangers, and looks death in the face; but then he bleeds with honor, he grows pale gloriously, and dies with the same heat and fervor that gives life to others.

But he does not, like the scholar, kill himself in cold blood; sit up and watch when there is no enemy; and, like a silly fly, buzz about his own candle till he has consumed himself.

Then again: the husbandman who has the toil of sowing and reaping, he has his reward in his very labor; and the same corn that employs, also fills his hand. He who labors in the field indeed wearies, but then he also helps and preserves his body.

But study, it is a weariness without exercise, a laborious sitting still, that wracks the inward, and destroys the outward man; that sacrifices health to conceit, and clothes the soul with the spoils of the body; and, like a stronger blast of lightning, not only meets the sword, but also consumes the scabbard.

Nature allows men a great freedom, and never gave an appetite but to be an instrument of enjoyment; nor made a desire, but in order to the pleasure of its satisfaction. But he that will increase knowledge, must be content not to enjoy; and not only to cut off the extravagancies of luxury, but also to deny the lawful demands of convenience, to forswear delight, and look upon pleasure as his mortal enemy.

He must call that study, that is indeed confinement; he must converse with solitude, walk, eat, and sleep thinking, read volumes, devour the choicest authors, and (like *Pharaoh's* kine) after he has devoured all, look lean and meagre. He must be willing to be weak, sickly, and consumptive; even to forget when he is hungry, and to digest nothing but what he reads.

He must read much, and perhaps meet with little; turn over much trash for one grain of truth; study antiquity till he feels the effects of it; and, like the cock in the fable, seek pearls in a dunghill, and perhaps rise to it as early. This is,

*Esse quod Arcesilas ærumnosique Solones:*

To be always wearing a meditating countenance, to ruminate, mutter, and talk to a man's self, for want of better company; in short, to do all those things, which in other men are counted madness, but in a scholar pass for his profession.

We may take a view of all those callings, to which learning is necessary, and we shall find that labour and misery attend them all. And first, for the study of physic: Do not many lose their own health, while they are learning to restore it to others? Do not many shorten their days, and contract incurable diseases, in the midst of *Galen* and *Hippocrates?* get consumptions amongst receipts and medicines, and die while they are conversing with remedies?

Then for the law: Are not many called to the grave, while they are preparing for a call to the bar? Do they not grapple with knots and intricacies, perhaps not so soon dissolved as themselves? Do not their bodies wither and decay, and, after a long study of the law, look like an estate that has passed through a long suit in law?

But, above all, let the divine here challenge the greatest share; who, if he takes one in ten in the profit, I am sure, may claim nine in ten in the labour. 'Tis one part of his business, indeed, to prepare others for death; but the toil of his function is like to make the first experiment upon himself.

People are apt to think this an easy work, and that to be a divine is nothing else but to wear black, to look severely, and to speak confidently for an hour; but confidence and propriety is not all one; and if we fix but upon this one part of his employment, as easy as it seems to be,

*Expertus multum sudes, multumque labores.*

But the divine's office spreads itself into infinite other occasions of labour; and, in those that reach the utmost of so great a profession, it requires depth of knowledge, as well as heights of eloquence.

To sit and hear is easy, and to censure what we have heard, much easier. But whatsoever his performance is, it inevitably puts us upon an act of religion; if good, it invites us to a profitable hearing; if otherwise, it inflicts a short penance, and gives an opportunity to the virtue of patience.

But, in sum, to demonstrate and set forth the divine's labour, I shall but add this, that he is the only person to whom the whole economy of Christianity gives no cessation, nor allows him so much as the Sabbath for a day of rest.—*Robert South.*

## GODLY SORROW, AND THE SORROW OF THE WORLD.

Usually, the sting of sorrow is this, that it neither removes nor alters the thing we sorrow for; and so is but a kind of reproach to our reason, which will be sure to accost us with this dilemma. Either the thing we sorrow for is to be remedied, or it is not; if it is, why then do we spend the time in mourning, which should be spent in an active applying of remedies? But if it is not; then is our sorrow vain, as tending to no real effect. For no man can weep his father, or his friend, out of the grave, or mourn himself out of a bankrupt condition. But this spiritual sorrow is effectual to one of the greatest and highest purposes that mankind can be concerned in. It is a means to avert an impendent wrath, to disarm an offended Omnipotence; and even to fetch a soul out of the very jaws of hell; so that the end and consequence of this sorrow sweetens the sorrow itself; and, as *Solomon* says, *in the midst of laughter, the heart is sorrowful;* so in the midst of sorrow here, the heart may rejoice; for while it mourns, it reads, that *those that mourn shall be comforted;* and so while the penitent weeps with one eye, he views his deliverance with the other. But then for the external expressions and vent of sorrow; we know that there is a certain pleasure in weeping; it is the discharge of a big and a swelling grief; of a full and a strangling discontent; and therefore he that never had such a burthen upon his heart, as to give him opportunity thus to ease it, has one pleasure in this *world* yet to come.—*Ibid.*

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He that prolongs his meals, and sacrifices his time, as well as his other conveniences, to his luxury, how quickly does he out-sit his pleasure! And then, how is all the following time bestowed upon ceremony and surfeit; till at length, after a long fatigue of eating, and drinking, and babbling, he concludes the great work of dining genteelly, and so makes a shift to rise from table, that he may lie down upon his bed; where after he has slept himself into some use of himself, by much ado he staggers to his table again, and there acts over the same brutish scene; so that he passes his whole life in a dozed condition between sleeping and waking, with a kind of drowsiness upon his senses; which, what pleasure it can be, is hard to conceive; all that is of it, dwells upon the tip of his tongue, and within the compass of his palate: a worthy prize for a man to purchase with the loss of his time, his reason, and himself.—*Ib.*

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First of all they [the "new lights,"] seize upon some text, from whence they draw something, (which they call a *doctrine*) and well may it be said to be *drawn* from the words; forasmuch as it seldom naturally flows from them. In the next place, they branch it into several heads; perhaps twenty, or thirty, or upwards. Whereupon, for the prosecution of these, they repair to some *trusty Concordance*, which never fails them, and by the help of that, they range six or seven scriptures under each head; which scriptures they prosecute one by one, enlarging upon one, for some considerable time, till they have spoiled it; and then that being done, they pass to another, which in its turn suffers accordingly. And these impertinent and unpremeditated enlargements they look upon as *the motions and breathings of the Spirit*, and therefore much beyond those *carnal ordinances of sense and reason*, supported by industry and study; and this they call a *saving way* of preaching, as it must be confessed to be a way to save much labour, and nothing else that I know of. * * * * But to pass from these indecencies to others, as little to be allowed in this sort of men, can any tolerable reason be given for those strange, new postures used by some in the delivery of the word? Such as *shutting the eyes, distorting the face, speaking through the nose*, which, I think, cannot so properly be called *preaching*, as *toning of a sermon*. Nor do I see, why *the word* may not be altogether as effectual for *the conversion of souls*, delivered by one who has the manners to look his auditory in the face, using his own countenance, and his own native voice, without straining it to a lamentable and doleful *whine*. * * * * It is clear therefore, that the men of this method have sullied the noble science of divinity, and can never warrant their practice.

either from religion or reason, or the rules of decent behaviour, nor yet from the example of the apostles, and least of all from that of our Saviour himself. For none surely will imagine, *that these men's speaking as never man spoke before*, can pass for any *imitation of him.* —*Ib.*

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Divers notions not simply passing our capacity to know, we are not yet in condition to ken, by reason of our circumstances here, in this dark corner of things to which we are confined, and wherein we lie under many disadvantages of attaining knowledge. He that is shut up in a close place, and can only peep through chinks, who standeth in a valley, and hath his prospect intercepted, who is encompassed with fogs, who hath but a dusky light to view things by, whose eyes are weak or foul, how can he see much or far, how can he discern things remote, minute or subtile, clearly and distinctly? Such is our case; our mind is pent up in the body, and looketh only through those clefts by which objects strike our sense; its intuition is limited within a very small compass; it resideth in an atmosphere of fancy, stuft with exhalations from temper, appetite, passion, interest; its light is scant and faint (for sense and experience do reach only some few gross matters of fact, light infused, and revelation imparted to us, proceed from arbitrary dispensation in definite measures) our ratiocination consequently from such principles, must be very short and defective; nor are our minds ever thoroughly sound, or pure and defecate from prejudices: hence no wonder, that now we are wholly ignorant of divers great truths, or have but a glimmering notion of them, which we may, and hereafter shall come fully and clearly to understand; so that even the apostles, the secretaries of heaven, might say, *We know in part, and we prophesy in part; We now see through a glass darkly, but then face to face.*—*Barrow.*

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We are also uncapable thoroughly to discern the ways of providence, from our moral defects, in some measure common to all men; from our stupidity, our sloth, our temerity, our impatience, our impurity of heart, our perversness of will and affections: we have not the perspicacity to espy the subtle tracts, and secret reserves of divine wisdom; we have not the industry, with steady application of mind, to regard and meditate on God's works; we have not the temper and patience to wait upon God, until he discover himself in the accomplishment of his purposes; we have not that *blessed purity of heart* which is requisite to the *seeing God* in his special dispensations, we have not that rectitude of will and government of our passions, as not to be scandalized at what God doeth, if it thwarteth our conceit or humor; such defects are observable in the best men, who therefore have misapprehended, have disrelished, have fretted and murmured at the proceedings of God: we might instance in *Job*, in *David*, in *Elias*, in *Jonah*, in the holy *apostles* themselves, by whose speeches and deportments in some cases, it may appear how difficult it is for us, who have *eyes of flesh* (as *Job* speaketh) and hearts too never quite freed of carnality, to see through, or fully to acquiesce in the dealings of God.

It is indeed a distemper incident to us, which we can hardly shun, or cure, that we are apt to measure the equity and expedience of things according to our opinions and passions; affecting consequently to impose on God our silly imaginations as rules of his proceeding, and to constitute him the executioner of our sorry passions; what we conceit fit to be done, that we take God bound to perform; when we feel ourselves stirred, then we presume God must be alike concerned: to our apprehensions every slight inconvenience is a huge calamity, every scratch of fortune is a ghastly wound; God, therefore, we think, should have prevented it, or must presently remove it; every pitiful bauble, every trivial accommodation is a matter of high consequence, which if God withhold, we are ready to clamour on him; and wail as children for want of a trifle. Are we soundly angry or inflamed with zeal? Then *fire must come down from heaven*, then thunderbolts must fly about, then nothing but sudden woe and vengeance are denounced: Are we pleased? Then showers of blessings must descend on the heads, then floods of wealth must run into the laps of our favourites, otherwise we are not satisfied; and scarce can deem God awake, or mindful of his charge. We do beyond measure hate or despise some persons, and to those God must not afford any favour, any mercy, any forbearance, or time of repentance; we excessively admire or dote on others, and those God must not touch or cross; if he doth not proceed thus he is in danger to forfeit his authority: He must hardly be allowed to govern the world, in case he will not square his administrations to our fond conceit, or froward humour: hence no wonder, that men often are stumbled about providence; for God will not rule according to their fancy or pleasure (it would be a mad world if he should) neither indeed could he do so if he would, their judgments and their desires being infinitely various, inconsistent and repugnant.—*Ib.*

## REVIEWS.

*The Scoffer Admonished; being the Substance of two Sermons preached in Carr's Lane Meeting House, July 18th and August 1st.* 1824. By J. A. James, Birmingham. · pp. 53.

The sermons of different countries and ages indicate, perhaps better than any other species of writing, not excepting ecclesiastical history itself, the state of religion in those countries and ages. Not only are they faithful expositors of the piety, learning and diligence, or the impiety, ignorance and sloth of the incumbents of the sacred office; but they show the influence of truth or error on the mass of the community. They exhibit the progress or decline of religion at different periods in the church, and its peculiar characteristics and modifications in different countries. A collection of sermons from the Christian era down to the present time, would afford a comprehensive view highly interesting and instructive, on this subject. We are not aware indeed that this could be done to a desirable extent from the want of records at the beginning. Had the discourses or rather the expositions of the earliest Christian teachers been published and preserved, it would constitute a body of testimony, of the most unexceptionable character, respecting the Church immediately succeeding the age of the apostles.

From this source we should learn the fervent, simple piety of primitive times; and as those times were, for the most part, exempt from the heresies which afterwards abounded, we should perceive the want of critical knowledge, and the comparative speculative laxity then prevalent, on the deeper mysteries of religion. From such a collection, it would appear, what subtilty of discussion and violent animosities obtained afterwards, in consequence of the heresies and divisions which distracted the Church, down to the period of the complete establishment of the Papal Hierarchy. We should ascertain the jargon of philosophy, the dominion of Aristotle in the Christian school, the childish conceits, the base superstition, the fierce fanaticism, and the almost universal corruption of faith and manners, which marked the ages that followed down to the Reformation. From that period to the present, we should notice the spirit of contest between the powers of darkness and the champions of the truth, the banded efforts of the enemies of God on the one hand, in diffusing atheism, infidelity, heresy, and licentiousness; and of the friends of God on the other, in opposing these errors, and in maintaining the interests of truth and righteousness. We should learn the various errors of different ages—the great points of attack or defence in theological controversy, and what subjects most interested the minds of men. We should discover in regard to the present era, the singular mixture of some of the best with some of the worst traits of any age,—the evangelical purity, benevolence, and religious excitement of primitive times—with the corruptions, selfishness, heresy, and licentiousness, of the dark ages. We should perceive the gross ignorance and the bright light which stand opposed to each other, and which are marked out in deep and broad lines. All this and much more would appear from the sermons of different ages, could they be compared together.

Were we, moreover, to extend our researches, on this subject, into different countries, we might determine the particular characteristic traits as to the religion of those countries. We should discern and discriminate the deadly fanaticism of Spain—the weak superstitions of Italy—the gay infidelity of France—the critical coldness of Germany—the licentious formality of a portion of the Anglican church—the pure morality of Presbyterian Scotland, and the sober habits and disciplined piety of Congregational New England. The recorded labours of the pulpit would show these distinctions in the religious or irreligious character of different countries: and each country would be seen to possess some shades or features varying from those of every other.

The ministers of religion in their public ministrations either catch the manners of the times, or give a tone to those manners. Their discourses are founded on the notions, principles, duties, virtues, errors, or vices, that prevail—on the great changes that take place in the moral, and sometimes in the political world—on the state of the Church at large, or that division of it to which they are more immediately related; and in proportion to their faithfulness they expose the evil, and they commend and insist on the good. In proportion to their *ability*, connected with their faithfulness, they present a true and forcible picture of the religious condition of the community; and where they are stated pastors, of that of their own particular charges. In relation to the latter, it may be truly said, that their preaching is almost ***necessarily appropriate***—hinged on the religious peculiarity of their people, so that one can scarcely exchange labours with his next neighbour on the sabbath without omitting in his discourses, some representations, that he has reason to believe none but his own stated hearers would duly appreciate, or feel to be relevant. So unconscious is this adaptation of their public efforts to the state and wants of their congregations, that probably the history of their preaching, in most cases, would be the history of religion in their particular parishes. In looking over their manuscript sermons, they would perceive how these glowed with warmth, or were chilled by coldness, or at least failed in animation, though not perhaps in usefulness altogether, according as their hearers felt interested or otherwise, on the subject of their souls' salvation.

This spirit of adaptation evidently marks the Sermons, at the head of this article. It possesses all the interest of a reality; and if it indicates the same state of things in regard to England at large, that it does in respect to the particular place where it was preached, it must suggest many melancholy reflections to the Christian mind. The writer was evidently surrounded by scorners, and molested and perhaps fretted by their impieties. From the short preface to the Sermon, we should judge there was something peculiar in the effect produced, as well as in the occasion. "The outline of the following Sermon," he says, "was drawn nearly a month ago, and consequently before it was possible for the author, to anticipate the circumstances, that have lately occupied so much of the public attention in Birmingham. To these events the discourse bears no other relation whatever, than that of a coincidence, seasonable, it must be confessed, but altogether uncontrived. The author has said neither more nor less than he would have done at any other time; and has published the sermon to convince his fellow-townsmen that he is neither afraid nor ashamed of giving the utmost publicity to his opinions, convinced as he is, that they are in accordance with the principles of that sacred volume, which by every one but an infidel must be acknowledged to be the only arbiter in all questions of a moral and religious nature."

The author, the Rev. J. A. James, has deserved well of the religious public in a very valuable little work not long since published, entitled, "The Christian Father's Present, to his Children," a book which we regard as among the best of the class to which it belongs, and which we could wish were in the possession of every family whether it had any juvenile members or not. In that work he appears to be (and the discourses exhibit the same character) a good, zealous, sound, and evangelical man. Certainly we should not be apt to mistake him for another reverend gentleman in the same town (probably there are others such) who, as one that resides there and is acquainted with him tells us—"dances at quadrille parties, appears on the grand Stand at horse races, frequents the theatre, and sometimes gets not a little, but a great deal the worse for liquor." If one of the latter description were to preach a sermon on scoffing at religion, he might perhaps say that which is correct; but he would be more apt to exemplify that which is wrong. The scoffer would probably appear in the preacher, even while he should be eloquently admonishing his peccant hearers relative to this sin.

The Sermon before us is an English copy, nor do we know that there is a reprinted edition of it in this country, or that there will be one. Our readers, however, will, we think, not be disobliged by a brief analysis and few extracts by means of which they may learn the substance of it, as well as be impressed by the truths it presents on a very important and practicable subject. It may gratify also their curiosity to know how a topic of this pointed character is handled by a preacher in a populous town in our mother country. Nor is it the least of our object to improve the occasion afforded, by some seasonable remarks in reference to the awful crime as committed among us.

The author's text is 2 Pet. iii. 3d. *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.* After a neat introduction, his object is announced in the following passage. "As this sin, [viz. scoffing, or scorning,] "is lamentably common in the present age, I have thought necessary to call your attention to the subject, and to put you on your guard against its pernicious influence and impious attacks." This purpose he executes in a number of remarks or heads of discourse, not previously stated but following one another, after a regular, though perhaps not strictly logical method in all respects. These general topics are four in number. The first gives a representation of the vice itself and traces it through its various forms and modes of operation. The next considers the causes of scoffing. The third exhibits the characters of this vice. And the last describes the punishment of the scorner. Under the first head, after setting forth the professed atheistical scoffer and the deistical scoffer, he comes to another character which he distinguishes from the latter, and which he describes in the following manner.

But there are many, who, though they have all the malignity of deism, have not its desperate hardihood. They are infidels without avowing it; they despise revelation without professing to reject it; they laugh at it but do not, because they cannot, argue against it. In the grand conflict between christianity and infidelity, they carry on a sort of guerrilla warfare. They have neither skill nor accoutrements, which can gain them admission to the line of well disciplined troops, but they can skirmish, and it is admitted that in a certain way do much execution. I mean the men who under a profession of general respect for revelation, are ever busying themselves in finding out, exposing, and ridiculing, what their shallow and unsanctified minds imagine to be difficulties, absurdities, and objections. How will they divert for hours at a time the circle in which they move with witty, ironical, or ludicrous remarks, perhaps upon some of the scripture narratives, or some of the scripture characters. The account of Jonah and the fish; and the sins of David, with other things of a similar nature are converted by them into matter of endless ridicule. Two topics there are of fearful mystery, of awful gloom, and of dreadful reality, necessarily connected with revealed truth which have been employed, perhaps more than any others by such scoffers, to season their mirth, and to give a relish to their sinful jokes: and these are the state of punishment prepared for the wicked, and the existence of the devil. Hell, whether it mean according to the views of some, a purgatorial fire, a disciplinary chastisement, or according to the Scripture a state of eternal torments; and satan, whether he be a real existence, or only a figurative personification of the evil principle, are subjects of merriment and diversion. Unhappily the monkish legends of Popery, prurient as they are, with all that can shock the reason, and offend the sober piety of the enlightened Christian, have furnished so many absurd, ludicrous, and monstrous stories on these appalling themes, that the most terrific and dreadful of all possible topics, have become the most sportive of all.—pp. 8, 9.

After describing atheistic, and deistic, and this last, which may be called semi-deistic scoffing, he adverts to another form of this vice, and that is, as he expresses himself, "to pitch upon the extravagances and imperfections of good men, and to expose them to public ridicule and contempt." Concerning this he remarks as follows.

> It may be, their imperfections are only eccentricities, mere dust upon the petals of the flower, but not a canker at its roots, which candour would overlook or conceal, in consideration of the genuine excellence with which they are associated; and which charity would never ridicule, lest the piety with which they are united should partake of the derision. It is a very easy achievement to make corrupt minds laugh at the most admirable qualities, when they happen to be connected with even trivial eccentricity; for he who laughs at the garment, will soon be led by an easy transition to despise the wearer, however respectable. But how hateful is the malignancy, which delights to throw all the valuable and praiseworthy parts of the character, into the shade of one ludicrous trait! —pp. 13, 14.

He speaks of one other miserable device to which many have had recourse, and that is to select the absurdities of fanaticism, and the hollow pretences of piety, as they have been exhibited in some false professors, and thus to raise a prejudice against all spiritual religion. Concerning this practice he makes the following sensible remarks.

> We are told it is not rational piety they deride, but only the disgusting excesses of enthusiasm and insincerity. This mask, however, is too ill constructed to conceal the visage, and this veil too thin to disguise the form of the scorner. Hypocrisy in any thing needs no effort employed against it, to render it hateful; there being no vice which is more generally or justly abhorred: and as for fanaticism, like the ignis fatuus, it may be left to itself, for it will soon expire without any effort to extinguish it. Besides, fanaticism is a term so undefined, that it is a difficult matter to regulate its application; and on the other hand, the phrase "rational piety" is with those who use it, like the bed of Procrustes, to which every thing must be fitted by violence, either by being stretched or lopped. pp. 14, 15.

With a rather loose reference to the terms of his first head, he next speaks of the place and time at which the practice of scoffing is indulged in. Here he enumerates the *theatre*, the social circle, and many of the publications, and much of the periodical literature of the present day. We extract one passage under the second article here mentioned as possessing rather a fine pathetic cast.

> Religion, like her divine author when he was led into Pilate's hall, to be a laughing stock to the Roman soldiers, is introduced only to furnish merriment for the company. One calls her an impostor, practising her arts on the credulity of mankind; another holds up the vices of her false disciples as chargeable upon her; a third tells a ludicrous anecdote of one of her sincere and honourable votaries. Then derided by all, defended by none, with no one to speak on her behalf, and not permitted to speak for herself, she stands, like the man of sorrows, a silent object of derision, the swearer's jest, the drunkard's song, yet majestic still in grief, and dignified amidst surrounding scorn. How much of tavern alehouse mirth is derived from this impious source. What a supply of merriment would be cut off from the sons of Belial if religion, and all the subjects connected with it, were suddenly, by some mysterious power operating upon their mind, either forgotten or dreaded. p. 17.

In enumerating under the second head of discourse the causes of scoffing, he resolves them into *pride*—a prevailing and indecent levity of mind—a silly affectation of novelty, combined with a wish to be thought superior to the terrors of superstition—the power of fashion, and the contagion of evil company—inability to attack religion in any other way—indulgences of lusts according to the idea intimated in the text,—and finally, fear united with dislike. On the consideration respecting the indulgence of lusts, the following passage is worthy of notice.

> The truths and the precepts of revelation are enemies to pride of intellect, and depravity of heart; and it is matter of little surprise, that they who cannot be reconciled to humility and purity, should scorn the system which enforces such virtues. As children in a school, who have most to fear from a master's displeasure, are the most ready to treat him with ridicule behind his back, and as the whip will be generally treated with most merriment by those who are most in danger of its lashes; so they who have most reason to dread from religion, will be more forward than others to scorn it, and they who are in the greatest danger of the quenchless fire, will like other madmen, be the first to sport with its flames. Religion frowns upon every sin; rebukes, accuses, and condemns every sinner. A man cannot swear or take the name of God in vain, or break the sabbath, or indulge in the least act of uncleanness, but this representative of God in our world, censures the sin, and threatens the sinner. Like the angel of the Lord resisting the hireling prophet in his path, it opposes itself to the transgressor in his way, and with a drawn sword and a voice of thunder, exclaims, proceed at thy peril! Interrupted, perplexed and resisted in his iniquitous career, rendered uneasy and less capable of enjoying his lusts; the sinner becomes angry, and like a rude youth impeded in his lawless sport, he derides his monitor and abuses him with ill names.—pp. 26, 27.

There is something *clever*, according to the English meaning of this term, in what the author says of the scorner's fear.

> The scorner secretly trembles at the idea of a God, and of a judgment to come. In spite of himself he fears that there may be a reality in it, and if there be, what is to become of him. The poor creature, like a scared child whistling as he passes through a churchyard to keep up his courage, or laughing at the story of a ghost to conceal the palpitations of his heart, ridicules religion to allay if possible the rising alarms of his own conscience, and to disengage himself from the terrors of his own affrighted imagination. May I not appeal to some who read this for the truth of what I say, when I affirm that the sneering countenance is oftentimes the impious mask of a cowardly heart, and of a trembling conscience.—p. 28.

In exhibiting, under the third head of discourse, the character of this vice, he speaks of it as irrational—as rude and uncivil—as a cruel and inhuman sin—as a most hardening vice—as impious in the sight of God beyond all description—as a contagious and injurious vice.

On the hardening character of this vice he observes,

> It marks a dreadful progress in the career of sin, manifests a peculiar boldness of iniquity, and plainly proves that the transgressor is still going forward to greater obduracy of heart. That man who can allow himself the liberty of scoffing at religion as a whole, or any part of it, who can allow himself to sneer at the righteous, or divert others with any thing pertaining to their character or conduct, has a conscience already partially benumbed, and which will soon be seared as with a hot iron. Nothing so rapidly hardens the heart as this; nothing closes so fast the avenues of moral perception, nor so completely petrifies the spiritual sensibilities. The mocker will be soon past feeling. Neither the terrors of justice, nor the loveliness of mercy make any impression on his heart: to admonish him is almost a hopeless task. The sacred writers speak of a scorner as *almost* irreclaimable. The Greek version renders the word scorner, by a word which signifies incorrigible.—pp. 33, 34.

On the punishment of the scorner, under the last head of discourse, he has a few pithy sentences respecting the remorse sometimes felt by the scorner in this life, or on the bed of death. But he dwells chiefly on the scorner's punishment in eternity. After quoting several passages of scripture on this subject, he observes,

> Do you wish to know what is included in these fearful denunciations? It is not in my power completely to unfold them. All that is contained in that fearfully comprehensive, but commonly abused word *hell*; the wrath of God; remorse of conscience, and eternal despair, are the chief ingredients in this cup of torment. How angry is God with such persons now, and how heavily will he inflict his wrath hereafter! I cannot conceive of one character, with whom Jehovah will be so awfully severe as the scoffer; his is the loftiest height of vice, and his will be the lowest depth of punishment. God's patience in bearing with such impious creatures is wonderful; and his justice in punishing them will be in proportion. Oh let me be any thing in the day of judgment, rather than the scoffer. He will be no mocker there. No. I see him hanging down his head like a bulrush; the haughtiness of his spirit is all gone: trembling with consternation and dismay, there he stands the object of divine scorn and indignation. His wit, his irony, his mimicry, avail him nothing there. He cannot play the buffoon amidst the fearful solemnities of the last judgment. Oh no: the poor trembling creature finds it a far different thing to *see* God, than to speak of him. He is now at the bar of the Judge of the whole earth, waiting his eternal destiny with certain and dreadful presages of what it will be. He is no longer surrounded with a circle of applauding auditors who laugh at his wit; he no longer hears the inspiring chorus of folly: no, no; he is before the tribunal of the God whom he has insulted: on one side he sees the men looking on him with horror, whose ruin he accelerated by his scoffs; and on the other, the holy objects on whom his scorn was vented. Aye, and how is he confounded at the latter. Every thing on that day will combine to fill him with consternation; yet, methinks neither the voice of the archangel, nor the trump of God, nor the dissolution of the elements, nor the face of the Judge himself, from which the heavens will flee away, will be so dismaying and terrible as the sight of the saints of the most high God, whom having spurned, ridiculed, and mocked in the days of their humiliation, he will then behold with amazement, united with their Lord, covered with his glory, and seated upon his throne. How will he be astonished to see them encompassed with so much majesty and loaded with so much honor! How will he cast down his eyes in their presence! How will he curse his folly in treating them with so much ridicule and forming such an inadequate idea of their principles and character!
>
> And then who shall tell the secrets of his prison, or conceive of what the scorner shall endure in the dark world of hell! There will be no saint near him *there*, on whom to utter the effusions of his ridicule; no piety shall there offend his eyes; far as heaven is from hell shall these be removed out of his way. He has only to wait a little longer, till he has reached the destiny on which his crime is impelling him, and he will inhabit a world, where the hated, persecuted form of piety will trouble him no longer. Will he assuage his own agonies, or divert the companions of his misery with merry jokes upon the *saints?* Not one flash of wit will for a moment relieve the darkness of eternal night; not one sally of humor resist the oppression of eternal despair. Hell will no longer be a subject of merriment when its torments are really felt: the burning lake, when the soul is plunged in its fiery billows, will be found something else and worse than a mere scene of diversion for a wretched imagination to sport in: and devils, when the spirit is subjected to their tyranny as tormentors, will be no longer regarded, as the mere images of appalling recreation. In the bottomless pit the scorner shall learn, if he learn not before, that there is truth in the bible, and reality in religion. Yes, the recollection of those jests and those witticisms, those drolleries and those anecdotes, intended to make piety appear ridiculous, and the saints to appear contemptible, will fill him with torture a thousand times more intolerable, than the venom of serpents and the stings of scorpions.—pp. 39—43.

In concluding the representation above, which finishes his sermon as far as to the application, there is a most sublime and affecting accommodation of the words which our Saviour uttered in his last moments. He is addressing the scorner :

> Beware, thou art playing a desperate game; thy soul is the stake, thy loss is certain, and hell will be the consequence. The objects of thy attack are open to *conviction*, but are invulnerable to scorn. They have no prejudice which fortifies them against argument; but against the shafts of ridicule they are armed at every point, and calmly and silently leaving you to exhaust your quiver of its last and weakest arrow, will abandon your harmless and imbecile weapons to publish your defeat, and then amidst the consciousness of innocence and victory, content themselves with saying, "Father, forgive them, for they know not what they do.—p. 43.

His application is in the old fashioned manner. "By way of improvement" he says—"1. Let no man think the worse of religion, or of any of its doctrines, because some are so bold as to despise them."

"2. I shall lay down some means of securing ourselves and our religion against the attacks of the scorner."

"3. If however it be impossible to ward off the attacks of scorn, and to avert the scoffs of the profane, then bear them with unruffled meekness."

Under the second head of the application relative to the means of security, there are several particulars. As his rules are marked by much good sense, they may be here mentioned. One which he lays down is "An enlightened and enlarged acquaintance with the evidences of the truth of revealed religion, and of those particular doctrines, duties, and practices, which we believe it contains." Another is "The feeling of that courage and decision which enable us unblushingly to avow our attachments to religion, or any of its opinions or practices in the face either of ridicule or rage." Another is "The cultivation of the disposition, and practice of all the duties of a holy life." The fourth is "Not suffering ridicule to intrude itself into matters of controversy betwixt Christians themselves." The last is "A caution as to indulging the most distant approach to this impious and injurious practice in our social intercourse, our habitual conversation, and our remarks upon each other." The last named rule he illustrates by the following appropriate and well timed remarks.

> Let us cherish to the uttermost that awe which warns us how we touch a holy thing. The name of God should never be uttered but with reverence. Religion should never be introduced but with respect. A light and frivolous manner of speaking on sacred subjects is very criminal; how much more that profane practice of adapting the inspired language of Scripture, to the ordinary occurrences of life. A Mahometan never picks up by chance a fragment of the koran, without marks of reverent respect, and yet some professing Christians employ the words of the Holy Ghost, to season a jest, or give a smartness to a repartee. If there be any truth in religion, it is the most solemn thing in the world; and as such let it be treated, especially by those who profess to know its nature, and submit to its claims.

The discourse, as a foreign production, may deserve a critical remark or two; but we cannot stop long for this purpose. It is marked by earnestness and sincerity, and is bold, severe, and perhaps pointed, in reference to the sort of people with whom the preacher was dealing. He may never have read a New England sermon; and yet his production differs not so much from a New England sermon, that we should be greatly disinclined to own it. Still there is a certain something—a sort of manner and tone about it, not easily to be described, which internally demonstrates it to be the pulpit effort of a foreigner. Compared with the common run of sermons among us, it is perhaps less compact, less formed and modelled by rules of art, more loose, and even more verbose; but it excels in sprightliness, in originality, in copiousness of illustration, in variety of matter. We are not certain that it does not contain too much matter for one sermon, or even for two. The various rules under the second inference, duly explained and enforced, might alone suffice for one sermon. It is wise, so far as depth of impression is concerned, not to include too much discussion, or to go over too wide a field in a single sermon. It is wise, whatever may be the subject, not to say too much upon it, and to stop when it becomes necessary to repeat what has been said before.

In regard to the dreadful sin, on which the author has so seasonably animadverted, we have a few thoughts further to suggest of our own. It is perhaps needless to remark, that its immediate and abundant source is the depravity of the heart; and that in its more matured stages, it evinces a hardened indifference to religion, and a fearful flagitiousness of principle, if not of practice. It is perhaps needless to say also, that when carried to a certain extreme extent, it nearly or quite ensures the damnation of those who are addicted to it. As committed among us, it demands the serious consideration of the ministers of religion. Pungently and awfully should it be reproved, and as often as occasions render this measure necessary. Unhappily the occasions are too frequent, and probably increasing in the land. The depravity of sinners, and our growing imitation of foreign practices, aided by our free institutions and free press, our tolerant habits and entire equality, are connected with many offences on this subject, notwithstanding the generally healthy tone of public morals and religion. Both in private circles, and in the periodicals of the day, much that is highly objectionable on this ground, is said and written.

There is one subject we would particularly bring into view, in regard to which the scoffers of the times have vented their malice, and in regard to which they will be peculiarly apt to offend. That subject pertains to revivals of religion. As these have been, and are still frequent, and are doubtless connected with some abuses, it will be natural for the enemies of piety, to make this a sort of watch-word or rallying point. And already, indeed, has the stream of sarcasm and invective begun to pour through the land. The pretext of these attacks—these scoffs and sneers and bitter aspersions, is furnished by the abuses which grow out of revivals of religion; and truly none should countenance so dreadful an evil. The ministers of the gospel, as some have already done, should raise the warning voice, and guard their hearers against the devices of satan in corrupting revivals. It is their duty, and the duty of all good men and citizens, to expose an abuse of so eminent a mercy as a genuine revival of religion. But then an occasion is afforded on the part of enemies, in connexion with so unhappy a perversion of heaven's best blessing, to denounce the whole system, and to calumniate its supporters. An occasion is afforded for them, we fear, to speak even against the blessed Being—the holy Agent, who, we believe, is employed in producing all pure religious excitement. If the friends of the system are not sufficiently vigilant, and the tendency to abuse an irregularity is not seasonably checked, the Christian community among us, will, to all human appearance be thrown back at length, to that state of religious apathy, which preceded the era of these remarkable effusions of the Spirit upon our churches. We would not excite unreasonable alarm, but we are constrained to say, that Christians have perhaps been too confident, that a glorious career—that many days of brightness were immediately before them, without anticipating the possible intervention of a very different state of things—the withdrawment of these high and heavenly influences. Who knows what reverses are necessary in order to impart to the friends of Christ deeper humility—a more impressive sense of dependence,—and to put to the test the genuineness of that faith, which so many of late have professed. If we are not mistaken, there are no doubtful indications of gathering hostility to the best of causes, and that not merely under the decent disguises hitherto adopted, but in direct, decided, and open attacks. If we do not miss our reluctant calculations, judging from the existence of certain papers in our land, the battle even with infidelity, is to be fought over again, and spiritual dangers of no ordinary magnitude, are to thicken around the church of God, for a time. We may say at the least, that it is the part of wisdom, to be on our guard against these foes, and to gird ourselves up manfully to the contest, should it become necessary.

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*Hannam's Pulpit Assistant; containing three hundred Outlines, or Skeletons of Sermons: chiefly extracted from various authors. With an Essay on the composition of a Sermon, complete in three volumes.* First American from the 4th London Edition.

[Pulpit assistants, and script and lithographic sermons, are very little in vogue, we trust, in this country. Nevertheless, since an enterprizing publisher has presumed the fact to be otherwise, and upon the strength of this presumption has ventured to reprint five English *octodecimos* of skeletons,—a desperate enterprise we hope,—and since, especially, a worthy correspondent has looked at these skeletons and sent us his reflections over them, we have concluded to give them a place in our Review,—writing, however, this prefatory paragraph as a sort of disclaimer of any imputation on the clerical fraternity which, in the minds of some, such a book, or such a notice of it, might seem to carry with it. We believe—we are sure—that these "labor-saving" volumes will meet with no prevalent demand in this country, however welcome they may be to a certain description of clergymen in the land of pulpit skeletons. We say *labor-saving* volumes, for such they profess to be, though the fact is doubtless otherwise. For a borrower of thoughts is like a borrower of tools: both spend much time abroad which might be much more *economically*, in the long run, as well as much more pleasantly and effectively occupied at home.]

This work, it seems, "has met with general acceptance from the religious world," and has passed through four editions in England. Its general design, as stated in the preface to the fourth London edition, "is to suggest ideas to those preachers whose situation renders it impracticable for them to peruse those works, from which a great part of them are extracted; being fully persuaded that if read with prayer and meditation, they will be a service to themselves and a blessing to others."—It is also said they are principally designed to promote the usefulness of young ministers.

We doubt not the design of the compiler of these volumes was good. The authors from whom he has chiefly taken these skeletons are of a high character, and the sentiments contained in them are evangelical, many of them are taken from old authors, and are rather outlines of treatises, than plans of sermons: of course they are too prolix, and contain quite too many subdivisions. But we seriously question whether they will not prove a detriment rather than an "assistance to the pulpit." Ministers like other men are naturally indolent; as they have a weekly task to perform, they are disposed to defer it as long as possible. If by any unusual pressure of business, or unexpected interruption, they are straitened for time to prepare for the sabbath, it is peculiarly grateful to find a text and an "outline of a sermon" made to their hands. This so much relieves their minds from distressing anxiety, that they will be extremely apt to neglect *every* opportunity to be furnished for the duties of the sanctuary. They will fail to pick up the little "scraps of time" that lie scattered through the week, and a habit of procrastination, if not of indolence will be formed. What has proved *very* convenient under *peculiar* circumstances, will be likely to be resorted to under *ordinary* circumstances. We have very serious objections against a clergyman's *owning* such a work as Hannam's Pulpit Assistant, or Simeon's Skeletons, for, if he *own* them he will *use* them. We believe many a preacher has been almost ruined by these works.—We will state some of the evils that arise from a use of other men's plans in composing sermons. In *our own* country preaching other men's sermons has ever been, and we trust, ever will be, regarded dishonorable to the clerical profession, and injurious to the interests of religion.

In the first place; Composing sermons from other men's plans, or using a book of Skeletons leads to indolence. We have already hinted at this. But a minister who is conscientious in the discharge of his duties, may be injured by this practice. Let us look for a moment at the situation of a minister, who is settled over an extensive congregation. He will necessarily be subjected to many calls from strangers and from his own society—visits to the sick and the afflicted, and parochial visits will occupy no inconsiderable portion of his time. *While* visiting, he will feel, from the pleasure and the benefit of it, that he could profitably spend his whole time in that important part of a minister's duty. The sabbath approaches. Two sermons are to be prepared: before he is aware of it, half of the week has elapsed. With just sufficient time, to compose two sermons hastily, with only enough to write one sermon well, he begins his task—calls, and interruptions occur to embarrass and perplex him—he resorts to his "Pulpit Assistant" and gets through with his two sermons. Now it is easier to visit than to study—and it is easier to write a sermon from a full skeleton than to arrange a method and fill it out, from original reflection. The ease and readiness with which we contract habits are proverbial. The practice of deferring to the latter part of the week the necessary preparation for the sabbath is a fruitful source of evil to ministers, who, like others, too often suffer themselves to become the sport of circumstances, and who accomplish only as much as they are obliged to. These courses combined operate to the prejudice of good habits, and induce many good ministers to resort to 'pulpit assistants,' when they ought to be thrown upon their own resources.

Secondly; The use of published Skeletons destroys originality, and impairs the native energy of the mind. The intellectual powers are strengthened by exercise. If we take the ideas of other men instead of working out a train of thought for ourselves, *we* are losers, whatever others may gain. A minister *can* preach and exhibit truth, and thus do good with very little mental labour—a doctrinal sermon can easily be made out by citing texts and commenting on them—but a minister if he would be extensively and permanently useful ought to improve his *own* mind while he is improving others. There is extempore writing as well as extempore speaking. The mere mechanism of filling two or three sheets of paper is nothing, if the intellectual and moral energies are not summoned to the business of preparing a message. If originality of thought and expression should be studied any where, it is in sermon writing, where the sameness of the subjects, their frequent recurrence, the regularity of the routine of duty take so much from the interest. We are no advocates for affected originality. But tameness on a trite subject is like tediousness, which, Johnson says, is "an evil that perpetuates itself." The originality we contend for, will in most cases be obtained by application. Every man, who has requisite talents to preach the gospel, can, by dint of labor and close thought, bring out of his treasure things *new* as well as old. We were particularly pleased with that trait in the character of Thomas Spencer: he desired a friend of his to send to him a printed sermon, but he would not see it, till he had finished one he was writing on the same text. The remarks of Cowper on imitation, are worthy of remembrance, and may be applied as well to ministers as to poets. "I reckon it," he says, "among my principal advantages, as a composer of verses, that I have not read an English poet these thirteen years, and but one these twenty years. Imitation even of the best models is my aversion; it is servile and mechanical; a trick that has enabled many to usurp the name of author, who could not have written at all, if they had not written upon the pattern of somebody indeed original. But when the ear and the taste have been much accustomed to the manner of others, it is almost impossible to avoid it: and we imitate in spite of ourselves, just in proportion as we admire." One of the most impressive preachers of our acquaintance long since resolved to read no books of sermons lest he should insensibly become an imitator of some favorite author.

The effect is equally disastrous upon the native energy of the mind. This, if properly cultivated, is capable of almost any degree of improvement and expansion. The mind is like a bed of native ore, or rich mineral, the further it is explored, and the deeper you dig, the greater the treasure and the more valuable the material. Let a man ascertain the *bent* of his mind, or as it is generally termed, the character of his genius, (or more properly speaking,) let him find out, where his power lies, and then let him apply himself accordingly, and he will need no "pulpit assistant"—such a thing would only be a trammel. It requires some time for a pious, reserved man, to obtain sufficient knowledge of himself, a sufficient confidence in his own abilities, to venture upon an exhibition of his talents before others. This consciousness of ignorance of general topics, and deficiency of theological knowledge, leads young ministers to read extensively before they commence writing a sermon—a practice than which nothing is more injurious and embarrassing. If one wishes to stir up the gift that is in him, let him pray, let him meditate, let him peruse some finely conceived and ably executed piece as far from the subject in hand as possible, that he may bring to his work, a mind free and unclogged, and clear as the mountain air. We have often heard sermons from good men, that were excellent, plain, and evangelical, but they did not bear sufficient marks of *labour* of thought. The native powers of the mind did not appear to have been *bent* upon them. There was not that bold, vigorous, and manly current of thought running through them, that would be visible if a mind well stored and powerful, were put in requisition, *and sufficient time* were taken *to work out* the plan and the execution. They appeared too mechanical, too much as though a given surface must be written over, and not that so many ideas must be compressed into a given compass. We think many good preachers would correct this appearance by just taking their Bibles and concordance, and sitting down to a sermon without ever looking into a book till it was finished. In this way, these sparklings of genius and flights of fancy, that give interest and even force to truth, would be elicited.

Thirdly. The useof printed skeletons prevents improvement. In the same proportion as they prevent close and intense thinking, they retard intellectual improvement. Every clergyman ought to read McIntosh's "Study of the Law," and Burder's "Mental Discipline."

Let two young men of equal talents and advantages, commence together the duties of the ministry. Let one use other men's skeletons occasionally, and read every thing he can find on the subject of the sermons he is about to compose, and write with his table filled with books open before him, and let the other *think out* his sermons and compose them in his own strength, (we mean not of course, a leaning to his own understanding, or a neglect of prayer and dependence upon the Spirit of God; but we refer to his *own* strength, in opposition to aid from other *men*,) and in ten years there will be a vast difference in the intellectual stature and breadth of the two. The one will *rise*, the other will be stationary—or he will loose the freshness and fervor of his first efforts. Are there not numerous melancholy instances in proof of this? Have there not been cases, where young men, who stood high in the theological seminary and who have given by their first sermons great promise of eminence and usefulness, have sunk down to an inglorious level? After six or ten years of labour and preaching, they have not been able to excel their earliest productions.

There are other causes that operate to impede the progress of a minister in the path of honorable fame. In the country, and we may say in the city perhaps with more truth, the generality of his hearers are not capable of appreciating high intellectual effort. In many congregations there are *none*, whose intelligence and accomplishments, will operate as a subordinate stimulus to great mental improvement. They are satisfied as to the talents of their minister, and are pleased with his preaching. He has no confidential friend who will give him a critical opinion: he has however many injudicious ones who are always filling his ears with flattery. No wonder that a minister in such circumstances should relax. Very few have energy and principle enough to rise above every deadening influence, and task their powers to the utmost in their weekly ministrations. We recollect one of our ablest theological professors observed to us many years since that "perhaps it was not best to put forth every exertion in writing all our sermons, but a great effort should be made at least once in four weeks. We thought the remark judicious, and worthy of remembrance.

How often do we hear of ministers being dismissed in the meridian of life, who travel through the country in search of a place of settlement. They have gone on in an even, monotonous course, a dead level, for many years, till they have failed to excite any interest and have lost their hold upon the hearts of the people and they are dismissed. Such men have fairly rusted out. Now their complaints of the number of ministers, and the difficulties of a location are to be received with many grains of allowance. Had they been industrious (not to labor with their hands but with their heads and hearts,) they would have been held in requisition to the very close of life. A minister must not depend upon popular favor, but under God, upon intellectual and moral power. A "growing man" need fear no changes. If a minister is faithful and conscientious in feeding and guiding the flock of Christ, the Shepherd and Bishop of souls will provide labour and conveniences enough for him.

There is a period, however, in the history of every faithful minister that is peculiarly trying and painful. It occurs usually after a settlement of ten or twelve years. If he has been studious and diligent in his calling, he will have gone over all the great topics, and have gained his points. His influence will be at its height. His strength has been laid out. Then comes the trial of his faith and piety. He is in danger of relaxing. He experiences a feeling that resembles slack water at the turn of tide: he fails to interest his hearers as he has done: his influence he discovers to be on the wane.

Then, if he is not called in providence to leave, and a new impulse is not given, by entering upon a new field, he must return to the labours and studies of his youth. He must break up his sermons, cast the whole of his materials into the furnace, the ore must be melted and wrought over anew. If there be not a spring given to his mind, and an impulse imparted to his energies, he will sink down into an inefficient, powerless ministry, and he will linger on, with little comfort to himself, or interest to his people.

No professional man ought ever to suffer his mind to lie fallow. Even to old age, he ought to keep before him some object of commanding interest, which will put all his powers in requisition.

Fourthly; But we have another serious objection against using other men's plans of sermons. This is not an unfrequent thing. It is common for clergymen to make a species of exchange. This is doubtless allowable to a certain extent; but after all we must say we consider it a species of deception. The people expect a minister to preach his *own* sermons. Now, whatever labour may have been bestowed upon the filling up, a sermon written after a full skeleton is *not* the minister's own. It is said, when the plan is formed and the introduction written, the sermon is half done. If there is any truth in this, it proves the justice of our remark, that a minister cannot say it is strictly *his* sermon, if he has adopted another's plan. A minister in doing it, will always feel that he is doing violence to his conscience. Let two sermons be written upon the same plan, if it be original and ingenious, by two men of the same school, and what will be the impression upon the *same* audience? This proves conclusively to *us* that it is morally wrong. We know in saying this, we expose ourselves to the remarks, and perhaps strictures of many very good men; but we must beg the privilege of giving our opinion. It surely cannot be *wrong* for a minister to make the *whole* of his sermon from the bible and his own resources; it is *wise* as well as Christian to avoid the appearance of evil. Purity of conscience, consciousness of integrity, and uprightness will more than compensate for any closeness of application, or fatigue of exertion that may be requisite to perform the duties of the ministry. The time is coming when ministers will preach more without writing. A man with a well disciplined mind, and of industrious habits, will soon acquire a facility of extemporaneous speaking, that will be more effective than preaching written sermons. Reading sermons is not a *natural* way of preaching. On this subject, however, every one must judge for himself, and adopt the method which, on the whole, is best calculated to accomplish the greatest good.

These are some of the objections we have to the use of any "pulpit assistant." A further object we had in view in offering these remarks was to prepare the way for some brief observations on the history of the pulpit; the characters of the preachers of the gospel in the several ages of the church; the comparative effect of doctrinal and moral preaching; and the general subject of sermonizing.

[What the writer had to say within this part of his plan, as it was not naturally connected with the foregoing remarks though valuable in itself, we have already printed in a separate article, which may be found at page 337 of the current volume.]

## LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*Webster's American Dictionary* of the *English Language*, which will make two volumes in quarto, is now in the press.

This work will contain nearly eighty thousand words; and form the most copious vocabulary of the language ever published.

In the etymological department, the affinities of words will be given in *twenty-two* languages throughout; with many affinities in *five* other languages.

The correct definitions of the English Dictionaries are retained, but many of them rendered more precise and technical. To these will be added many thousand significations which are not found in any English Dictionary of the kind.

The common orthography of words is retained, except in cases where the original and proper orthography has been mistaken, and in cases where alterations have been necessary to reduce classes of words to uniformity. It is a reproach to the authors of such works that no one of them is consistent with himself; nor is there one English Dictionary which is not marked by frequent inconsistencies.

The pronunciation of words will be given according to the general usage of the educated classes of society in England and the United States. The author has visited England for the purpose of ascertaining the real state of the language in that conntry, and he has an advantage, which no other orthoepist has enjoyed, of knowing perfectly from personal observation, the actual usage in both hemispheres. He has ascertained that for half a century past the people of this country have had imposed on them, books called *standards* of *pronunciation*, which were never regarded as authorities in England, such as Sheridan's and Walker's Dictionary—many of whose peculiarities are not according to English usage, and which are received obsequiously in this country to the immense injury of elegant pronunciation.

Already the pronunciation of many of our people of the higher classes, is so corrupt, that they could not appear in genteel society in England without being exposed to derision.

This Dictionary will explain the peculiar uses of words in this country, which have grown out of our peculiar civil and political institutions. Many words have a sense annexed to them in this country which is absolutely necessary here, but which the English do not well understand, and cannot explain.

In citing authorities, American authors of reputation are placed on a footing with British authors; and the names of Franklin, Washington, Adams, Jay, Madison, Marshall, Ramsay, Dwight, Belknap, Hamilton, Trumbull, Ames, Hare, Silliman, Cleaveland, Walsh, Buckminster, Irving, and many others will be found on the same page with the names of Clarendon, Hooker, Boyle, Milton, Dryden, Addison, Pope, Davy and Jameson.

The introduction to this work will contain a history of the languages of the Shemitic and Japhetic families; with critical observations on their structure. The investigation into the origin of languages has developed some facts and principles not generally known, which, if they should be found correct, will be materially useful in elucidating the original languages of the Scriptures.

*Goodrich's Greek Grammar.*—The fourth edition of this work, with additions and improvements, is in press at the office of the Christian Spectator.

*Scriptural Geology.*—We have seen a notice of the publication of a work in two volumes, with the above title, or Geological Phenomena consistent only with the Literal Interpretation of the Sacred Scripture, upon the subjects of the Creation and Deluge, in answer to Cuvier's Essay on the Theory of the Earth, and Professor Buckland's Theory of the Caves. The writer undertakes to demonstrate, both upon Scriptural and physical principles, that there is not a fossil bone or a fossil shell in existence that can be proved to be more ancient than the Noahic Deluge.

Our countryman, Mr. William C. Woodbridge, has been elected a corresponding Member of the Geographical Society of Paris, on the nomination of the Baron Humboldt, so distinguished for his researches in South America.

*New Invention.*—Mr. Richard P. Morgan, of Stockbridge Mass. has invented a Railway Carriage, which so reduces the friction that one horse can draw fifty tons on a level road with perfect ease. The invention has been tested by actual experiment. A pound weight was suspended over a pulley, and attached to the carriage, which moved quickly seven hundred pounds. The friction is overcome at the axles by means of four additional wheels which operate as rollers on the ground axle, while the friction wheels move round but four times in going one mile.

## NEW PUBLICATIONS.

### RELIGIOUS.

The Essentials of Religion, briefly considered, in ten Discourses. By the Rev. John Dickson, A. M. Prof. Mor. Phil. in Charleston College. Charleston.

Discourses on Intemperance, preached in the Church in Brattle Square, Boston, in April, 1827. By John G. Palfrey, A. M. Boston. Nathan Hale. 18mo. pp. 111.

Unitarianism Vindicated from the Charge of not going far enough. Boston. Bowles & Dearborn. 12mo. pp. 24.

The Young Christian's Companion. By the Rev. G. P. Davis. Boston. Crocker & Brewster.

The Assistant to Family Religion. In Six Parts. By William Cogswell, A. M. Boston. Crocker & Brewster. 12mo. pp. 384.

A Discourse on the Good and Evil Principles of Human Nature, delivered in Scituate, February 18, 1827. By Samuel Dean. Boston. 8vo. pp. 16.

Pious Reflections for every Day in the Month. Translated from the French of Fenelon, Archbishop of Cambray. Providence. P. H. Burnton.

Two Discourses, designed to illustrate in some particulars the Original Use of the Epistles of the New Testament, compared with their Use and Application at the present day. By Rev. Orville Dewey. Boston. Printed by I. R. Butts & Co. 12mo. pp. 35.

Prize Essays of the Synod of Albany on the Institution of the Sabbath. By William Jay, Esq. and Rev. Samuel Nott, Jr.

A Scriptural View of Baptism. By Daniel Baker, Pastor of the Second Presbyterian Church, Washington city. Washington.

## MISCELLANEOUS.

An Address, delivered before the Inhabitants of Stratford, July 4, 1827. By Edward Rutledge, Rector of Christ's Church. New-Haven. A. H Maltby.

The Pestalozzian Primer, or First Step in Teaching Children the Art of Reading and Thinking. By John M. Keagy, M. D. 12mo. pp. 126. Harrisburg, 1827.

A System of Astronomy, on the Principles of Copernicus. By John Vose, A. M. Concord. J. B. Moore.

Nature Improved; or, a New Method of Teaching Languages, exemplified by its Application to Latin, Greek, and Hebrew. By Samuel Jackson, M. D. of Northumberland, Penn. Philadelphia. R. H. Small. 12mo.

Choice Pleasures of Youth, recommended in a Series of Letters from a Father to his Son. Philadelphia. Thomas S. Ash.

An Elementary Treatise on Astronomy, adapted to the present improved state of the science; being the Fourth Part of a Course of Natural Philosophy, compiled for the Use of the Students of the University at Cambridge, New England. By John Farrar, Professor of Mathematics and Natural Philosophy. Boston. Hilliard, Gray, & Co. 8vo. pp. 420.

Lectures on Various Topics of Morals, Manners, Conduct, and Intellectual Improvement. By James M. Garnett. Richmond. Thomas W. White.

An Epitome of Grecian Antiquities for the Use of Schools. By Charles D. Cleaveland. Boston. Hilliard, Gray, & Co. 12mo. pp. 177.

An Enquiry into the Rule of Law, which creates a right to an Incorporeal Heriditament, by an Adverse Enjoyment of Twenty Years. By Joseph K. Angell. Boston. Hilliard, Gray, & Co.

A Lenient System for Adjusting Demands and Collecting Debts without Imprisonment. By Benjamin Dearborn. Boston. J. H. Eastburn. 8vo. pp. 64.

An Introductory Lecture upon Criminal Jurisprudence, delivered in Rutger's College, March 5, 1827. By J. D. Wheeler, Esq. Counsellor at Law, New-York.

A Treatise on General and Special Anatomy. By W. E. Horner. Philadelphia. Carey & Lea. 2 vols. 8vo.

A Treatise on the Theory and Practice of Physic. By George Gregory, M. D. With Notes and Additions, adapted to the Practice of the United States, by Nathaniel Patten, M. D. and S. Colhoun, M. D. Philadelphia. 2 vols. 8vo.

American Journal of Foreign Medicine. Conducted by an Association of Physicians. No. I. Vol. I. Boston. Bowles & Dearborn. 8vo. pp. 48.

Essays devoted principally to the Discussion of the great Metaphysical Question of, how we acquire a Knowledge of External Objects. New-York. G. & C. Carvill.

Elements of Intellectual Philosophy, designed as a Text Book. By Thomas C. Upham. Portland. William Hyde. 8vo. pp. 504.

Account of the Visit of General Lafayette to the United States, from his arrival in August, 1824, to his Embarkation on board of the Brandywine Frigate, return to France, Reception, and Retirement to La Grange.

The House Servant's Directory, or a Monitor for the Use of Private Families. By Robert Roberts. Boston. Munroe & Francis.

The Inquirer for Truth. No. I. Vol. I. Canton, Ohio. 8vo. pp. 16.

American Herpetology, or Genera of North American Reptilia. With a

Synopsis of the Species. By Richard Harlan, M. D. Philadelphia.

A Plea for the West. 'Whatsoever ye would that men should do for you, do even so for them.' Boston. Samuel H. Parker. 8vo. pp. 15.

The Western Quarterly Review. No. I. Cincinnati.

A Practical System of Rhetoric, or the Principles and Rules of Style, inferred from Examples of Writing. By Samuel P. Newman. Portland. William Hyde. 12mo. pp. 215.

Paley's Moral Philosophy, abridged, and adapted to the Constitution, Laws, and Usages of the United States. By B. Judd, A. M. New York. Collins & Hannay.

An Introduction to Systematic and Physiological Botany. By Thomas Nuttall, A. M. F. L. S. &c. Cambridge. Hilliard & Brown. 12mo. pp. 332.

A Poet's Leisure Hours. No. I. Waterford, N. Y. 12mo. pp. 70.

The Graves of the Indians, with other Poems. Boston. Hilliard, Gray, & Co. 18mo. pp. 72.

Our Chronicle of '26, a Satirical Poem. Boston. Wells & Lilly.

### AMERICAN EDITIONS OF FOREIGN WORKS.

Prince Alexander of Hohenlohe's Prayer Book, or the Christian praying in the Spirit of the Catholic Church. Translated from the German. First American Edition.

Discourses on Various Subjects, by Robert South, D. D. selected from the complete English Edition. With a Sketch of his Life and Character. Boston. Bowles & Dearborn. 8vo. pp. 479.

The Pulpit Assistant, containing Three Hundred Outlines or Skeletons of Sermons, chiefly selected, from various Authors. With an Essay on the Composition of a Sermon. New York. J. & J. Harper. 3 vols. 18mo.

Historical View of the Literature of the South of Europe. By J. C. L. Simonde de Sismondi. Translated from the Original, with Notes, by Thomas Roscoe, Esq. New York. J. & J. Harper. 2 vols. 8vo.

The Golden Violet; with other Poems. By L. E. L. Philadelphia. Carey & Lea. 12mo.

Father Clement; a Tale for Children. By the Author of 'Anna Ross.'

## MONTHLY RECORD.

### RELIGIOUS.

*Religious Reformation in Ireland.*—In a former number, we gave some account of a spirit that was beginning to work in the minds of this religiously enslaved people. The dissemination of Scriptural instruction, the distribution of the Scriptures and religious tracts, and the employment of itinerant readers of the Scriptures in the English and Irish languages, are the causes which, under the divine blessing, have mainly contributed to the important change of religious sentiment which is resulting in the conversion of considerable numbers from popery to protestantism, and in many, it is hoped, in the more important conversion from sin unto God.

A Society has been recently formed in London for the purpose of furthering this good work, entitled "The British Society for promoting the diffusion of the Religious principles of the Reformation."

Its object, more specifically, is to enable clergymen and gentlemen engaged in promoting the reformation in Ireland, to avail themselves of the means afforded by existing institutions to such an extent as may be necessary to meet the local demand for the books and instruction which they dispense—to defray the expense of publications, and generally to assist individuals and associations in the diffusion of authentic information suited to the wants of their respective parishes and districts—and to adopt such modes of instruction as are best adapted to the condition of the lower oders of Roman Catholics in other parts of the empire.

*Anniversaries in London.*—The London Missionary Register, for May, contains the accounts of the anniversary meetings of the various benevolent institutions of Great Britain, held in the months of April and May. From their several Reports we abstract the following, which gives in a single view the amount of their operations for the past year.

| | RECEIPTS. | | | PAYMENTS. | | |
|---|---|---|---|---|---|---|
| Merchant Seamen's Bible Society, | £. 580 | 1 | 10 | £. 523 | 7 | 3 |
| Language Institution, - - | 608 | 5 | 6 | 618 | 13 | 6 |
| Irish Society - - - | 760 | 7 | 6 | 749 | 14 | 0 |
| Wesleyan Missionary Society - - | 45,360 | 19 | 2 | 45,350 | 17 | 2 |
| Church Missionary Society - - | 43,297 | 8 | 6 | 40,470 | 3 | 6 |
| British and Foreign Bible Society - | 80,240 | 1 | 2 | 69,962 | 11 | 11 |
| Prayer-Book and Homily Society - | 1,827 | 9 | 10 | 1,960 | 4 | 8 |
| United Brethren - - - | 3,528 | 11 | 6 | 3,528 | 11 | 6 |
| Jews Society - - - | 14,457 | 18 | 0 | 15,050 | 12 | 11 |
| Hibernian Society - - - | 7,412 | 14 | 6 | 7,613 | 6 | 9 |
| British and Foreign School Society, - | 1,879 | 9 | 8 | 2,158 | 18 | 2 |
| Port-of-London and Bethel-Union So. | 895 | 3 | 4 | 799 | 4 | 1 |
| Sunday School Union - - | 4,695 | 15 | 5 | 4,140 | 4 | 8 |
| Naval and Military Bible Society - | 5,369 | 7 | 11 | 5,438 | 13 | 8 |
| French and Spanish Translation So. | 528 | 4 | 8 | 503 | 11 | 7 |
| London Missionary Society - - | 35,331 | 0 | 6 | 43,957 | 9 | 1 |
| Religious Tract Society - - | 15,002 | 0 | 5 | 15,013 | 9 | 1 |
| Newfoundland School Society - | 2,019 | 16 | 3 | 2,340 | 8 | 2 |
| Continental Society - - - | 1,876 | 6 | 11 | 2,203 | 5 | 3 |
| TOTAL, | £. 265,691 | 0 | 7 | £. 262,453 | 7 | 9 |
| or, | $ 1,180,849 | 05 | | $ 1,166,461 | 26 | |

*More Missionaries to the heathen.*—On the 21st of March last, Rev. F. G. Kayser and wife embarked, as Missionaries of the London Missionary Society, for the Cape of Good Hope; on the 26th, Rev. H. Nott and his companions for the Society Islands; on the 4th of April, Rev. J. J. Freeman and family, and Mr. and Mrs. Canham, for Madagascar; on the 10th, Rev. J. C. Thompson and wife, and Mr. W. B. Addis, for Quilon; Rev. W. Miller and wife, for Nagracoil, India; on the 11th, Rev. W. Reeve and family, and Rev. S. Dyer and wife, for Singapoore; Rev. R. Jennings and wife, for Chittoor; Rev. H Crisp and wife, for Cuddapah, and Miss Newell for Madras. In reference to these numerous departures the Directors say,

Perhaps at no period of the society's history, since the sailing of the ship Duff, have the Directors ever sent out so many laborers together: within a month, thirty-one persons, including families, have launched forth upon the deep, destined to far-distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the important cause which the society has embarked; but to go forward, relying on the co-operation of its numerous friends, and above all, *on the* effectual blessing of Him who has said, *The silver and the gold are mine*, and whose *also is the greatness, and the power, and the glory, and the victory.* On behalf of this numerous band, we entreat the prayers of the members and friends of the society; that they may all arrive in safety, and be made lasting blessings to them who are now ready to perish.

On the 28th of May, the Committee of the Church Missionary Society dismissed the following Missionaries to their respective stations, viz. Rev. Thomas Davey and wife, on their return to the W. Africa Mission, Rev. C. L. Korck, M. D. for the Mediterranean, Rev. J. Latham and wife, for North India, Rev P. P. Shaffter, for South India, and Miss Anna Maria Bailey, for New Zealand.—*Lond. Miss. Reg.*

*Missions to Africa.*—A letter from Basle, (Switzerland,) dated March 3d, says, Our Society will begin this spring, a mission to Western Africa, with six brethren, at two different places. One of these will be on the Gold Coast, in the colony of the king of Denmark: His Majesty readily gave permission for that purpose, and that even without any limitation, except the sole condition, that the missionaries sent thither should understand the System of Mutual Instruction. The other station will be in the American Colony of Liberia, at Cape Mesurado, below Sierra Leone: our Committee received letters from thence, so very inviting and encouraging, to undertake a mission there, that they resolved to send thither three brethren—Messrs. Handt, Jessing, and Hegete; who will spend some months, if possible, in England, with Mr. Cunningham, in order to perfect their knowledge of the English language; and will depart next autumn for Liberia, to preach the salvation of Christ to those negroes who earnestly pray for teachers.—*Ib.*

*A Christian church among the Arabs, Turks, and Persians.*—The last Lutheran Intelligencer has the following paragraph, from the Monthly Magazine, published at Sleswig.

On the shores of the river Tigris, there exists a Christian church, the members of which call themselves Chaldeans, and trace their origin to the time of the apostles. It is supposed that they number 500,000 souls, all of whom are trained to arms, and whether at home or abroad, engaged in temporal matters or worshipping in church, they are never without arms, being constantly exposed to attacks from the Turks. Their patriarch is the first civil officer of the republic. The metropolis is called Iolemark, and is situated in the mountains, bounded by the river Zabat, which empties into the Tigris. During the winter season, about 12,000 persons reside in the city; but in the spring the number is much diminished, by the removal of many to the adjacent villages, for the purpose of cultivating the fields. The city is enclosed by a strong rampart, well mounted with cannon. But little is known of these people. The papists attempted to make an impression upon them some years ago, but failed, and that because of the Bible of which they had many manuscript copies. Since it has been discovered that these Bible Christians have no printing establishments among them, and no books, the British and Foreign Bible Society is making arrangements to provide them with printed copies of the Bible.

*Mission Schools in Madagascar.*—The Missionaries in Madagascar have presented a written language to the people among whom they labour. They are, at present, zealously exerting themselves to introduce the knowledge of letters among its numerous population, chiefly with a view to their being rendered capable of reading the Scriptures, which have been translated into Madagasse, and will shortly be printed for their use. For this purpose they have established, in the centre of the island, with the sanction and under the patronage of the King, Radama, nearly thirty schools. The first was established at Tananarivou, in 1820; to this were afterwards added two other schools, which, with the former, were, in 1824, united into one, under the denomination of the Royal College (or central school.) The schools situated in the country are chiefly under the charge of teachers, selected from among the more intelligent native youths, who had previously been distinguished by their proficiency in the Royal College. A thirst for knowledge has been excited in a considerable portion of the rising generation. A public examination of the schools is annually held at Tananarivou, on which occasions the king usually presides, and enters with great interest into all the details of the meeting. The examination is chiefly in English, and Madagasse translations, writing, and arithmetic. The Missionaries state that the progress the children have made in the knowledge of the Christian religion, is truly gratifying. A society in aid of the schools has been established at Tananarivou by the Missionaries, with the sanction of the king, and several donations have been received from individuals resident in Tananarivou and at the Mauritius. A public library has been lately commenced at Tananarivou. The School Society and the library will lay the foundation of true religion, of improved civilization, of science, and of literature, in one of the largest islands of the world, containing a population of about four millions, and subject to a ruler, who appears desirous of promoting the civil improvement of his people.—*Ch. Obs.*

## MISCELLANEOUS.

*The City of London* has 400 places of worship; 200 for Episcopalians, 66 for Independants, 36 for Wesleyan Methodists, 32 for Baptists, 30 for Calvinistic Methodists, 16 for Presbyterians.

(Scotch and Unitarian,) 14 for Roman Catholics, 6 for Quakers. The last census makes the number of inhabitants 1,274,800 souls. It is calculated that not more than 300,000 attend any place of worship, leaving 974,800, who neglect public worship altogether. To increase this criminal contempt for the Sabbath, there are supposed to be circulated on that sacred day, 45,000 copies of newspapers, two or 300,000 readers of which are probably in the city. The labour in this single article of publishing, must employ large numbers in the breach of the fourth commandment. A large aggregate of vice and crime is the consequence; and from the report of Mr. Wontner, the superintendent of Newgate, for 1826, it appears that 2931 persons were committed to prison for breach of laws in 12 months. Males under 21, 1227; over 21, 1096. Females under 21, 442; over 21, 166. What an alarming view is this of a city, supposed to be in "the very meridian of Christian illumination, and in the centre and heart of British civilization, liberty and prosperity! May not London be called a mine of heathenism, and profligacy?"

A war has broke out between the Mexican Government and the Camanche tribe of Indians; and the Mexicans are taking measures to prevent their communication with the Indians of the U. States, by posting bodies of troops along the Sabine river.

*Disturbances in Spain.*—From the details given in foreign papers it appears that this country is in a state of constant religious as well as political excitement. A private letter dated Madrid, May 24th, says, the Arch-Bishop Toledo has just published in his diocese an order for the repressing of all books, except prayer books. Every work in a foreign language, every translation from foreign languages and the French and English Journals, in a body, are forbidden by his Eminence. He also forbids all persons, under pain of excommunication, to enter the Reading Rooms which have lately been established, and also the reading of the works of M. Lorente, of those of Sampere on the Revenues of the Church of Spain, and the translation of the Psalms of David, which were published last year, and dedicated to the king.

## ORDINATIONS AND INSTALLATIONS.

June 6.—Rev. John Goldsbury, over the Second Congregational church in North Bridgewater, Mass. Sermon by the Rev. Mr. Hamilton of Taunton.

June 7.—Rev. James McEwen, as Colleague Pastor of the Congregational church in Bridgeport, Vt. Sermon by the Rev. Dr. Bates, of Middlebury College.

June 8.—Rev. Henry Davis, at Bridgewater, Oneida Co. N. Y. as an Evangelist. Sermon by the Rev. Mr. Bennett.

June 20.—Rev. William J. Wilcox, over the Presbyterian church at Cold-Spring, Cattaraugus County, N. Y. Sermon by the Rev. Miles P. Squier of Geneva.

June 21.—Rev. Joel Paker, over the third Presbyterian church in Rochester, N. Y.

June 21.—Rev. Charles Whitehead, over the Presbyterian church in Batavia, N. Y. Sermon by the Rev. Mr. Eddy, of Canandaigua.

June 27.—Rev. Nathaniel Gage, over the First Unitarian Congregational Society in Dunstable, N. H. Sermon by the Rev. Mr. Gannett of Boston.

June 28.—Rev. Wakeman G. Johnson, over the Baptist church in Pittsford, Vt. Sermon by Elder S. C. Dellaway.

July 3.—Rev. Benjamin N. Harris, over the Baptist church in Leicester, Mass. Sermon by the Rev. Jonathan Going, of Worcester.

July 11.—Rev. Barnes Sears, over the Baptist church in Hartford. Sermon by the Rev. Daniel Sharp, of Boston.

July 18.—Rev. George C. Beckwith, over the First Congregational Society, in Lowell, Mass. Sermon by Dr. Porter, of Andover.

THE
CHRISTIAN SPECTATOR.
New Series.

Vol. I.] SEPTEMBER, 1827. [No. IX.

# RELIGIOUS COMMUNICATIONS.

## BIOGRAPHICAL SKETCH OF THE LATE REV. ABRAHAM BALDWIN.

The sacred Scriptures are very sparing in their eulogy, of the character or actions of men. Against a practice, which may have been derived, perhaps, from classic antiquity, the subject of this memoir was often heard to express himself in terms of strong disapprobation. It was his maxim to "do what he could," and let the facts speak for themselves. A friend would not, therefore, say any thing of him, when dead, that might have disgusted him while living.

The following memoir, is little more than a collection of facts, derived from one of his family connexions, and from public documents. These, it may not be improper to introduce, by quoting the paragraph in the Report of the Directors of the Vermont Domestic Missionary Society which notices his death.

"Where is our beloved Baldwin, who addressed us, and warmed our hearts, on the occasion of the last anniversary, and the detail of whose faithful and successful labours has filled our four preceding Reports, with deep interest. He has been summoned from his work, and has gone to his reward; and while we bow in pious submission to this mysterious providence, we cannot forbear a tribute to *his* memory, who will long live in the affections of hundreds, whose wayward feet he guided in the path to heaven.

"Since the summer of 1822, he has laboured 119 weeks in the service of the Society, besides performing much gratuitous labour, in no less than 13 destitute towns in this state: in *four* of which, churches were formed through his instrumentality, and in nearly all, revivals of religion prevailed to a very considerable extent. He seemed 'determined to know nothing' among the people where he laboured 'save Jesus Christ and him crucified.' His 'preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power.' His term of service was short; yet, he accomplished much, for he was a man of prayer and God was with him; and we would hold him up as an example to our future missionaries, as combining, in happy union, the rare qualifications of a devoted servant of Christ in the missionary work." [Report Sept. 1826.]

**Abraham Baldwin**, son of Elisha and Clarissa Baldwin, was born at Goshen, Connecticut, May 1st, 1792. He laboured most of the time on a farm, till he was twenty-two years of age, when he commenced his literary pursuits. His youth was characterized by fondness for study, which, after the fatigues of the day, he made a practice of pursuing till a late hour at night. Energy and the habit of finishing what he undertook, was a prominent trait in his early character. He rather delighted in difficult, not to say hazardous enterprizes, and usually achieved them with alacrity and success. He made many attempts to pursue his studies regularly, which he was obliged as often to relinquish. Application of a few weeks, seemed entirely to derange his bodily system, and impress the marks of disease upon his countenance. But his desire to obtain an education was insatiable, and the thought of abandoning it forever was revolting to his feelings. At this time he had no very definite object of pursuit for after life, but was resolved to obtain a livelihood by his education. He was at length permitted to finish his course of preparatory study, and entered Yale College, in the year 1816. His attention was called to the concerns of his soul previously to this event, while pursuing his studies at Sharon; and he saw himself a ruined sinner, with nothing to screen him from the divine displeasure. It was not long, in the judgment of charity, before he had laid down the weapons of his rebellion, submitted to Jesus, and found peace in believing. Afterward, clouds of darkness and doubt were for a season resting upon his mind, and his hope was shaken. He was even made to tremble on the brink of despair. But by degrees the clouds vanished, and the Sun of Righteousness again broke into his soul. He united with the church in Yale College: was graduated with the class of 1820: and pursued his theological studies with the Rev. Joseph Harvey in Goshen. During the whole period of his sedentary life, he suffered much from ill health; his countenance always indicating that some disease preyed upon his constitution. But he permitted it not to be increased by imaginary ills. Disorders, which would have consigned others to their graves, prompted him to action as their best remedy. He was accustomed to look much at the leadings of Divine Providence. Hence he seemed to himself, called to the journeyings and fatigues of a missionary, in order to preserve his life, and establish his health. His labours in Vermont greatly contributed to this object.

In June 1822, he was licensed as a candidate for the gospel ministry, by the North Association of Litchfield County. Shortly after, an acquaintance was formed with the writer of this sketch, who, being convinced that an "excellent spirit was in him," proposed that in a few weeks Mr. B. should accompany him to Vermont, and in the mean time that application should be made to the Directors of the Juvenile [now Domestic] Missionary Society for a commission to labour in the northwestern counties, bordering upon Lake Champlain. Mr. B. had heard of this Society, and declared himself deeply interested in its operations. He said the leadings of Providence seemed to direct him that way, and he expressed a willingness after consultation with his friends, if they thought it advisable, to labour in this field. A rich harvest had then been recently gathered, in those places where ministers were settled, and the compassion of both ministers and private Christians was moved for the souls perishing for lack of vision, in the destitute towns, interspersed among them and on their borders.

By the last of July, Mr. Baldwin had entered the missionary service with all the zeal which had characterized his early pursuits; and though in feeble health and subject to violent attacks of disease, he was never heard to complain, or speak a desponding word.

During the first ten weeks he laboured principally in the towns of Cambridge and Underhill: he also visited Shelburne, Coit's-Gore and Fletcher: preached thirty-seven sermons; attended twenty other meetings, and visited forty-seven families, besides assisting at an installation. His activity led him to every place where duty seemed to call, and especially where he might obtain counsel in regard to the furtherance of his work. Considering the small number of sermons he had previously prepared, his efforts during this period were such, as led the Directors of the Society, in their meeting when the Journal was given in, to speak of them with astonishment. He attended the annual meeting of the Society at Rutland, though at a distance from his scene of labour, received appointment for further service, and instructions respecting the fields of his exertions. These instructions were rather peculiar, being named very much to accord with the wishes which Mr. B. had expressed to a member of the Board: viz. that he should not be confined to a particular place, unless there appeared to be an immediate prospect of a revival of religion there, and in case such a prospect did appear, that the place should not be left, although the proportion of time allotted to it should have expired. It was not his wish to go from place to place, without having accomplished something. To be made the instrument of saving souls from eternal death, seemed to be his great object and his leading passion.

In the annual Report to the Society in September 1823, is the following statement. "Mr. Baldwin has performed the term of service assigned him, very much to the satisfaction of the Directors, and to the edification of many feeble churches."

By his Journal of 27 weeks, returned in April, it appears that his field of labour was in Underhill, Cambridge, and Coit's-Gore. The spirit of the Lord seemed in a special manner to accompany his labours, and in each of these places some were made the subjects of renewing grace.

"In Coit's-Gore," he says in his journal, "a gradual and interesting work of divine grace has been going on during the greatest part of my mission. Sixteen persons have expressed hopes. For many years past, fishing, hunting, and visiting have been practised on the Sabbath, by a great part of the inhabitants, with but little, if any restraint. Profaneness and gambling were carried to an alarming height. There was only one person in the place belonging to a congregational church, when meetings were first established. I preached in this place every third Sabbath, and also had a stated meeting every week. The people came together in crowds. The first religious impressions that seemed to be lasting, originated in a meeting of inquiry. A man about *thirty-five* years of age, came to the meeting out of curiosity, to see how it was conducted, and an arrow of conviction reached his heart He went home in distress, and for the first time prayed in his family. A few days after he found peace in believing. From that time the work spread and increased, and it became very evident that God was there, by the special influences of his Holy Spirit. In the meetings which I attended, there were no outcries, or great bursts of animal feeling, but an awful stillness usually pervaded the assembly. A congregational church has been organized, consisting of *twelve* members: *seven* males, and *five* females."

The term of service for the last *sixteen* weeks, just now completed, says the Report above mentioned, has been performed in Colchester and Shelburne.

"In Colchester, the hearts of Christians were warmed and animated by a spiritual influence, followed by a precious harvest. The work was short but very interesting. The number of hopeful conversions is about thirty-five. Three individuals of this number belong to adjacent towns. They came to Colchester to spend a few days, and attend our meetings, and went home rejoicing in hope. In the afternoon of the first Sabbath that I preached in this place, there were evident tokens of the divine presence in the midst of the assembly: the impenitent appeared to tremble, and Christians were encouraged. From that time the work increased for about ten weeks and then gradually declined. The first hopeful convert was an aged man, a native of Ireland, in the ninety-second year of his age. He came to this country in the revolutionary war, and was a soldier during its continuance. He had been noted for his profanity and wickedness: the change effected in him, appears to be very great and wonderful. He appears to have become a humble and devout Christian. The greatest number of hopeful conversions during any one week was six or seven. Nine of those who have expressed hopes have already united with the congregational church.

"The first Sabbath I spent in Shelburne, at the close of worship, the members of the church were requested to tarry until after the congregation had retired. It was then proposed that a prayer meeting should be appointed for the special object of praying for the outpourings of the Spirit of God upon that place. A meeting was accordingly appointed. The church assembled almost to an individual. It was truly a favoured time. It was evident that God was there, by the special influences of his Spirit. They who were present seemed willing to adopt the resolution "Let us rise up and build." In a few days from that time, sinners were heard making the inquiry, "Men and brethren, what shall we do?" Four persons have expressed hopes; and a considerable number appear to have serious impressions. The last meeting that I attended in this place, was peculiarly solemn and interesting."

In the history of Mr. Baldwin's labours, we are now come to an important era. Having been nearly two years a candidate for the gospel ministry, he began to look forward to the solemnities of ordination. As he was willing *still*, to serve as a Missionary among the destitute in Vermont, it was his wish, and it was judged proper by the friends of the Missionary Society that he should be ordained as an evangelist. He therefore for a little time, devoted himself to a review of systematic theology, preparatory to examination. During this time the character of his mind, and the habitual state of his social and religious affections were exhibited without disguise. The qualities also were disclosed, which peculiarly fitted him to be a missionary—respect and attention to the feelings of every one, inoffensiveness and carefulness in little things, and freedom from singularities, which made him an agreeable inmate of every house. Where he once called, and conversed on the subject of religion, his visits were commonly desired again. His rapidity of thought, and aptness of illustration, from the every day occurrences of life, and the common objects around him, gave peculiar advantage in his unwritten discourses, to awaken and fix the attention, and bear upon the consciences of the very auditory before him. The elements and essentials of divine truth, but especially of Christian duty, were wrought into the constitution of his soul, and the habits of his life. During the first part of this cessation from missionary labours on week days, (for he still spent his Sabbaths gratuitously at Shelburne,) in the intervals of relaxation from study, and especially at his meals, he allowed himself to indulge in that pleasantry and glow of social feeling, which, when properly chastened by Christian principle, is so grateful and useful to literary men. But toward the latter part, he became deeply thoughtful and anxious, would frequently chide himself as an unprofitable servant, and literally sighed to be again upon the missionary field.

Being providentially disappointed of ordination at the time and place expected, he made the reflection that it would "be all for the best," and the same day, the door opening for him to enter Ferrisburg, he there resumed his work with systematic and zealous efforts. Soon his labours in Shelburne were brought to a close, by the increasing demand for service on the new fallow ground, which, hitherto uncleared and unsown, he was now attempting to break up. *Nine* in all, were reckoned the fruit of his labours in Shelburne, some of whom are now *pillars* in their *little* Zion. Respecting his first exertions at Ferrisburg, his journal, quoted by the Directors of the Society says;—"The gracious influences of the Spirit have been shared in some small degree. Soon after I came to this place, the number in our meetings rapidly increased. A peculiar stillness pervaded the assembly, and solemnity seemed to clothe every countenance. Strong hopes were entertained that God was about to appear in his mighty power to build up Zion: but in his holy and righteous sovreignty, things were ordered otherwise. There have been a *few* cases of hopeful conversion. From persons, mostly belonging to congregational churches in the neighbouring towns, a church has been organized consisting of twenty three members. Public worship is now regularly attended on the Sabbath, and a great change appears to be taking place in the religious character of the town." It was while labouring at this place, on the 21st January 1824, that he was ordained as an evangelist, by the Northwestern Association of Vermont, at their meeting in the town of Essex, County of Chittenden, near the centre of his former labours. As public notice had been given of the expected event, many people from the destitute towns, where he had "gone preaching the gospel of the kingdom," came together to see him who had "cared for their souls," and to witness the solemnities of the scene. By an officer of the Missionary Society, present on the occasion, he was directed to continue doing what he had already begun to do:—to visit the destitute in their habitations, talk with them by their fire sides, collect them in little circles of inquiry respecting the soul's salvation, preach the gospel to them, and to "know nothing among them, save Jesus Christ and him crucified." In doing this with singleness and simplicity of heart, he was encouraged to think that the Holy Spirit would give efficacy to his ministrations, and grant him the happiness of those who turn many to righteousness, and who shall shine as the brightness of the firmament and the stars for ever and ever.

From this time our missionary seemed fully equipped for the service, and his zeal received a new impulse. Soon his labours were commenced in Monkton, a destitute town adjacent to Ferrisburg, respecting which he thus writes in his journal. "Here we have been permitted to witness signal displays of divine power in the conversion of sinners. It may emphatically be said, that God took the work into his own hands and carried it on in his own way. The language of Moses often seemed very appropriate; "stand still and see the salvation of God." At the commencement of the revival, Jerusalem was searched as with candles. Some of the old professors were left to weep day after day, and to suppose their former coldness and indifference, were a conclusive proof that they were yet in their sins. The attention first appeared in the centre of the town. The work became more and more powerful, in that district, until every family seemed to feel the shock. Opposition gave way, and infidels were made to tremble. In one house might be heard the groans of the wounded, and in the next, perhaps the songs of ransomed souls. A female who heard a sermon one evening was much affected. She returned home and retired to rest; but her distress became so great, that all in the house were called up. She now appeared to be in the keenest agony and cried out "O! this tormenting sin,—this tormenting sin. —O Lord Jesus help me to surrender my soul into thy hands." She caught hold of a female friend, exclaiming, "O! pray for me, I am sliding into hell!" Her friends were alarmed and thought she could not survive such distress. At twelve o'clock your missionary was awaked from his slumbers and requested to go immediately and visit her. A message was returned to this perishing sinner, that she must apply to a greater Physician. At one o'clock she exclaimed, "Here I am Lord, here I am Lord!" which seemed to be the language of submission.

"The cloud which had been hanging a number of weeks over the centre district, now extended to the northeast part of the town. Here the work was interesting, and a number of very striking cases of conviction, and hopeful conversion occurred. A number of children who were seriously impressed made an appointment to meet in a grove for religious conversation and prayer. A rude young man went and secreted himself near the place, for the purpose of making sport. The children assembled, prayed, read in the Bible, and sang hymns. They became so engaged and solemn, that the young man was deeply affected. His sins were set in order before him with such overwhelming power, that it was with difficulty he returned to his place of residence. He has since indulged hope. During these powerful operations of the Spirit in the centre and northeast part of the town, the attention of the people in the southwest was almost entirely diverted from the concerns of the soul by a public exhibition. But they were not to be passed by: the cloud now moved in that direction, and the shower was copious. A few individuals seemed to possess in an eminent degree an agonizing spirit of prayer. A peculiar blessing rested upon the meeting of inquiry. In about four days there were seventeen instances of hopeful conversion in that neighbourhood. Between seventy and eighty have expressed hopes during this revival. A congregational church has been organized consisting of forty-four members. More will probably be added soon."

While the work was yet going on in Monkton, according to his universal practice of being absent, at times, a few days from the scene of labour, Mr. Baldwin, began his system of means for a revival in Starksboro'. He considered it useful to commence by degrees his efforts in one town, before he entirely left another; and thus neither his entering in, nor his departure was abrupt. Here too it may be proper to make a remark respecting his mode of life on missionary ground. He always had a home; seldom ate or lodged in different houses from those which he considered his homes. Somtimes he hired his board, and in several instances bought single meals in taverns where he said nothing on the subject of religion, though in the same town where he laboured, and was known only as the passing traveller. Thus was he very careful not to be burdensome to his friends, or for the sake of saving his money, to lessen the effect of his evangelical labours among poor people who sometimes feel that a missionary wants nothing but a living out of their hard-earned pittance.

Respecting Starksboro' the Journal says: "a little shower of grace has fallen here. The congregational church in this town had for a number of years been dwindling away. The only active member that remained, was a man about eighty years of age. This venerable father in Israel had moved steadily forward, and appears to have been instrumental in preserving the little remains of life in this languishing vine. The number of hopeful converts in this revival is about *ten*, and the work appears to be still advancing. Among them are a number of influential men."

In the town of Warren also Mr. B. laboured a few weeks. He says: "The Great Head of the church has seen fit to visit this place with the effusions of the Holy Spirit. For some time past, fears were entertained that the congregational church in this town would become extinct, in consequence of internal dissentions. A member of the church who had been absent a number of years, on his return found his brethren in a critical and alarming situation. After visiting them individually, he appointed a meeting for the purpose of settling their difficulties: but the effort only widened the breach. He then resorted to more earnest and special prayer. Another meeting was appointed. The church again assembled, and the Spirit of God came down upon them. Their stubborn hearts now gave way and they mutually confessed their faults. The next Sabbath the whole church made a *public confession*, before the assembly. This made a powerful impression. Sinners were alarmed and began to inquire what they must do to be saved. Between twenty and thirty have obtained hopes, and the work appears to be spreading into all parts of the town."

It is worthy of remark that a minister has since been settled over this church and people, and another for half the time over the church in Starksboro'. Ministers were also settled in Cambridge and Underhill, soon after Mr. Baldwin's services were closed among them. In carrying forward his operations, it was his practice to call in all the aid that was possible, especially from his brethren in the ministry. He did not account it lost labour, to ride ten or fifteen, or even twenty miles, to ensure religious exercises in a particular place for a single day, or evening, when he thought his duty called him to attend in some other quarter, or when he supposed the preaching of some other man would have a better effect than his own, though he were himself present. In view of the signal blessings attending his exertions at Monkton and Ferrisburg, the people in those towns made arrangements to support him and enjoy his ministrations alternately during one year. As he had been instrumental in preparing the way for the settlement of others, it was fondly hoped by his brethren in the neighbourhood that he had now prepared a place for himself. But it was ordered otherwise. He had already introduced a young man, then a member of college to whom he looked and exhorted the people to look, as their future pastor. His expectations on this point were realized, after he had fulfilled the year for which he was engaged.

To another, a great and difficult enterprise, his mind had been providentially directed, and his heart was fixed upon it. The writer of this article, having been almost literally pressed into the service of supplying the then, lately organized American Presbyterian Church in Montreal, L. C. for three Sabbaths, in the spring of 1825, had opportunity, during that short residence, to receive an indelible impression of the spiritual necessities of the French population, as well as of our own countrymen there. It was very natural on returning home to communicate this to clerical friends, and among others, to Mr. Baldwin; and probably the question was asked in a tone of despondency "who is there, that careth for their souls," and how long shall this state of things be? This was enough for his ardent and adventurous soul to seize hold of, so far as to resolve on exploring the field himself. Accordingly in the middle of the summer, when, with the least detriment to his work, and the best advantage to his health, which from time to time he found it necessary to recruit by relaxation from his missionary toil, he made an excursion to Montreal, and from thence to Quebec. In both these cities he found some Christian friends whom he highly valued. In Quebec he climbed the heights of the upper town, walked over the plains of Abraham, and with curious eye searched out the stone which designates the spot where General Wolfe expired, and in the lower town, the narrow pass where the gallant Montgomery fell. Though it was not his intention to be known in the character of a minister on this excursion, yet his heart was moved within him, and he could not refrain from preaching the gospel of Christ. We admire the courage or skill of the warrior who accomplishes his object at a blow, or fails forever. His operations are chiefly with matter, and but a few days and perhaps only a few hours, does he operate on mind. What is it to conquer a country, compared with Christianizing it? What was the late enterprise of the British general in the empire of Burmah, compared with that of our benevolent countrymen, who suffered so terribly in consequence, and within the range of his operations, though at length rescued by him! If there was moral dignity in the attempts of Wolfe and Montgomery to take an impregnable fortress, at the risk and with the loss of life, much more, on Christian principles, was the attempt of Baldwin glorious, though it should ultimately fail, with the loss of his life. It was not from the sudden impulse of the moment, that he was induced to set his face toward Canada, for the subject was under consideration a full year, till all his previous engagements were fulfilled; it was not from the advice of friends, for with one voice they discouraged it, by saying he was useful in Vermont; and if he would still labour in the missionary field, the Society which he had served would be glad to employ him still; it was not because he had become indifferent to the welfare of his own countrymen, or disaffected with his reception, or reward, or success among them, as the address delivered at the last anniversary which he attended abundantly shows: but it was because he had seen the desolation, and the sight of it affected his heart; besides, he knew of no other one interested in the enterprise that *could* go, and this was the ground on which he decided it was his duty to try. Not that he supposed himself possessed of qualifications peculiarly adapted to that work, but the Lord had blessed him elsewhere, and why not here? He felt pressed in spirit, and so continually did the object rest upon his mind, that he took measures deliberately to shape all the prospective arrangements of his life, in accommodation to it. He had indeed formed the outline of his plan of operations, and was willing to take into view, the dark, as well as the bright side, to see the obstacles, as well as the encouragements to his work. He had determined to commence the enterprise at his own charges, and on his own responsibility. This he chose the rather to do, because if it should fail, it would involve no public loss, nor would it divert any of the public charities from objects of apparently greater promise. When embarking upon what was considered by his brethren in the ministry "*a forlorn hope*," one of them remarked to him, though not with that realizing sense of the subject which the event occasions, "*You will die in the attempt. Your constitution is not adapted to the course of life that will be necessary*. Confinement in a city or village, and the study of necessary books, and want of exercise, will destroy you." He felt the force of the remarks, and proposed to be cautious on those points. But prudence in regard to the exposure of his health was a virtue which he knew not how to exercise.

A solemn view of the condition of a people upon the very borders of our country which had been for more than a century with scarcely a step in improvement, and the appalling prospect of no change for the better in time to come, had led to the affecting inquiry, Must the chains of this superstition bind them forever? Baldwin was the first man to say, no!—and to begin himself, not to break, but to unrivet them. Perhaps it was necessary for *him*, in the providence of God, to fall a martyr in this cause, to arouse the energies of some youth, who may hereafter devote himself to the same work of benevolence, and labour of love.

The last scenes of his life cannot be better described, than in the language of the Rev. Joseph S. Christmas in a letter to a friend on the announcement of his death. The extract is as follows:

Montreal, July 17, 1826.

"The Rev. Abraham Baldwin arrived in this city, about the 1st of June, and immediately came to reside in my family. You are doubtless acquainted with his intentions in coming to this country, in which he was the more confirmed on a further inspection of the field of labour.

"The first Sabbath that he was with me, he supplied my pulpit in the evening. Soon after he commenced studying French; and was accustomed almost every day to ride on horseback. The second Sabbath, he preached at the Cross, a village about three miles from Montreal, to a small protestant assembly which met in a schoolhouse. About this time he became somewhat indisposed with a diarrhœa, to which strangers from the United States are much exposed on their arrival here, from the peculiar nature of the water. About this time Mrs. Christmas was indisposed, and as our physician called twice a day, and sometimes oftener, he generally went to Mr. Baldwin's room, and gave such prescriptions as he thought necessary. The complaint is by no means dangerous, and did not confine him a day; but as he felt considerably debilitated, he did not think it expedient to preach on the next Sabbath. The Sabbath after, he preached for me again in the afternoon, but said he felt considerably unwell during the sermon. By this time he was relieved of the diarrhœa, his appetite was keen, and he thought his general health would be improved for his late illness. On Wednesday the 29th June, he rose from the tea-table before it was dismissed, retired to his room, and shortly after, we heard him vomiting. He took some medicine, and vomited some during the night. In the morning I went after the physician, who pronounced his case to be the cholera morbus, which is very prevalent here. For the space of two or three days his stomach was so irritable, that scarcely any thing would lie upon it, and his vomiting, which returned occasionally, was very violent. By means of laudanum introduced into the system through the medium of the skin, he was gradually relieved, and began to take some nourishment in small quantities. From the commencement of this attack, he had watchers with him every night, and was faithfully nursed by a pious coloured woman, to whom Mr. Baldwin expressed much gratitude. By Wednesday the 5th of July, he was so much better, that the Dr. thought of dropping his attendance. On that day, he came down stairs for a little while. On Thursday he wrote a letter to Mr. Beckwith of Monkton, Vermont, and spoke of setting out on the following Monday to obtain the collections of individuals in the States, favorable to his object, to support him, while prosecuting his labours here.—In the evening he was rather feverish. The next day I went into the country very early in the morning and did not return till sun-down. In the afternoon of that day, he had a sudden spasmodic affection, and seemed to be in the agonies of death. The attendants were frightened, and sent for physicians in all directions. Shortly *three* arrived, and his ill turn passed over.—He expressed great anxiety to see me. When I returned, he told me that he should die, expressed his thanks for our kindness, begged we would forgive, whatever we had seen amiss in him, directed me to write to his father, and gave instructions respecting some business. He then said, he had that day been favored with extraordinary views of the Saviour; that he seemed to stand between God and his guilty soul making peace for him. At intervals he repeated, "Oh, the joys of going!" "Christ is all!" "Christ is all!" After this he became delirious at intervals. On the Sabbath, July 9th while I was preaching the second time, his senses returned, and he became anxious to see me. On my return I conversed and prayed with him, when I finished he said he could assent to every word of the prayer—he would not allow me to petition for his recovery. He said it seemed strange to him, after he had finished his work in Vermont, that he should come as far as it would have been to have gone home in another direction, to die in a land of strangers. He told me his age and some of his past history. To a friend who called upon him before he became delirious, he said, I may be deprived of my reason, and if I am, I wish you to bear testimony to my friends, that I feel happy in my mind, and am willing to leave the world. If I should tell you the views and feelings I have had this day, you would think me an enthusiast.

"Before the middle of the night his delirium and other symptoms were so alarming that the attending physician sent for two others, to counsel in the case. They advised bleeding as the last resort. From this time *four* of the first physicians in the city met on his case twice a day. On Monday, a letter arrived from his brother and sister in Goshen, (Conn.) which he desired me to read to him, and said he understood it, but I doubt whether he did. His exertions to escape were so frequent, that beisdes the nurse, we were obliged to have two men watch him day and night. On Tuesday night and Wednesday morning we thought him dying, but it was not till Wednesday evening July 12th at a quarter past 6 o'clock, he calmly breathed his last, and entered I doubt not into that rest which remaineth for the people of God. "He was a good man and full of the Holy Ghost," and through his instrumentality, "much people was added to the Lord."

C. S.

## IMPORTANCE OF FIXED PRINCIPLES OF CONDUCT.

So far as men do not respect *principle*, and refer their conduct to some *rule*, they yield, of course, to the government of feeling. To expose the danger of what is so common, is the object of this paper.

While mere feeling impels the child, the strength of a parental arm is necessary to keep him from self-destruction; and until childhood is past, he needs parental instruction, counsel and government. These he must have, or the government of feeling will ruin him.

Present feeling often bears away the youth in a course that leads to a life of regret. His spirits are buoyant; scenes in prospect that are gilded by imagination, invite; experience has not taught him that appearances may not accord with facts; hence he is betrayed into danger; the precious advantages of early life are lost, and age follows, to be afflicted with regret for the consequences which the government of feeling has occasioned.

Why is the intemperate gratification of appetite allowed? Does interest plead? Does the experience had of the effects which follow, induce? Does the law of God approve? Nay: all unite to frown their opposition. Every interest is laid upon the altar; the effects which follow form an assemblage of the most painful things of life, and God unites his veto with his curse. It is the government of feeling which impels; and its influence in this single case seems sufficient to induce the most wakeful distrust of its tendency.

Present feeling hurries the angry man into deeds, the effects of which no regret can retrieve. Against the gust of human passion God has spread the protection of his authority over the brute tribes. But what outrages, notwithstanding this, does the government of feeling induce the angry man to commit on these patient, faithful servants. With what dismay and terror does this prepare such a man to fill his dwelling! No ties are too sacred or too tender for him to violate. He is terrible in proportion to his sagacity and power. Friend and foe are the same. Under the government of feeling there is no discrimination in the choice of means, and the most of those deeds are done which constitute the forfeiture of liberty and life.

The present feelings of the impenitent sinner induce him to defer attention to the gospel. He knows that death is approaching, that the retributions of eternity succeed, that life affords the only season to prepare, and that if his peace be not made with God, his soul is lost forever. Still he defers attention. Sabbaths rise upon him in vain; in vain does the house of God open to him its gates; in vain is the celestial message proclaimed; in vain does conscience speak, and in vain is heard the voice of God in his word and providence. Attention is withheld. The subject of all these means goes on as though there were no other state than this, and no higher or more worthy objects than those which now engross his mind and heart.

Another example is found in the Christian. Why does not Christian hope prepare all who enjoy its consolations to profess religion, to follow Christ in his ordinances, and thus to cast the weight of their influence into the scale of godliness? Not, indeed, because the propriety and the duty of these things are not apprehended, but because *feeling* dissuades. Why does not every Christian pray in his family, and instruct his children? Not because the duty is doubtful in his view, but because his feelings disincline him. Why does not every professor of religion hold the interests of the body of Christ with which he is connected, as supreme, watching for these, making sacrifices for the promotion of these, thinking less of his own wounds than of those which the church receives, and thinking less of any slight when cast upon himself, than when cast upon Christ? A state of feeling has intervened which prepares its subject to seek his own things, to the neglect of Christ's. No Christian will vindicate these things; there is no Christian that is not constrained to condemn them; but they are allowed through the mere influence of feeling. Thus secret prayer and the devotional reading of God's word are neglected. Inattention to these duties is, perhaps, the last thing into which the Christian once thought himself liable to fall, and into which he never would fall were it not for the government of feeling.

There is not unfrequent occasion to inquire why the seasons in which the church may agree to unite in prayer, and especially why the *monthly concert*, is not more generally attended? All unite to approve of the consecration of this monthly season. They read of it and they speak of it, as one of the things which auspiciously signalize the day in which we live. The thought of having the church retrograde to the point at which she was when this concert commenced, or of having it given up, would afflict them. It is a season which they greatly value, both on their own account, and on account of the general interests of Zion. Nothing could tempt them to subscribe the relinquishment of its privileges; and yet the precious season often passes by neglected. *Why?* They did not *feel* like attending. Perhaps they thought they should attend but one half hour before the question was to be decided; but their *feelings* changed.

*Fixed principles of conduct*, therefore, are of supreme importance. With such as are safe, and of universal application and obligation, we are furnished by the Scriptures; and God has endowed us with intellect, to enable us to refer our actions to them. The most important province of intellect, is to regulate the conduct of rational agents. So far as we forego the use of this, we loose our dignity, though not our accountability, as rational creatures, and decline towards the rank of the irrational tribes.

No more important is it that the voyager on a tempestuous ocean respect his chart, and give not himself up to the influence of winds, and waves, and currents, than that the voyager of life respect the great principles of conduct which are prescribed in the word of God. The reason why so many make shipwreck of their interests for time and eternity, is their neglect to do this. The reason why so many Christians pursue but an indirect and unsteady course, is this neglect. The obviousness of the fact is such as to supersede the necessity of further confirmation; and the consequences induced are so *apparent*, as well as dire, that I may well be excused from the address of exhortation to those that shall notice these hints. *To the law and to the testimony. As many as walk according to this rule, peace be on them.* B. J.

# MISCELLANEOUS COMMUNICATIONS.

## SACRED CHAPEL OF LORETTO.

SOMETHING is known among us of the absurdities of the Catholic religion, but it is only when we are in a Catholic country, and actually witness the mental bondage of its subjects, that we are fully aware of the corruptions of that religion, or can fully appreciate the blessedness of our own. A capital instance of Romish imposture is the fiction of the *Holy House*, or Sacred Chapel of Loretto, one of the most celebrated places in the Catholic world. An American gentleman who visited this chapel purchased a tract which contains its marvellous history, and is constantly offered to strangers at Loretto; and from this tract a contributor to the Christian Spectator has been at the pains to translate so much as is contained in the extracts which follow.

### *Historical Abridgement of the Miraculous Removals of the SACRED HOUSE of Nazareth, by Signor Murri, Curate of Loretto; Translated into French by Philip Pagés, Apostolic Penitentiary, &c. &c.*

#### Preface of the French Translator.

It is with the most lively interest that I translate from the Italian into my own language the history of the Sacred House written by M. the Curate Murri. The French, who are naturally the friends of the beautiful and the true, will feel some degree of obligation to me for having given them in their own language a history as interesting as it is marvellous. Profane historians glory in transmitting to future ages, facts infinitely less important than the admirable removal of the Sacred House.

If in any corner of the universe a spot were pointed out which had served as an asylum to a celestial spirit, the most indifferent and frigid of mankind would undertake long voyages to visit such an asylum; and those of the least literary curiosity, would, at least once in their lives, run over a book which furnished them details the most sincere, and the most true. With what eagerness, with what holy enthusiasm, should we not then desire to read the expose, at once ingenuous, simple, sincere, and elegant, which M. Murri has given us of this humble house which served for a retreat to the Sovereign of the world?

This divine and almighty Architect could doubtless have created for himself a second heaven and have used it as his domicil; but as he became man to teach men humility, till then unknown, he chose to be born in a spot the most abject and vile, the better to condemn the pride, vanity, and false grandeur of mankind. But I mistake; this place is neither vile nor abject; on the contrary it has been almost rendered divine by the habitation and the presence of a God concealed in an human form; and for five centuries it has justly become the object of the veneration of the Catholic world. As the learned ecclesiastic who gives the historioal account of this Sacred House and of its miraculous removals, speaks of it far better than I can, I desist, and let him speak for himself.

[Here follow four rude engravings. The first is entitled, "View of the Sacred House, carried by angels from Nazareth to Terrata and from Terrata to Loretto;"—the second, "Plate of the Crucifixion which is in the Sacred House;"—the third, "Statue of the Holy Virgin in the Sacred House;"—the fourth, "Figure of the Key which was found in the Sacred House of Loretto and is preserved in the monastery of the Abbey of *Farfa*, whither it was carried by a clerk belonging to the sanctuary."]

### HISTORY OF THE SACRED HOUSE OF NAZARETH.

*Chapter* 1. The city of Nazareth, situated on the declivity of an agreeable hill in the neighbourhood of Mount Tabor and of the brook Kishon, was one of the first cities of the province of Galilee, before the Romans conquered Judea. But the just wrath of God having delivered this country, drunk with crimes, to the scourge of the most murderous war, of famine, and of the pestilence, and to a desolation which will end only with the world, Nazareth was forced to share in the general lot of all Judea; it was devastated to such a degree in the time of St. Jerome, that it had become a miserable hamlet. The zeal of the first Christians attempted in vain to restore to it a part of its ancient lustre by establishing there an episcopal see. The last of its pastors having shamefully apostatized, the city fell into such a decline, that at the present day one can find nothing there but a miserable remnant of cabins, or more accurately speaking, caverns which serve for an asylum to the bandits and vagabonds of Arabia.

Still neither the ravages of time nor the force of arms have been, or will ever be, able to wrest from Nazareth the glory of having been the country of the most august Virgin Mother of God, and of having contained within its walls the house where she was born, where the great mystery of the Incarnation took place, and where our Lord Jesus Christ lived the greatest part of his mortal life, that is to say, until his Baptism. It is this sacred house, which by the ministry of angels, has been, after so many years, transported among us, and which now constitutes the glory of our Italy and the richest blessing of the whole province of the Marquisate of Arcana.

It is well known that in the year 71, of the Christian era, the city of Nazareth was cruelly pillaged and laid waste by the troops of Titus Vespasian. God however watched with a careful and propitious eye over the preservation of the Sacred Domicil of Mary, not having permitted the fury of the Roman soldiers to penetrate to the spot where it was situated, and in which it always remained concealed until the moment fixed in the divine decree for exposing it to the veneration of all the nations of the earth.

Such an event first happened in the reign of Constantine the great. The empress Helena, about the year 307, undertook a holy pilgrimage to the sacred places of Palestine. She first visited the manger of the Lord, then Calvary, and the Holy Sepulchre; and after having caused to be thrown down and carried away the execrable statues of Adonis, of Venus, of Jupiter, which the Heathen had erected there in contempt of the Christians, she came to Nazareth in Galilee. The place where our redemption had its beginning was the only one where she found no mark of profanation. The holy pilgrim found the sacred dwelling of the Virgin in the midst of a heap of ruins. The extreme poverty of this small habitation and the little furniture remaining in it inspired her with mingled sentiments of respect, of sacred horror, of tenderness, and of the most lively gratitude towards the Sovereign Lord of the Universe, who from love to us had chosen his abode in so miserable a cottage. After having venerated the sacred building, she resolved to suffer no change to be made in it, except that she directed the altar to be rebuilt on which the holy Apostles had offered the divine sacrifice. To satisfy at once so rare a piety, she gave pressing orders to the imperial ministers to have erected above and around the Sacred House an august and magnificent temple, and to have engraved on the marble of the front this short but expressive inscription:

Haec est Ara in qua primo jactum est humanae salutis fundamentum:

This is the Altar on which the foundation of man's salvation was first laid.

Scarcely had this great building been completed than its fame was spread throughout the universe, and this was the time when the people began to desire to undertake pilgrimages for the purpose of paying reverence to the house of the Queen of Angels. Kings, princes and other personages as illustrious by birth as for their holiness, came to visit this terrestrial heaven. Jerome, St. Paul, to say nothing of others, went there to pay their homage and to offer their prayers. St. Louis, King of France, was equally desirous of visiting this great sanctuary. This voyage was attended by circumstances so extraordinary that they deserve to be minutely detailed.

In the year 1245, Palestine had fallen under the power of the Saracenes. Louis was at this time filled with the desire of conquering this happy land, and with it all the holy places which rendered it so respectable. He accordingly embarked with a powerful army and safely landed on the coast of Egypt: but the pestilence which prevailed in these countries opposed his designs. So great a number of the French warriors became victims to this scourge that the holy king, no longer able to resist his enemies, was made prisoner of war himself.

God permitted that a war undertaken from motives so reasonable, so holy, should end disastrously, because the time which he had decreed for the deliverance of the holy land had not arrived. It seemed to be delayed that the miracle of the translation of the holy house, might be more celebrated and more surprising to the nation, when they should see it snatched as it were in a moment from the hands of infidels. Saint Louis, by means of a capitulation, obtained his liberty, and was able safely to transport himself to Nazareth. He arrived there on the 25th of March precisely. On the day of the feast of annunciation they saw him depart on foot from Mount Tabor, covered with a cloth of hair, in the character of a deep penitent entering into the said city with humility, his eyes bathed in tears, to worship there, the chamber of the adorable Mary. Having heard the holy mass he wished again to commune there, he repaired to the Basilic which covered and surrounded the holy house, and ordered the legate of the holy Apostolic See, Odon, Bishop de Frascati, to celebrate with solemnity the holy Mass at the Master altar, and by his royal presence he rendered this sacred ordinance more brilliant and magnificent. Even at this time are to be discovered in this divine place the commemorations of such an event. Upon the western wall, may be seen different paintings very ancient, distributed in three ranks of pictures. In the second rank we still see towards the right side an image of the holy virgin, with her divine son upon her knees, and on her side a picture of St. Louis which represents him clothed in royal apparel of red and white with a mantle of purple. The fetters, which are falling from his right hand seem to indicate the captivity under which he has groaned, while in his left he holds a switch in the form of a sceptre, a mark of his royal dignity. It is not probable that such a painting can be new, or that it be the work of the last ages, since the Dalmatiens, among whom the holy house first rested after its translation, assure us that they beheld it at the first moment as we see it at this day. Having regard to the monuments of history which we come to point out, it seems that one must suppress every doubt of the existence of the holy house of the Virgin Mary, in Nazareth of Galilee, unto the end of the 13th century. It was then, that is to say, in 1291, that the Caliph, or King of Egypt, inflated by preceding victories, took possession of all Galilee, after having put 25,000 Christians to death by the sword, and consigned to slavery 200,000 more. It was thus that the mild reign of Christianity suddenly ceased in Syria, and infidels prevented the religion of its ministers from entering a country so interesting to every Catholic. Behold, how the holy places of Palestine were exposed to the most outrageous profanation!

Nazareth then saw destroyed, the august Basilic, built by Saint Helene. The mighty Lord who has always been wonderful and incomprehensible in his works, to save the house of his divine Mother, where commenced our redemption, by the most surprising and unheard of miracles, drew it from its foundations (for proof of this wonderful event still exists visibly at Nazareth) and transported the edifice of Nazareth into Dalmatie where for some time it was deposited.

*Chapter* 2.—The wonderful translation of the holy house of Nazareth in Galilee to the shores of Sclavonia and Dalmatie, occurred as we have said, on the 10th of May 1291, under the Pontificate of Nicolas XIV. It stopped upon a little height situated at the entrance of the village of Tersate and of Fiume. The edifice was now discovered by the inhabitants for the first time, and the extraordinary spectacle of a house translated as it were in one night, filled all the neighbouring people with astonishment. A multitude of Dalmatiens ran at the noise of so unheard of a wonder, and after having observed this holy house placed without foundation and without support upon unequal ground; after having remarked that its structure appeared most ancient, that the stones of which it was constructed showed evidently that it was not of their country, but announced the taste of a far distant land, they entered there, and their surprise increased when they saw that this house was covered and ceiled; that the boards were painted blue, and divided into small squares ornamented with golden stars. We remark still at the present day, two pieces of the said ceiling in the holy chimney, one above the sheet in which the sacred relics are preserved, and the other above the clock. A small altar was perceived attached to the wall opposite the gate; upon this altar there was found an ancient Greek cross of wood with the image of a crucifix painted upon a curtain which covers the cross; and also a statue of the holy virgin holding in her arms the infant Jesus. On the left of the entrance was seen a small chest let into the wall, and at a little distance from that, the place of an ancient hearth made after the fashion of the Nazarenes, without an aperture for the smoke, because in the oriental houses, they used coal merely.

But that the people of the city of Tersate might be instructed in the value and origin of the holy house, the Mother of God wished to join to this extraordinary event a new miracle. Alexander de George, descendant of Modruse and curate of Tersate, being then dangerously ill, the holy virgin appeared to him in a dream and revealed to him the fact, that the holy chapel which had recently arrived in that country in a manner which no one was able to explain, was the true house of Nazareth in Galilee, and in testimony of the apparition, she restored him to perfect health. The good curate on awaking from sleep found himself perfectly cured, abandoned his bed, and full of joy flew to the holy chapel, where he thanked his divine Benefactress. We are left to imagine the joy of the people on seeing their pastor restored, and hearing him narrate the heavenly favors which the powerful Mother of God had deigned to grant for their mutual consolation.

The inhabitants of Tersate, though convinced firmly of their good fortune, addressed themselves unanimously to the Chevalier Nicholas Frangipani, who was then Governor and Lord of that province, and asked permission to send to Nazareth four of their fellow citizens, to assure themselves beyond a doubt of an event so unheard of. The pious Governor not only listened to the request of his subjects, but he wished himself to provide the four persons designated for this journey, with all that was necessary for undertaking it with security and success. Among these travellers they chose Sigismond Orsich, and Jean Gregoruzchi, both equally distinguished by their birth, honesty, and fidelity.

Before their departure, they measured with the greatest exactness the enclosure of the holy house that they might afterwards examine, being upon the spot, whether this house actually came from Nazareth; if the foundations really rested there, and if they answered to the walls of that respectable habitation. On their return from Palestine, after the execution of their important commission, the four deputies assured all unanimously that in Nazareth the dwelling of the holy virgin existed no more, but that on the spot where it had stood they had carefully observed the foundation still known by its length, width, and thickness, after the manner of the building of the country; by the quality of the stones &c., and that all accorded perfectly with what they saw of the holy house, with which the Lord by a miracle so extraordinary had wished to honor their country. They fully believed that in a little time the worship of the holy house would render it famous by the infinite number of pilgrims who from all parts would resort to Tersate.

The Governor Frangipani enriched the holy chapel with precious gifts, and he had already formed vast projects for promoting the devotions of the faithful, and for enhancing, if it were possible, the celebrity of the sacred place, when suddenly, after three years and seven months, they saw the holy chapel raised anew in the air and passing the Adriatic sea: it placed itself in the midst of a thick forest a little distance from the happy hill where we actually see it at the present time, and where all the Christian world repair to venerate it.

*Chapter* 3.—The tenth of December 1294 under the Pontificate of Celestin V. was the memorable epoch of an event so prodigious. About ten o'clock the preceding night, the sacred dwelling appeared in the neighborhood of the city of Recanati, and placed itself in a wood of laurels about two leagues distant from the city. I dare to hope the pious reader will not be sorry to find here the details of this happy event. He will contemplate with admiration the designs of God, who often employs the most feeble instruments to accomplish his greatest miracles. Men were buried in sleep at the moment when this wonderful translation took place. The simple shepherds, who according to their custom had arisen to take care of their flock, were the first who had the pleasure of seeing this holy sanctuary. An extraordinary light which shone from its side struck their eyes and inflamed them with the most lively desire to draw near, that they might discover the cause of the novelty. They saw with astonishment that the light issued from an old house, which they found for the first time in a place where there had previously existed no traces of an habitation; but as they ran from all sides drawn by the novelty of the miracle, and reasoned together, (one among them had seen it at a distance when borne in the air,) it advanced towards the nearest shore of the Adriatic sea.

Afterwards, encouraging one another, they run the risk of entering, imagining well that this new sanctuary must be something surprising and divine. In short, being convinced of the reality of the miracle, they were ravished with sentiments of profound veneration, and passed the remainder of the night in this holy place. Scarcely had the morning began to dawn, when they took the road to the City, impatient to carry to their masters news so singular. Their simplicity at first caused their recital to be suspected, but the air of surprise, of intrepidity, and the constant and uniform testimony of these good men, incapable of imposition, dissipated every suspicion; and had such an ascendancy over the minds of many, that they followed these rustic shepherds, and went with them into the woods to convince themselves of a fact which seemed to them so surprising and incredible. Arrived at the place designated, they saw, they examined all. The exact account of this surprising and marvellous edifice, the novelty of its appearance, its ancient structure, the foreign ornaments which decorated it, the stones of an unknown quality which they saw, its stability upon uneven ground without the support of any foundation, the little altar upon which there was a Greek Cross, the statue of the holy virgin which seemed to excite in them extraordinary veneration and respect; all surprised them, and looking upon one another transported with a joy mingled with fear, by sighs and tears they cried with a loud voice, "the hand of God appears evidently in this place; this little chamber," say they, "must be something great, singular, divine." In the mean time, they were unable to ascertain how it was possible for it to be transported to this place. But the holy virgin did not long delay to enlighten them, as she had herself condescended to instruct the Curate of Tersate, Alexander de George; she had also appeared at the same time to two of his devoted servants who inhabited the environs of Loretto, and informed them both that this was the house of Nazareth transported to this place by the ministry of Angels, in order to give to Christianity, by so august a present, a powerful support and a secure refuge in necessity the most pressing. The first who saw this wonderful apparition was Saint Nicholas of Tolentin, one of the greatest saints of the order of St. Augustin. This Saint remained then at Recanati. The other was one styled Brother Paul, who had fixed his solitary dwelling upon the top of a hill not far distant from the place, which they call at this day Montorso.

The noise of the miracle spread

itself on every side, and nothing was spoken of but the Forest of Loretto and the holy house of Nazareth. Day and night the roads were full of strangers of every condition, of every age, of both sexes, who ran to contemplate this holy chapel and to carry thither the tribute of homage, of veneration, and of love, to him to whom it was due. Persons the most delicate, disregarding the difficulties of the roads, and the inconveniences of the season, made it a pleasure to visit this holy place, preferring the shade of trees to their gilded ceiling; and esteeming the hardness of the soil of the Forest of Loretto more delicious than the softness of their beds. Meantime the enemy of the human species, trembling to see so great a good operating against his pleasure, made every effort to destroy the devotion of the faithful, and prevent the multitude from assembling there. The sanctuary was placed in the midst of a Forest about half a league from the sea. There was nothing to conduct to it but narrow roads filled with bushes and thorns. These paths were winding and difficult. Some men without religion and without manners, drawn by their love of money and seduced by the devil, collected in the vicinity of the sacred place, and, divided into bands, laid snares on all sides for the pious pilgrims who resorted there; so that the fear of assassinations which were daily committed greatly diminished their number, and this sacred asylum was almost totally abandoned. These grievous incidents seemed however to be appointed by heaven in order that the people, apprised of the wonderful coming of the holy house of Mary, might the more readily believe the news of its second translation. In fact, about eight months after its first arrival, the sacred house found itself located upon the summit of a fine hill which rose towards Recanati at the distance of about a mile from the place which it had occupied in the Forest. Two brothers, citizens of Recanati, who possessed this hill, greatly satisfied with the precious gift which heaven had bestowed upon them in placing on their estate this holy chapel, were desirous to render to it every possible honour. But in a few days seeing the Altar and sacred walls covered with rich presents, which the generosity of good Christians had deposited there without ceasing, these riches produced in their hearts the base desire of enriching themselves at the expense of the sacred place. Each of them having attempted to appropriate to himself exclusively these riches, they came very near staining with fraternal blood the soil which the holy Virgin had chosen for her abode.

The Most High, who abhored fraternal dissentions as much as the assassinations which had been committed in the forest, transported the house of his divine Mother from the estate of these two bad brothers, and placed it on a finer hill within a gun shot distance of the first, in the midst of the public road which conducted to the *Port de Recanati*, the same place where it now exists.

In every place of which we speak where the house of the holy virgin has been carried, are to be seen evident marks where it was placed. The first of these places is situated between the hill of Montorso and the river *Musone*, and is now called *Bandeirola*. We see there a fine well for the accommodation of the people who resort thither in great numbers, and we also discover vestiges of banks thrown up 200 years ago, by order of the Rev. Father Riera, one of the first *Penitenciers* of Loretto for preserving the memory of the place where the holy house was placed on coming from

Dalmatia. On the east they have built a little wall about six feet in height, upon which is an image engraven upon stone, representing the coming of the holy house.

The little hill belonging to the two brothers of which we have spoken, is now enclosed within the limits of the city, in the rear of the quarters of the soldiers. There is also a small house where is to be seen another image also engraved on stone, above which was formerly the following inscription; "*Visitatio custodivit.*"

The happy people of Recanati, where the hill and forest of Loretto were situated, were eager to make solid walls to surround the sacred house with the view of preserving it from the inclemencies of weather and incursions of robbers. Afterwards they made porticoes for the accommodation of those who daily resorted thither, and besides these, they made different lodging places for pilgrims, for the citizens of Recanati, and for the priests who performed divine service in the sacred chapel. In the porticoes or piazzas, the most celebrated painters of the day painted the principal mysteries of our holy faith, which had some respect to the sacred house of Mary. They failed not distinctly to represent the miraculous translations from Nazareth to Tersate, and from Tersate to Loretto, and all which had taken place in the latter.

It is impossible to describe here the fervour of these devoted citizens, and the zeal which they manifested in their efforts to enhance the splendour of Loretto, and to increase the worship of the sanctuary. From time to time, however, their pious and noble designs were interrupted by the civil wars which took place. No one is ignorant of the disgrace which the people of Recanati experienced in the year 1322. The inhabitants of this city having revolted against the ministers of the sovereign Pontiff John XXII, after a long siege their city was taken, sacked, and in part destroyed. But at length, Recanati returned to the obedience of its legitimate sovereign, and the inhabitants proved themselves no less desirous of embellishing the sacred house of Loretto, than of recovering their own property. They determined in consequence, to enclose the sacred chapel within the limits of a temple of such a size, that they might have the satisfaction of seeing it completed within a few years. This temple endured about 140 years, until the Pontificate of Paul II, who caused another to be constructed, much larger and more magnificent, and that is the one which now remains. The great Sixtus V. took care to perfect it, ordering that the following inscription cut upon black stone in large golden letters should be placed upon its front; "*Deiparae domus in qua Verbum caro factum est.*"

*Chapter* 4.—From the moment that the sacred temple of Mary was fixed by fortune among us, the human species found there an abundant source of the most splendid miracles and the most singular favors. It is at Loretto, that an infinite number of Heretics, Jews, and Infidels, have been illumined by celestial light, which, in showing them their errors, has dissipated their blindness. Persons possessed by the devil have been delivered, the lame have been restored, the blind enlightened, the sick cured, and the most obstinate sinners truly converted. What misfortunes, what disgrace, has Italy experienced in every age! Frightful earthquakes, wars the most obstinate and bloody, and in fact an accumulation of evils so afflictive that the mere recollection of them fills us with horror. But the instant that Christians offered their vows and prayers at the temple of Loretto, they saw themselves at once delivered from the dangers and misfortunes under which they had groaned. The *ex voto* without number with which the walls are covered as with tapestry, form an obvious testimony of the favours which have been received there; and the immense treasures, composed of the offerings of all the Catholic world, prove authentically the veneration which they have felt for this sacred place, and force conviction upon every impartial mind. All in short serves to prove how fully the faithful were persuaded, that it was in reality the sacred house of Nazareth, in which our Lord and his holy Mother had dwelt, and the miracles continually wrought in this sanctuary, fully demonstrate how willing the Lord is to augment the glory of this divine asylum.

It is not then surprising, after miracles so unheard of and long continued, that so many holy and respectable persons should have come from the most distant countries to this holy place, to offer the homage of their piety and respect, and that they have left there proofs so sincere and liberal of their veneration. It is not more astonishing that sovereign Pontiffs have granted to this sanctuary so many indulgencies, privileges, and liberal gifts.

If a father, a husband, a friend, take delight in looking upon the portrait of a son, of a wife, of a friend, how much more are Catholics entitled to enjoy the sight of one of the most ancient representations of the Mother of God. Master and only sovereign of all that exists, it is not surprising then to see the real head of the universal church taking so much care to increase if it were possible the celebrity and worship due to Mary. Among so many other things which respect no less the affairs of heaven than earth, his tender piety has made him consider this object as one of the most worthy of his fine soul, and of the unwavering faith which sustains and animates him in all that he does. It is on this account therefore that this holy Pontiff has exhibited so much solicitude, so much pomp, to render this deposit precious in the place in which heaven itself has placed it. This providence of our almighty Lord, who for five ages has watched over his work with singular care, and preserved to us a monument so worthy of veneration, proves evidently that this sanctuary is the object of his complacency, and as this house has been the abode of the daughter of so many kings, it has inspired very recently the worthy son of the first monarch of the world to take it under his royal protection. Antiquity, splendour, tradition, magnificent presents, collections of people from the most distant countries, all tend to prove that this sacred pledge has been confided to Loretto, as a present which she has received from the hand of God himself. Holy city, fear nothing then while thou shalt possess this celestial treasure, while thou shalt render thyself thus worthy, peace, abundance, security, joy, happiness, shall form thy portion.

New Zion, more happy shalt thou be as divine grace shall be poured out upon Italy, upon the whole world, but especially upon the pious prince who has taken thee under his protection. Doubt not but that thou shalt secure to thyself the blessing of heaven which is never wanting to sustain the throne of wise and virtuous kings who favour the church, its principles, and its laws.

So many proofs, in fact, so many testimonies of persons the most respectable, ought to close the mouths of unbelieving critics who, seduced by a spirit of contradiction and malignity, wish to attempt to obscure the glory of the great Sanctuary of Loretto. It is not by superficial opposition, neither by sophistry that one can be made to doubt of the truth of the translation of the sacred house; undoubtedly inhabited formerly by the very august Mother of God. The house where the divine word became incarnate, for the salvation of the human species. The house where the Lord of the Universe has lived and been educated. Glory immortal to Jesus Christ, to his eternal Father, and to the Holy Spirit who lives and reigns in all ages. Amen.

[The description of the Sacred Chapel, and the enumeration of many of its splendid gifts, with the names of the donors, many of them of great fame and distinction, together with its costly ornaments and foundations for masses of immense expense, the translator passes over.]

As I write for the French in particular, I cannot resist the inclination I feel to describe the various gifts which the kings of France, predecessors of Napoleon the great, have made to this Sanctuary, the object of their piety as it is now of the special protection of Prince Eugene, viceroy of Italy.

*Gifts ex voto, offered to the church of Loretto by the Kings, Queens and Lords of France.*

One lamp of silver, by Catherine de Medicis, wife of Henry Second.

An extremely rich vase made of a sapphire stone, surmounted by an angel holding a lily formed of precious stones, by Henry III.

A jewel representing Marie de Medicis, wife of Henry IV, enriched by a great number of diamonds. Present from this Queen.

Two angels of silver bearing each a taper always burning at the foot of the grate, before the sacred statue, by the duke d'Epernon.

A lamp and a silver ship, by the city of Paris.

Two silver lamps, by the Duc de Joyeuse, 1584.

One heart and two picture frames of silver, upon which is written in Latin and in French, the consecration which the people of Canada made of their persons to the church of Loretto in the year 1684.

A book of devotion decorated with precious stones, by Henrietta Queen of England, sister of Louis XIII. Two crowns of gold loaded with diamonds and precious stones. These crowns ornament still the head of the Sacred statue: by the queen Mother of Louis XIV.

An infant of gold representing Louis XIV. at his birth carried by an Angel of silver, which weighs 100 marcs, and the infant weighs 48 marcs, by the same Queen.

A heart of gold embellished with precious stones, with two eyes of gold also, and garnished in the same manner, by Christine of France wife of the Duke of Savoy.

A Castle of silver representing that of Vincennes, by the Prince of Conty, brother to the Great Conde.

A silver statue of the holy Virgin, by a religious monastery in Paris, 1643.

A statue of silver of the great Conde represented on his knees, by the same prince.

A picture in silver representing the Duke of Montpensier on his knees before the holy virgin, by Louis of Bourbon, duke of Montpensier, 1571.

A picture in silver, which represents the citadel of Tournon, by Madam Claude of Tournon.

A silver lamp weighing 60 marcs, by the duke de Grequi Charles Sciara.

A lamp of silver which belonged to Louis de Marrillac, Marshall of France, offered by Renede Marrillac.

A silver statue of the virgin, by Louis Perrochel, counsellor of the Parliament at Paris.

A picture of silver, by Chavigny.

A picture in silver representing

the city of Nancy, presented by the city. Communion cups of silver, by the cities of Lyons, of Puyen, of Velay, etc.

A very fine diamond, by M. Monchy.

A great heart of gold, by Paul Francois.

A robe for the sacred statue, by Marie Leczinski, Princess of Poland.

A heart of gold, and a part of the ornaments of silver, added in 1763.

A grate which separates the altar of the holy virgin, by the l'Abbe de Che're' Conseillen a la chambre des comptes de Paris. Legacy by his will.

### *Gifts recently offered to the church of Loretto.*

A cup of gold garnished with brilliants and with diamonds, given by his majesty Joachim Napoleon, king of Naples.

Another magnificent cup of gold, embellished with rubies and chrystalized stones, offered by the prince Eugene, viceroy of Italy.

An *encensoir* and *navette* of gold, given by the Queen wife of the same prince.

A superb *ostensoir*, ornamented with emeralds and garnets magnificently wrought, present from the Queen of Spain, wife of Joseph Napoleon Bonaparte.

Another great ostensoir in gilded metal, ornamanted by silver cherubims, rock crystal, and decked with rubies, presented by a Spanish Prince.

Three flaggons of rock chystal garnished with gold.

A magnificent ornament of brocade, ornamented with flowers of gold. Two silver lamps, present of the great Marquis del Campo of Spain, who gave also one hundred Roman crowns for the utensils of the vestry.

All the jewels which ornament the sacred statue have been recently given, as well as many others which I do not mention, that I may avoid a description minute and wearisome.

In the Sacristic (or vestry) where the treasure is, there are valuable pictures. That which represents God contemplating the humanity of Jesus Christ is the work of Guercino; the others are by Andre' del Sarto; and by Tintoretto.

Every day here is celebrated.

A legacy of six thousand crowns was left as early as 1634 to procure a solemn Mass for the Royal family of France every week, and there is one regularly performed in the holy chapel every Saturday in the year, with music for the king and Royal family. There is a daily Mass for Madam Duchess d'Aiguillon. The foundation for this is two thousand four hundred Roman crowns, and has existed from the year 1642. Every year, 26th August, a solemn feast is holden by Louis King of France. The expense is borne by the Bishop and Governour of Lorotto, and the consuls of the city are bound to assist. Canons are fired. Many Lords and ladies have given similar proofs of their piety and generosity by thus giving foundations for Masses.

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## GLEANINGS FROM REJECTED PAPERS.

A PERIODICAL work, in a succession of years, will have accumulated to itself a great variety of papers which, for various reasons, it was not expedient to publish. Some were laid aside for badness of style, and some for badness, or barrenness, of sentiment. Some were anticipated by others, or were otherwise out of time. Some were behind the spirit of the age, or behind its intelligence. Many contained valuable thoughts, but were too much encumbered with useless or erroneous matter to be worthy of printing entire. Among them all, if one would be at the pains to look them over, there might be found some useful, as well as some curious things. We have bestowed a vacant hour upon them, and have brought forth a selection, of which the following are a portion.

### DOUBLE DEALING.

All transactions in secular affairs should be equally guarded and honourable. Persons entering into contracts in trade and business, who so shape their terms as to afford an opportunity of getting away from the obligation, are highly criminal before God. Some think God will not narrowly inspect pecuniary matters, but they will do well to look into this, and see whether God passes over such matters. In the first days of the church it became a practice with some who possessed estates to sell them and deposit the avails in the common stock of the church. Ananias, a professed disciple, sold his possesion and brought a part of the price, pretending it was the whole, and laid it at the apostles' feet as others had done. His wife too was privy to the deception and acted her part in carrying it on. And both were struck dead on the spot for prevaricating. An awful warning to prevaricators.—*Fast Sermon, on the Sin and Folly of Prevaricating.*

### THE PLEA OF CUSTOM.

The Jews justified many of their proceedings from the *custom of their fathers*, while the same proceedings were pursued only because they were pleasing to themselves, but the fathers were made the stalking horse. 'Custom,' says one of our sages, 'is the plague of wise men and the idol of fools.' An appeal to custom is no uncommon apology for evil practices. We can exclaim against no popular vice, no misuse of religion, no perversion of moral principle, but custom is offered as an excuse. To fall in with custom is an easy, a popular thing, but it is a principle which if admitted must tend to the utter ruin of any man, or nation of men whatever.

On the other hand, want of custom is as often pleaded as a reason for not doing this or that.—*Ib.*

### FALSE CHARITY.

When and where we can put a favourable construction upon what may have some appearance of evil about it we are certainly bound to do it. But shall we dare to pronounce a thing done upon a good motive, or hope it is so, when there is no evidence that it is, but the evidence is to the contrary? It is often said, that we cannot see into the heart, and therefore should not judge of motive. True, we cannot see into the heart, but we can see what comes out of it, and it is by what comes out, that we ought to judge of the state that is within. We dare not ascribe any bad thing to a good motive;—a good heart out of its treasure bringeth forth good things, and an evil heart, evil things. Shall I hope and believe that that is done for the glory of the Redeemer which is clearly tending to pamper self-love?—Shall I say that a man is offering the sacrifice of righteousness unto the Lord when it is to be seen that he is offering sacrifice to his own net and burning incense to his own drag? Shall I express a hope that a thing is done in charity and for the good and wealth of Christs' whole church, when that same thing is directed and is tending to the gratification of pride, of bigotry, of self-love, of mere party and party spirit? To go this length in charity is to level all distinction between virtue and vice—between depravity and purity—between Christ and Belial. It is to confound in one mass, good and evil, and to fill up the great gulf which God has fixed between heaven and hell, and to cast up the high way across it, so that the societies of the two worlds may no longer be each a separate and distinct people.—*Ib.*

### TREATING TRIFLES AS THINGS OF IMPORTANCE, AND THINGS OF IMPORTANCE AS TRIFLES.

Some men attach an importance to a mere outward ceremony, to a form of worship, to the mode of administering an ordinance, to some internal regulation, some by-law, in the affairs of Christian society; and rather than omit or waive this little thing, they would suffer half the kingdom of Christ to be deranged. While on the other hand, some men, or the self-same men, would have little scruple upon a grand point of doctrine—upon some bold line of discipline—upon what is essential to the gospel and glory of Christ. The Jewish Pharisees treated things in this way: the tithe of mint, anise, and cummin, they considered a great thing—but the weighty matters of the law, justice, mercy, faith, these were trifles.—*Ib.*

### MAKING LIGHT OF SIN.

The nation of Israel had gone great lengths in sin, but they made light of it. They said that "Every one that did evil was still good in the sight of the Lord, and that the Lord delighted in them."—"Fools make a mock at sin." And so this system of prevarication goes on. They say, "We think and see differently, and have a right so to do, on the same subjects, and therefore we must think, and let think, and have charity." And so we must on minor questions, as Paul had. Whether a man should eat meat or only herbs, or whether he should observe some particular days or not, these were indifferent things. But it was not indifferent whether a man should, or not, be a blasphemer, an idolater, an adulterer, a thief, a busy body in other men's matters.

All that scoff at sin will God at length scoff at, and upon such sinners will he at last pour out his indignation and an horrible tempest, this shall be the portion of their cup.—*Ib.*

### GOD NOT DECEIVED BY THE OUTWARD APPEARANCE.

Before men, a great deal of our secret intentions and designs may be concealed, but before God, all is open, from him nothing is hid. And it is to God that we are accountable: it matters but little, how long and how well we may conduct ourselves to the approbation of men; if God is not pleased with us, he will hang on our skirts and hover about us as an enemy. It may be some time, before God will discover to us his displeasure, and this will be so much the worse: and as it affects nations and churches, it is terrible. God has given his law—the precept is plain, but men think the precept may neatly be avoided, and so they equivocate and ease off, and God gives them their way for a while, but at last it comes upon them.—*Ib.*

### HOW TO GAIN THE DIVINE FAVOR.

It is a plain path—the plain path of sincerity: and nothing is so easy as to please God. He requires nothing that is unreasonable, and he has told us exactly what he would have us to do; and he will make, too, every allowance for our ignorance and infirmity. No master so easy to please as God, if men will but serve him with all their heart. To do a wrong thing is difficult, there is no rule nor direction by which to do it, it is all experiment and hazard; to prevaricate, to shuffle, to frame a lie, it is all hard and difficult; and never effected, never made, it is always dropping to pieces, always wants mending; and the farther you go with it the worse it is, and at last it brings shame and defeat. But to do a right thing, to speak the truth, for this, there is a perfect rule, and a Judge that will vindicate you in well doing.—*Ib.*

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## AN ESSAY ON TASTE,

### A Fragment by Montesquieu.

*Translated from the original for the Christian Spectator,* *by* One of The Bar.

### Chap. 1.—*Of Taste in things of nature and art.*

In our mode of actual existence, the soul enjoys three kinds of pleasures. There are those which it derives from the nature of its existence, others which result from its union with the body, others, finally, which depend on the habits and prejudices formed from certain institutions, certain usages and customs.

They are those different pleasures of the soul which form the objects of taste, as beauty, goodness, agreeableness, simplicity, delicacy, tenderness, gracefulness, the I know not what, nobleness, greatness, sublimity, majesty, &c. For example: when we find pleasure in seeing a thing which is useful for us, we say that it is good. When we derive pleasure from seeing it, without perceiving in it any present utility, we call it beautiful.

The ancients did not perfectly understand this. They considered as *positive* all the *relative* qualities of the soul, which renders those dialogues in which Plato makes Socrates reason, (dialogues so much admired by the ancients) at present unwarrantable, because they are founded upon false philosophy. For all those arguments drawn from the good, the beautiful, the perfect, the wise, the simple, the hard, the soft, the dry, the wet, treated as things positive, have no real signification.

The sources of beauty, goodness, agreeableness, &c., are then within ourselves; and to ascertain the reasons of it, we must search for the causes of the pleasures of the soul.

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### Chap. II.—*Of the pleasures of the soul.*

The soul, besides the pleasures it derives from the senses, has some which must be independent of them, and which are peculiar to itself. Such are those derived from curiosity, ideas of its greatness, the idea of its existence contrasted with a state of torpor, the pleasure of embracing the whole of a general idea, that of seeing a great number of things at once, &c.; that of comparing, joining, and separating ideas. These pleasures are, in the nature of the soul, independent of the senses.

* * * *

It is pleasant to know the source of pleasures which are measured by the Taste. A knowledge of natural and acquired *pleasures* helps to correct our natural and acquired *taste.** We must go out of our state of existence, and ascertain what are its pleasures, to be able to measure those pleasures, and sometimes even to perceive them.

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* The author means by *natural* pleasures, those which the soul enjoys independently of its connexion with the body—such as he enumerates in the beginning of this chapter: by *acquired* pleasures he intends those which the soul enjoys through the medium of the senses. In the same manner, and for the same reason, he distinguishes between natural and acquired *taste.*

If the soul had not been united with a body, it would have had consciousness, but it seems that it would have *loved* that which it *had known*. At present, we *love* scarcely any thing which we *have known*.

Our *manner* of existence is wholly arbitrary. We could have been made *as we are*, or otherwise. But if we had been made *otherwise*, we should have had different perceptions. One organ more or less in our machine would have made *another thing* eloquence, and *another thing* poetry. One contexture different in the same organs, would have made poetry still a *different thing*. For example, if the constitution of our organs had rendered us capable of longer attention, all the rules which proportion the disposition of the subject to the measure of our attention, would no longer apply. If we had been made more capable of penetration, all the rules which are founded on the measure of our penetration, would also fail. Finally, all the laws, founded upon the established form of our machine, would have been different, if our machine were not of that particular formation.

If our sight had been *more indistinct* or confused, less mouldings and more uniformity would have been necessary in the members of architecture. If it had been *more distinct*, and our soul capable of embracing more things at once, more ornaments in architecture would have been requisite. If our ears had been made like those of certain animals, our instruments of music would have required a different formation.

I know indeed that the conformities which exist between things might have continued, but the conformity between them and us being changed, those things which in the present state have a certain effect upon us, would have their effect no longer; and as the perfection of the arts is to present things to us in that shape which will give us the most pleasure possible, a change in the arts would be required, since they should be in the form most proper to give us pleasure.

It is believed that it is sufficient to know the various sources of our pleasures, to have taste; and that when one has read what philosophy teaches us on the subject, he will have taste, and can confidently criticise works. But natural taste is not theoretical knowledge. It is a ready and nice application of rules of which one is ignorant. It is not necessary to know that the pleasure we derive from any thing we find beautiful, should come from surprise. It is sufficient that we are surprised; and that we are surprised exactly as much as is necessary.

Thus, all we can say here, and all the rules we can give for forming the taste, regards acquired taste only: that is to say; it directly regards acquired, although at the same time it indirectly relates to natural taste. For the acquired taste affects, changes, augments, and diminishes the natural: so the natural affects, changes, augments, and diminishes the cquired.

The most general definition of taste, without considering whether it is good or bad, just or unjust, is, that which attaches us to a thing by feeling; that which may be applied to intellectual things, the knowledge of which gives so much pleasure to the soul, that it was the only happiness which certain philosophers could comprehend.

The soul knows by its ideas and feelings, it receives pleasure from those ideas and feelings; for although we contrast the idea with the feeling, yet when the soul sees a thing it feels it; and there is nothing so intellectual that the soul does not see, or think it sees it, and consequently feels it.

### Chap. III.—*Of mind in general.*

The mind is a genus comprehending many species; genius, good sense, discernment, exactness, talent, taste. The mind consists in having the organs well constituted relative to things where it is applied. If the thing is extremely particular, it is called talent; if it relates more to a certain delicate pleasure of mankind, it is called taste; if the particular thing is unique among a people, the talent is called spirit—as the art of war and agriculture among the Romans, the chase among the savages, &c.

### Chap. IV.—*Of Curiosity.*

Our soul is made to think; that is to say, to perceive; but such a being should have curiosity; for as all things are in a chain, where every idea precedes one and follows another; it cannot love to see one thing, without desiring to see another; and if we had not that desire for the latter, we should not have had any pleasure from the former. Thus when one part of a picture has been shown to us, we wish to see that part which is concealed from us in proportion to the pleasure we derived from that which we have seen.

It is, therefore, the pleasure which one object has given us, which bears us on towards another. It is on this account that the soul is ever in search of novelties, and never quiet.

Thus one will always be sure of pleasing the soul, who will present many things to its view, or more than it expected to see. By this we can explain the reason why we have pleasure in viewing a well regulated garden, and also when we see a rough and rugged place. It is the same cause which produces these effects.

As we love to see a great number of objects, we desire to extend our view, to be in many places, to run over more space; finally, the soul escapes the bounds, and would, so to speak, extend the sphere of its presence; thus it affords it great pleasure to extend its view.

But how shall it be done? In the city? Our view is limited by houses. In the country? It is obstructed by a thousand obstacles. We can scarcely see three or four trees. Art comes to our aid, and discovers nature, who conceals herself. We love art, and we love it better than nature, that is, nature concealed from our eyes. But when we find beautiful situations, when our sight unobstructed can view far and near, brooks, hills, and those dispositions which, so to speak, are purposely created, we are much more enchanted than when looking at the gardens of *Nôtre;* because nature never copies, whereas art always resembles itself.

It is for this that in painting we prefer a landscape to the plan of the most beautiful garden in the world. It is because the painter never takes nature only, except where she is beautiful, where the view may be distant and extensive, where it is variegated, where it may be seen with pleasure.

That which ordinarily constitutes a great thought, is, when a thing which is spoken brings to view a great number of others, and discloses at once what we could not expect to learn but from much reading.

Florus gives us in a few words all Hannibal's faults: "when he can, (says he,) make use of a victory, he prefers to enjoy it. Cum victoria posset uti, frui maluit. He gives us an idea of the whole Macedonian war when he says—To have entered the territory, was victory—Introisse victoria fuit. He gives the whole view of the life of Scipio, where he says of his youth, This is the Scipio who grows up for the destruction of Africa—Hic erit Scipio qui in exitium Africae crescit. We think we see a child who grows and rises like a giant.—Finally he exhibits the great character of Hannibal, the condition of the world, and all the greatness of the Roman people, when he says, Hannibal, a fugitive from Africa, sought throughout the world, an enemy to the Romans.—Qui profugus ex Africa, hostem populo Romano toto orbe quaerebat.

## CHAP. V.—*Of the pleasures of Order.*

It is not sufficient to show the mind many things, but they must be presented with order; for then we remember what we have seen, and begin to imagine what we shall see. Our soul congratulates itself on its extension and penetration. But in a work where there is no order, the mind seems constantly uneasy, because there is something wanting. The order which the author has pursued, and that which we adopt, confuse each other. The mind retains nothing and foresees nothing. It is humbled by the confusion of its ideas, by the emptiness which remains. It is fatigued in vain, and finds no pleasure. It is on that account, when the design is *not to express* or *show confusion*, there is always order in confusion itself. Thus painters group their figures; thus those who paint battles put those things which the eye should see distinctly, in front of the picture, and confused objects in the rear and at a remote distance.

## CHAP. VI.—*Of the pleasures of Variety.*

But if order in things is necessary, so also is variety. Without this, the soul languishes; for things similar appear to be the same; and if a part of a picture which we see, resembles another which we have seen, that object will be new without appearing to be so, and will give no pleasure; and as the beauties of works of art, like those of nature, consist in the pleasures which they give, they must be made as fit as possible to vary those pleasures, to present to the soul things which it has not seen, that the feelings which they cause may be different from those which it has before experienced. It is thus that histories please us by the variety of narrations; romances, by the variety of wonders; dramatic pieces, by the beauty of passions, and that those who know how to instruct may regulate as much as possible the uniform mode of education.

A continued uniformity renders every thing insupportable. The same order of periods long continued, is tedious in an oration. The same numbers and the same cadence, fatigue in a long poem. So it is true that in travelling the famous road from Moscow to Petersburgh, the traveller must perish with fatigue of being enclosed between the two bounds of the road; and he who shall have travelled a long time in the Alps will descend from them disgusted with situations the most happy, and prospects the most charming.

The soul loves variety, but it loves it we are told because it is made to know and to perceive. It must then be able to perceive, and the variety must be visible. That is to say, it is necessary that a thing should be so plain as to be perceived, and so diversified as to be perceived with pleasure.

There are things which *appear* diversified and are not so—others which appear *uniform* and yet are very different from each other.

Gothic architecture appears greatly variegated, but the confusion of ornaments fatigues by their littleness; for this reason we cannot distinguish one from another, and their number prevents the eye from fixing upon any one; wherefore it displeases by those very parts which are chosen to make it agreeable. A building of the Gothic order is a kind of enigma to the eye which views it, and the soul is embarrassed as in reading an obscure poem.

Grecian architecture on the contrary appears uniform, but as it has divisions which are necessary, and as many as are needed for the soul to see precisely as much as it can see without being fatigued. But that it may see enough to be occupied with, there is that variety, the view of which gives pleasure.

It is necessary that great things have great parts; great men have great arms, great trees have great branches, and great mountains are composed of other mountains which are piled one above another: such is the nature of things.

Grecian architecture, which has small divisions and large divisions, imitates great things. The soul perceives a certain majesty which every where prevails. It is thus that painting divides into groups of three or four figures, those which it represents in a picture. It imitates nature: a numerous troop is always divided into plattoons, and it is also thus that painting in the great mass of the subject, presents distinct lights and shades.

## CHAPTER VII.—*The pleasures of Symmetry.*

I have said that the soul loves variety, nevertheless in most things it loves to see a kind of symmetry. This seems to include some contradiction. See how I shall explain it.

One of the principal causes of pleasure in our souls, when they see objects, is the facility with which they are perceived; and the reason why symmetry is pleasing to the soul, is, that it prevents pain, that it gives relief, that it cuts, so to speak, the work into moieties. Hence follows a general rule; wherever symmetry is useful to the soul, and can aid its functions, it is pleasing. But wherever it is useless it is disgusting, because it destroys variety. But things which we see in succession should have variety; for the soul has no difficulty in seeing them. Those on the contrary which we perceive with a glance ought to have symmetry. Thus as we see with a glance the front of a building, a parterre, a temple, there is a symmetry which pleases the soul by enabling it easily to comprehend the whole object at first sight.

As it is necessary that the object which we would see at a glance should be single, it must be unique, and the parts should all correspond with the principal object. It is on this account we like symmetry: *it* makes a whole. It is in nature, that a *whole* should be perfect; and the soul which sees *that whole*, desires that there should be no part of it imperfect. It is also on that account that we love symmetry. There must be a kind of ponderation or poising; and a building with one wing, or one wing shorter than another, is as unfinished as a body with one arm, or with one arm too short.*

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* The remainder of the essay was never sent. Perhaps the translator on seeing this portion may choose to forward it.

*To the Editor of the Christian Spectator.*

I was much gratified with the article in your August number,* on the substitution of the heathen name *Sunday* for *Sabbath* or *Lord's day*, the scriptural names of that holy day of rest which the Lord hath appointed.

While Christians are pleasing themselves with mutual gratulations on the progress of the gospel among idolators, and with the prospect of the conversion of the heathen world to Jesus Christ, they are themselves adopting the language of idolators, and substituting it for the language of holy Scripture. The *Sabbath* or *Lord's day*, is almost expunged from the conversation of Christians, and from a large portion of their books, and *Sunday* has become the fashionable word. This is, indeed, a great accommodation to an ungodly world. Men of the world very naturally and cautiously avoid every thing in conversation or writing which shall excite a suspicion that they have any thoughts of Jesus Christ or the sanctity of the holy day. They very cordially, therefore, receive and use the heathen Sunday, rather than Sabbath or Lord's day. It corresponds with their feelings and conduct. And this change too, I think, marks the progress of heathenism among Christians. I have often been grieved to see them ashamed to call the holy day by its divine name, apparently out of complaisance to Sunday men. Ministers of the gospel, who of all men ought to be the most circumspect, and be, "examples to the flock," are, in this respect, offenders too. In common conversation, and even in the pulpit, they are quite familiar with *Sunday*. Is it strange then that their congregations should be fond of it too?—The evil has spread to a great extent, and is rapidly spreading under Christian example and patronage. And the time is not far distant, probably, when nothing will be heard or written but *Sunday!*

We now hear of *Sunday* schools —we are invited to patronize *Sunday* school Magazines—*Sunday* school Catechisms, and a great variety of prints and other things, of the *Sunday* family.

From the characters and standing of the Directors of the American Tract Society we had reason to expect purity of language in their publications. But from many of their tracts it is manifest that they too have drunk deeply into the fashion. And as they are about to stereotype their tracts, they will adopt the most efficient method of propagating the heathenish name throughout the nation, and as far as their tracts are read.

Almost every newspaper in the nation is devoted to Sunday, and as they are read by thousands of families, they cannot fail to forward the cause in the most effectual manner. And the same thing is done by a variety of publications under a Christian name and dress.

I was a subscriber for Dwight's Travels, and was exceedingly surprised to find the volumes stuffed with Sunday; and that a man of his superior mind was not aware of the immense mischief he was doing to the Scriptures, to the purity of Christian institutions, and to Christian conversation, by so free a use of the heathenish dialect. This might have been corrected by the editor of that work, had he not been a *Sunday man* too.

And, Mr. Spectator, from several instances of the use of this favourite name in your volumes, I perceive that *you* have no great aversion to the prevailing fashion; though you profess to aim at purity of language as well as purity of doctrine.

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* See Vol. of 1824. The article alluded to, was a curious extract from a sermon preached two hundred years ago.

The time may come when a special regard to the holy institutions of the Lord, and the scriptural names of sacred things, will subject the people of God to the sneers of the world, and of nominal Christians, as it did our ancestors; and the reproachful name of Puritan may be revived and applied to some of the descendants of the ancient and persecuted Puritans. And if it should apply and mark the revival of pure religion, it will be matter of joy to every disciple of Christ.

And while I am on the subject of unscriptural innovation, as a subscriber to your work, you must permit me, Mr. Spectator, to observe that you do not in all respects, come up to the standard of scriptural purity with which you began your labours. In almost every number I see, *the Right Rev.*—*the holy order of Priests*—*the holy order of Deacons*. *The Freewill Baptists*, and *Socinians* have crept in. And to crown the whole, the ordinations of the *apostles of the old serpent* are placed in the same list with the ordinations of the ministers of Jesus Christ!

SILAS.

## EXTRACT FROM THE JOURNAL OF A MISSIONARY IN VIRGINIA.

FROM Winchester I proceeded on the great western road, formerly known as *Braddock's road*, having been the rout of a division of that unfortunate General's army, crossing the waters that flow into the Potomac, and the broken ridges of Mountains between the North Mountains and the Allegany range.

As I passed along, I witnessed what all missionaries witness, and with feelings which none but a missionary can know—a destitute country,—neglect of religious institutions,—attentive audiences,—hopeful appearances,—good impressions,—and entreaties to return and preach again. It is hardly possible for a New-Englander to realize the advantages, both public and private, which accompany the stated, faithful preaching of the gospel, until he is removed to places, where, with equal civil privileges, and natural advantages, the gospel of Christ is not enjoyed in its weekly administrations.

The scenery of the mountains is most congenial to a contemplative mind. Unaccustomed for months to the sight of mountains, the feelings excited during this route were new and indescribable. While beholding the firm foundation of the everlasting hills against whose base the foaming river raged, and around whose summit the tempest gathers, and the first roll of the thunder is heard, how pleasingly did the mind revert to Mount Zion, which is unworn by the lapse of time, and unshaken by the storms of ages. And the winding river, at once the ornament, and convenience of the country, seen from an eminence, brings forcibly to mind, There is a river whose streams make glad the city of our God. And passing beneath the projecting precipice in the narrow, and dusky road, it is easy to feel the force of the entreaty "Rocks fall on us and hide us." From such scenes, the missionary may go, with animated feelings, to preach the gospel of him whose works of grace transcend all the beauty of the interesting, and all the sublimity and grandeur of the suprising works of nature.

I found, what I suppose other missionaries have not unfrequently found, instruction from sources and in places little expected. The united voice of religion and of nature in its simplicity, may preach more powerfully to the heart, than learning, or religion in the admired dress of fancy and imagination.—Hearing of L—, an old Presbyterian, I determined to go and preach at his house. Early in the morning I left the house of Mr. S—, on the great road, and began winding among the C—hills. It was the most wild and rugged country I had ever seen. The road lonely, presenting no human residence for some miles. Indeed it seemed to me, there could be no residence here, except for the beasts of the forest; though I soon discovered that the number of inhabitants in the rocks was not small. As I was passing along a narrow winding path, approaching the destined spot, I met an old man bent almost double, whose grey locks almost touched the pommel of his saddle, of prominent features, his dress and riding equipments all of another age, patched and mended to suit the exigences of this: I knew him from description to be L. "Who are you?" exclaimed he with a penetrating look, raising himself a little, as I accosted him. *A Presbyterian Missionary*—"welcome! welcome!" said he with a smile, "I will go home again—come on—we will send for our neighbors and you shall preach to-night." What?—in the night—and among such mountains? "Oh! we are used to them, and it is long since we have had preaching, long since missionaries were here. L. and G. and H. used to come; but we are wasting away: once there was a little handful of Presbyterians here, but we are wasting by death; and the young ones—we have few that come into the fold." As I followed him along the narrow path, suddenly I found myself on the brink of a precipice, and at once a landscape, presenting the good and the beautiful, burst upon my sight. I paused involuntarily to contemplate. The C—, a considerable stream, in its winding course, lay before me. It had burst its way through rugged mountains directly opposite the precipice on which I stood, and bending in the shape of a horse-shoe, enclosed a beautiful flat of no great extent, chequered with orchards, fields, and dwellings. The course of the stream was directed by a rugged lofty precipice, on a part of which I stood. The mountains and precipices on one side of the winding stream, and the beautiful flat on the other, presented a striking contrast of the grand and the beautiful. "That is my house," said the old man, pointing to the one that stood at the point of the bend. We wound our way down the precipice, dangerous to my apprehension, but very safe from its familiarity to the old man. "This is a missionary," said the old man as we entered the door. "Go, son, and tell the neighbors, and bid them tell theirs there is preaching here to-night." From the respect paid the old man by the gathering congregation, he appeared like their patriarch. And perhaps he might be called one. "For," said he, "I often get them together on Sunday, and read a sermon from Watts, and pray with them. After sermon, the congregation retired, wishing to hear preaching again. In conversation during the evening, the old man appealed to his own experience, in confirmation of some passages of Scripture. "When under distress of mind before I made my peace with God, I was long in darkness and sorrow—I prayed—I read—but I seemed worse and worse.—At length I read, "the wicked are like the troubled sea whose waters cast up mire and dirt." Oh! thought I, this is my case! I shut up my Bible and thought I would read no more. I walked out and looked at those great rocks, for I lived here when a boy—Oh! thought I, that they would fall on me and hide me from the presence of God. Then the passage struck my mind like an arrow, "though I make my bed in hell thou art there." I was almost distracted. I went and got my Bible again, and opened, and my eyes fell on the words, "Let the wicked forsake his way, and the unrighteous man his thoughts."—Oh! my wicked thoughts oppressed me—but that blessed word *let*, and then, *Let him return*, and those blessed words, *abundantly pardon*—that was what I wanted, *abundance of pardon*. My heart broke as I tried once more to pray, and I found *that pardon*."

When I adverted to the grace of God—"Oh! yes," said he, "*his grace*." And then his countenance brightened still more—every feature spoke. "*His grace* is sufficient for me. You see this crooked body—sickness has bent it down—but *his grace* has made it tolerable. Many a wave of trouble has gone over me—but his grace has borne me up. My children"—looking round on those who were present—"one is far away—and one lives no more"—here he paused and dropped a tear—"he was a good boy—I never liked that war—but when the draft was made they took my boy to go to Norfolk—I prayed for my child—when he went away we all wept. I knew he was a good boy and had courage—I gave him my best rifle—he could shoot well—go my child said I—I never liked the war—but the enemy has come—your country calls you to defend her—your grandfather had to defend her long ago against the Indians—go, and if you come to battle, fight well—dont run. They tell me he was a good boy in camp—but he died soon with the camp fever. He could not withstand that raw country air: it was not like the mountains. Poor boy—my heart ached when they told me"—and he added while the tears ran down his cheek and his voice trembled—"it aches now—*but God's grace* is my only balm—and in a little time I hope to be where he will wipe away all tears."

## THEOLOGICAL COLLECTIONS.

### WATTS ON THE OFFICE OF DEACONS.

"We shall consider four things, [respecting the office of deacons,] viz. The business of it; the reason of its institution; the duration of it; and the ordinary method of investing a person with it.

First. The *business* of a deacon is expressed very briefly in Acts vi. 2. "To serve tables," or to manage affairs that relate to the provision for the table of the poor, to which are added in the general construction of the words, the table of the ministers, and the table of the church at the Lord's supper.

The poor oftentimes make a considerable part in Christian churches. In the beginning, the poor received the gospel. And thus it is still, "not many rich, not many noble, are called, but God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." 1 Cor. i. 26, 28. and James ii. 5. Now as it is the duty of the rest of the church, and especially of the rich, to communicate toward the supply of the wants of their poor brethren, so it is the proper business of the deacons to receive and to distribute these supplies; and no doubt but it is their duty to excite and exhort those whom they see negligent, and to urge them to the performance of these works of love and piety.

The table, or outward support of the ministers ought to be provided by the church also. 1 Cor. ix from the 4th to the 14th verse. "The Lord hath ordained, that they that preach the gospel should live of the gospel." And it seems very convenient, that one or more persons should be deputed to see this performed, that so the ministers may not be too much exposed to a solicitude about outward things, nor their cares too much laid out upon the necessaries of the life of their bodies, while they should rather be devoted, or entirely given up to the word of God and prayer for the service of souls.

Besides, if the ministers of the church were forced to expect and receive the several portions of their maintenance from the several persons of the church, their own collection of it would take up too much of their time, would expose them to the censure of covetousness and greediness, would too much impose upon their modesty, or would make their maintenance fall short.

And I might add also their subsistence, which is but an act of justice due from the church, would look too much like mere charity, and appear too precarious and dependent; and their obligations to particular private persons, would too much expose them to the temptation of partiality, in the exercises of their ministrations, and in their pastoral care. Whereas this is forbidden to ministers, 1 Tim. v. 21. "Do nothing by partiality." We might be more afraid to reprove some that were rich and kind, and more negligent in comforting and instructing others that were poor, and could give but little. But when the minister receives his support from the church in general, by the hand of the deacons, as officers of the church, then he is much more secured from these temptations. And no doubt it is the duty of the deacons to see to it, that each member of the church performs his part toward the support of the ministry; for it hardly seems decent for the minister himself to urge this duty on the people.

The table of the church at the Lord's supper, is maintained by the contributions of the church. The bread and wine must be bought at the public expense, but particularly provided for by the deacons, who in short are stewards of all the temporal affairs that relate to the church, even as the bishops and elders are of the spiritual; and both under our Lord Jesus Christ, who is the great pastor of pastors, and churches, and the feeder of his own poor, and provides all things for all.

I might add to these, that the business of a deacon seems also to extend to some care of the place of public worship, and all the necessaries that belong to the outward service of the Lord, such as tables, seats, vessels for bread and wine, and for water in baptism, &c. For though these things are not particularly expressed among the businesses of a deacon, yet they will never be performed, unless some one or more persons be deputed for this service; and who can be more proper persons than those, who, by divine institution, are intrusted with the contributions of the church. Yet in most of these affairs it is necessary to advise with the pastor, and with the whole church, and in every important matter to take their direction; for the deacons are but stewards, and not proprietors or possessors of the church's treasure, nor are they lords of the temporal things relating to the church.

Secondly. The *reason of their institution*, which is to assist the ministers or elders of the church in the care of all those things, which if devolved entirely upon the elders, would hinder them from their proper business, viz. "the word and prayer." The apostles, who were the elders and rulers of the church at *Jerusalem* at that season, managed the affairs of collection and distribution at first. Acts iv. 35. "The disciples brought the money and laid it down, at the apostles' feet, and there was a distribution to every one according to their need." But, Acts vi. 1. 2. "When the disciples were multiplied," the elders could not take care of all the poor; therefore the order of deacons was instituted in the next verse; and we find in Acts xi. 30. that the elders, or ministers, were not utterly divested of all power or care of the contributions, for *Paul* and *Barnabas* themselves received the contributions of the church at *Antioch*, to be disposed of to the poor saints in *Judea:* And Acts xii. 25. "*Barnabas* and *Saul* are said to return from *Jerusalem*, having fulfilled this service, τὴν διακονίαν, this work of a deacon," as it is in the original. So that as the ruling elders probably are helps in government, as the teachers are helps in doctrine and catechising, so the deacons are helps to the pastor in the management of all the outward and temporal affairs that relate to the church's welfare. Now if these things are so, the following consequences will arise.

1. That in churches which are very small, there is no absolute necessity of such officers, as ruling elders or deacons; for the pastor may perform all the services necessary in that church, with some very little assistance from the brethren at such special occasions, wherein his own modesty may excuse him, or his other labours prevent him. It is plain the deacons were not chosen, till disciples were multiplied.

2. As pastors and ruling elders are not utterly divested of the care of the poor by the institution of deacons, so the deacons ought not to determine any thing of considerable importance, without consulting the elders, as I have hinted before; nor in affairs of this kind of the biggest moment, ought any thing to be determined by elders and deacons, without the cognizance and approbation of the church, for in these temporal things we are all but stewards of what the church intrusts us with.

3. Hence perhaps we may borrow another argument for the extent of the deacon's care, that is, that it reaches to all those things of a temporal nature, wherein the brethren of the church may help the elders; for this is the very design of the deacon's office, lest the elders, or ministers of the church, might be too much interrupted in their continual attendance on the word and prayer; and especially where there are no ruling elders chosen to assist the pastor or teacher, in managing church affairs, the care of the deacons seems still to be more extensive for the help of the pastor. And perhaps the word *helps*, 1 Cor. xii. 28, may have some reference to these offices of ruling elders and deacons.

Thirdly. The *duration* of this office. Doubtless it was designed to continue througout all ages of the church, which appears from these two reasons:

1. The objects of their care always continue. "The poor ye have always with you." John xii. 8. And ye shall always have them to exercise your charity and compassion. Deut. xv. 11. And in large churches the temporal affairs thereof will be too heavy a burden for the ministers to sustain, and therefore they will need the assistance of deacons. Besides, the provision for their own support, and for the table of the Lord, will be always necessary, while we minister before the Lord in garments of flesh, and while the table of the Lord must be furnished with bread and wine, and other necessaries, in order to participate thereof.

2. They are mentioned by the apostle *Paul*, as stated officers of the churches, and directions given concerning their character, their behaviour, and management, as there is concerning other standing officers and affairs of a church.

It may be added also, that if they were thought necessary to the primitive churches, in the age of miracles, and the age of love, when God took special care of his ministers, and excited all the members of a church, to a mutual care of one another, and of the poor, much more necessary are these officers in all the following ages, when ministers must acquire and improve their gifts by hard study, and cannot maintain themselves by the work of their hands, and when the charity and mutual care of church members waxes cold, and need some persons to be appointed for this very business.

Fourthly. The *way of their constitution*, or how persons are to be invested with this office; which seems to be performed by these five things.

1. By inquiring amongst the members of the church, who come nearest to the characters that are given of a deacon, Acts vi. 3. "Men of honest report, full of the Spirit, and of wisdom." 1 Tim. iii. 8. "Grave, not double-tongued, not given to wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." Unto these I might add that prudence will direct us to choose such persons who are not very poor, lest the stewardship of the church's money should be a temptation to them. Not mean or despised in the church, lest they want due courage and sufficient influence upon their brethren for the management of their office. And they should be persons capable of admonishing the rich, and of comforting the poor, even as their business is to converse with both, to receive from the one, and distribute to the other. They should also be persons whose temper is compassionate, and who have as it were a natural care for the good of the church, and such as have some leisure hours, and who are not so overwhelmed with the cares and constant business of this life, but they may now and then devote their thoughts, and their hours, to the service of the church of *Christ*.

2. They must be proved before they are fixed in this office. 1 Tim. iii. 10. I do not conceive this to intend their management of the deacon's office, by way of experiment for a year or two; but rather a farther character of the persons chosen. Let them be such as are of some considerable standing in Christianity, whose character and conversation have been proved and found blameless, and fit for such an office. It seems to signify the same with that character of a bishop, verse 6. "That he must not be a novice," that is, not one that is lately converted, or lately received into the Christian church.

3. They must be chosen by the church, Acts vi. 3. "Brethren, look ye out among you seven men," &c. The pastors, or elders must not choose them without the church, for the apostles themselves, who were inspired, would not determine the persons, but left the church to choose them, to show us the stated method of choosing ordinary officers in a church.

4. They must accept of the call of the church, and that freely, and they must solemnly devote themselves to the service of *Christ* and the church. For all the subjects and servants of *Christ* in his visible kingdom must be voluntary, and the office of a deacon must be undertaken "willingly, and not by constraint," even as the office of a bishop, 1 Pet. v. 2.

5. They must be devoted and separated to this work by the so-

lemn prayers of the church, and seeking the divine benediction upon them in the discharge of their office. So were *Paul* and *Barnabas* separated to the work of the ministry amongst the gentiles, Acts xiii. 2. 3. And so the deacons to their office. Acts vi. 6.

Here note, that the elder, or elders of the church, ministers and teachers, are to be the chief agents in this affair. So you find the apostles and teachers were the chief agents in the two texts just cited: and as ministers may pronounce a benediction, or blessing in the name of our Lord *Jesus Christ*, so perhaps here it may be proper for the minister to pronounce them blessed, if they faithfully perform this office, as well as to pray for a divine blessing upon them.

The great dispute and inquiry, whether imposition of the hands of elders in this benediction, is now necessary, as in the primitive times, may be thus resolved: In many Scriptures, where imposition of hands is mentioned, there were extraordinary and miraculous gifts conferred. You find this in *Stephen* and *Philip*, two of the first deacons, and you frequently find the Holy Ghost conferred on men by this ceremony, Acts viii. 17, 18. and chapter ix. 17—19. Nor can I find one plain and certain instance of hands imposed in the primitive churches, where we are sure it was but an ordinary separation to an office without any extraordinary gifts conferred, or an inspired and effectual benediction given by an inspired person. Therefore I cannot conceive it necessary to be now practised; for if it had been necessary, surely there would have been some more certain direction and command for it.

But since there is so much colour given to it by some examples or expressions in Scripture, where we cannot certainly prove that extraordinary gifts were conferred, we leave every church, and every elder, to their own liberty of opinion and practice; and those that will impose hands in such a way of benediction, upon any chosen officers in a church, shall never be censured by me, nor dare I pronounce it idle or unlawful. Yet still I think, if there be any elder or elders, in that particular congregation to which they belong, these are the most proper persons to perform such a ceremony.

I would add here, that as there were many sorts of consecration of old in *Jewish* times, by washings, sprinklings, water, fire, &c.; in the New Testament things are said to "be sanctified by the word and prayer," 1 Tim. iv. 5. And therefore some useful instructions and exhortations from the word of God, seem very proper at the consecration of a bishop, or of a deacon, as well as prayer.—*Watt's Works, Vol. VI.*

## REVIEWS.

*Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary at Princeton, N. J.* By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government, in the said Seminary. New-York: G. & C. Carvill. pp. 476.

The table of contents to this book presents us with such an assemblage of particulars, that to review it in detail would be to write another volume. Under the two words, "*manners*" and "*habits*," the author discourses not only of the characteristics of the clown and the gentleman, but of the το παν of the clerical profession,—from its humblest parochial duties up to the highest seat of presbyterian dignity—should his pupil one day be elevated to it—the moderator's chair of the General Assembly. Amidst this variety, therefore, we shall pass along lightly, in the track of the author, pausing only here and there, with a passing reflection.

In his introductory letter, Dr. M. exhibits the importance of his subject, and combats the prejudices which exist in many minds against any attempt to discuss it. We have none of the particular prejudices which he remarks upon. We apprehend, however, as indeed our author does, that no person will become truly polite from books merely. Every well bred man has acquired his manners, as he has his pronunciation, from converse with society, and not from written rules. We once witnessed the endeavors of a doctor in divinity to discipline a class of students in Walker's pronunciation. The least ingenious, and least observing, were in this department the most docile of his pupils. Under the idea of acquiring a popular accomplishment, these gave themselves assiduously to the subject; and truly, if any thing could have cured Walker himself of his own notions of orthoepy, it must have been the attempts of these pupils. Very similar, we imagine, would be the success which would attend a formal attempt to teach politeness from a text-book. It is not a science to be understood by propositions. He who has not acquired something of it from early discipline and from observation in the world, will hardly learn it theoretically in his study. Though he con over all the treatises he can collect together—if he carry the sloven into his chamber, whatever else he may come out of it—whether a precisian, or a fop, or an automaton,—it is altogether probable he will not come forth the gentleman. Let, for example, one of those unpolished and unpolishable graduates in divinity, who sometimes come abroad, the unjust reproach of our theological seminaries, to reform the world, who themselves are not to be reformed, learn from Dr. M.'s book, that the appropriate manners of a clergyman consist in these particulars; namely, "*dignity*, *gentleness*, *condescension*, *affability*, *reserve*, and *uniformity*." You have given him the theory, but you have by no means conformed him to the practice. You have perhaps not even given him any tolerable idea of these qualities. For aiming at dignity, he becomes perchance formal,—at gentleness, he becomes tame or feminine,—at affabilty, he exercises himself in bows and smiles,—and worst of all, aiming at condescension, he puts on that graciousness of manner which is more provoking than arrogance itself. Some people are never so repulsive as when they *condescend*—whose look and manner say, see how obligingly I can stoop to your condition. And herein perhaps is the chief objection which some feel to works of this class—that while they are not intended for the well bred, the uncouth and clownly will make but a perverted use of them. Still, we are not of those who discard treatises on manners altogether. We believe they may be,—we think the one before us will be,—of considerable utility to the world. A number of specific precepts may be given, and a number of specific errors pointed out, respecting the proprieties of life, in regard to which the reader may examine himself, and finding himself at fault touching these, he will be put upon the observation of his own manners, and of his fellow-men's about him, and will thus find himself in the right way to improvement. This, books may do, and this is "the humble office" Dr. M. "assigns to this little volume."

The value of an attractive manner is, in some degree, universally acknowledged. Even the vulgar, while they admire a genteel mansion, do at the same time secretly regard with a more invidious admiration, the refined manners of its inhabitants. And all men, as universally as they possess a sensibility to the admiration or the satire of their fellow men, though with extremely diverse notions of propriety, do endeavour in their own way, to recommend themselves by means of their address.

To a minister of the gospel, good breeding is peculiarly important. When he, the business of whose life brings him into the society of all men, that he may win all to Christ, disgusts the refined by his coarseness, or repels the simple by his preciseness, or scandalizes the serious by his levity, or offends all by his disregard of the proprieties of life, he is eminently unhappy. The minister of Jesus is the messenger of heaven, sent to exert a heavenly influence on his fellowmen; and the more he corresponds in manner to the spirit of the gospel, or to the example of its first preachers, adding to the affectionateness of John the ingenousness of Peter, and the manliness of Paul, the more will he make his heavenly influence felt; while by a manner the reverse of this he not only looses his own personal influence, but he offends his sacred office; through him "the ministry is blamed."

By "good manners" Dr. M. means "those manners which Christian purity and benevolence recommend, and which, where those graces reign, they will ever be found substantially to produce;" and he adopts the sentiment of Witherspoon, that "true religion is not only consistent with, but necessary to the perfection of true politeness." Piety is favorable to politeness on every account even taking the world's standard of good breeding. It promotes *simplicity*, which is opposed to pedantry and affectation of every kind; it enjoins *sincerity*, the true quality of which those often hollow pretensions which the world calls "civilites" are but the counterfeit; it inculcates *modesty*, teaching us to esteem others better than ourselves, and is thus opposed to an arrogant or disrespectful manner towards others; it destroys *pride*, which either makes us disagreeable for our self-complacency, on the one hand, or else, on the other, causing us to be too solicitous for the respect of men, puts us ill at ease in their society;—pride, in its various modifications of superciliousness, vanity, and false diffidence, is the source of more offences against good manners than any other feeling of the human heart;—it promotes *cheerfulness* and *affability*, in the same degree that it promotes peace of mind and good will; and to sum up all, it inspires that true *benevolence* which is the essence of politeness,—which, in the words of a definition of Dr. Witherspoon, is 'real kindness kindly expressed,' in all our intercourse in human society.

The acquaintance of our readers may furnish them with exemplifications of these remarks. They recall with pleasure to our own minds one, particularly—who is now a missionary among a distant and more than pagan people,—in whom there was an elevated cheerfulness and simplicity of manner, which made his society alike agreeable to the cultivated and unembarrassing to the homebred, and the goodness of whose heart shone out in every expression of his countenance, and was exhibited in a thousand kind and respectful actions unconsciously performed. He was a beautiful illustration of the truth of Dr. M's position, and yet no one would have been more surprised to hear himself called polite: for his early circumstances had not introduced him into the halls of fashionable life, nor acquainted him with the etiquette of the glittering portion of mankind. He was however conversant with the "excellent of the earth," and as far as he had opportunity, was an observer of the world. Dr. M. quotes the remark of a venerable clergyman, showing the connexion between piety and politeness, that "some of the more polished and pious of the ministers belonging to the *Moravians*, furnished specimens of manners as worthy of imitation as any he had ever seen." It is an opinion we should be prepared to entertain from the character of their piety.

Piety alone, however, is not sufficient for the complete attainment of good breeding. It cannot altogether reform the abuses, or supply the neglects, of early education; it cannot correct habits of which the possessor may be unconscious, or which he may think indifferent; and there are many things which are merely conventional and can be understood only by a knowledge of the world. True politeness is indeed substantially the same in all countries; yet it is variously modified by artificial forms: the manners of the Persian are not the manners of the Englishman, nor the civilities of the Hollander precisely those of the Frenchman; and hence so far as good breeding, in any country, depends on an acquaintance with these conventionary forms, it must be acquired by intercourse with society.

Dr. M. commences his second Letter with the question whether there is "any thing *peculiar* in the style of manners proper for a minister of the gospel? Ought the manners of a clergyman perceptibly to *differ* from those of a well bred man of a secular profession?" He decides that they ought; and we think correctly. The manners of a clergyman *ought* to be peculiar—in those respects in which his profession is itself calculated to make them so. Thus a just sense of the nature and responsibilities of his office will naturally give him a more serious cast of character than that of other men; and in proportion as he is more conversant with heavenly things, so will he naturally exhibit more pureness and elevation of mind in his conversation, and more simplicity and kindness in his general deportment. In these respects he *may* be peculiar and indeed very peculiar without affectation, or the imputation of singularity. Such is the *natural* influence of his calling. But this is a different kind of peculiarity from that, we know not what to call it, *sanctified demeanor* which some imagine to be the proper style of the clerical profession. We allude to a certain manner which is put on, like a saintly cowl, for reverence, sake—which wears an air of affected meekness, and walks softly, and never speaks but in solemn accents, even on common topics,—which not merely deepens its gravity at any unbeseeming levity in its presence, but represses even the frank and cheerful sympathies of our nature, and turns a pastoral, and even a social visit, into stiffness and constraint. This style of manners, like the "holy tone," is less common in our times and country than it has been in others. It has passed away with the false taste,—in the laity as well as clergy,—of which it was the offspring, together with all the strifes and emulous dissimularities of sects in other times; and has given place to a more free and manly, and at the same time, not less serious and salutary cast of character, in the clergy. We apprehend, however, that there are still those, whose influence is impaired by a too clerical style of manners,—though, it must be confessed, the greater number, probably, err on the opposite hand.

All affectation is offensive. Nothing is beautiful but truth, was a maxim of Guido, and it is as true in manners as in the arts. Nay how much more important its application to the living man, and above all, to the clergyman, acting upon his fellow men, and moulding their sentiments and manners, than to the inanimate productions of the pencil and the chisel. But there is no species of affectation which is more offensive than sanctimony. There is none which has so generally disgusted mankind, and filled their minds with prejudice against the sacred profession. That seriousness of character in the clergyman which is the natural effect of his employments, the world will respect; but a seriousness beyond this, an assumed sanctity, however well meant, or unconsciously adopted, they will attribute to hypocrisy or weakness. It is indeed true on the other hand, (if we seem to speak against gravity in the ministry,) that he whose seriousness of character *falls short* of his profession does likewise give disgust to the world. For "nothing is so odious," says Bishop Burnet, "as a man that disagrees with his character; a soldier that is a coward, a courtier that is brutal, an ambassador that is abject, are not such unseemly things as a bad or vicious, a drunken or dissolute," and he might have added, with a proportionate degree of truth, a light-minded and trifling, "clergyman;" and though levity be a fault which the world will more easily *forgive* than its opposite extreme, they will at the same time reproach it with the greater inconsistency.

Against this *hyper-clerical* style of manners Dr. M. takes care to guard his pupils. "My object," he remarks, "is by no means to help you to weave a "professional cloak," for the purpose of covering mental imbecility, corrupt practice, or sinister design. It is not to recommend a buckram dress, for the purpose of repelling familiarity, or inspiring with awe. But simply to help you to *appear*, what you ought to *be*,—a pious, benevolent, amiable man." Yet, after all, among the members of a seminary there will always be a number who will sooner apprehend the doctrine of a certain style of manners *appropriately clerical*, than conceive a just idea of what that style should be, however explained or qualified. Habitually passive to instruction on every subject, they will rely the more implicitly on precepts for instruction in manners; and understanding that as clergymen their manners are to be peculiar;—that they are to be 'dignified, gentle, condesending, affable, reserved, and uniform,' it will not be surprising if, as they have *put on the reverend* they have put off humanity. Perhaps therefore it were better, in instructions of this knid, to know nothing of clerical manners as such, but simply to point out those things which are hurtful to the ministry, and leave the rest to piety, their sacred office, and their own observation.

The third Letter in the volume treats of "offensive personal habits." It is indeed a budget of offensive things—such as we could hope no student at Princeton, or at any other theological seminary, would need to be admonished of. Our first feeling on reading it was, that its subjects, such was their barbarism, were too gravely treated, and too much at length; that they had better been thrown off in a satirical paragraph, or omitted altogether; or else been printed in a separate manual, for the general benefit of slovens, instead of being made conspicuous in a professed treatise on the manners of *clergymen*, as if they particularly needed the admonitions contained in this letter. But slovens there will be, and some will blunder into the sacred profession, as into every other; and when we reflect how much positive mischief these may do, and how much good they may fail to do, through the mere effect of ill breeding, we are willing they should be lectured into some sense of their improprieties, and if possible, made to feel their grossness in the graphic language of Dr. M. It is a lesson they will be more likely to meet with in a professedly clerical book, than in any secular treatise on manners.

If then there be any one, whether student or pastor, who is chargeable with the things here reprobated,—of "bespattering the clothes and persons" of his neighbours with "tobacco spittle," and "defiling floors and carpets beyond endurance" with "puddles at his feet;" of "combing his hair," or "paring his nails," in company, or of "boisterous laughter" or of all imaginable "awkward, constrained, or lounging postures," as if he had taken lessons in sitting from children's handkerchiefs, in which the human form is sometimes made to represent the nine digits, or all the shapes of the alphabet; or if he be guilty of "picking his teeth at table," or of "coughing, yawning, and sneezing over the dishes," or be chargeable with the daintiness of the epicure, or the greediness of the gormand, or the incipient thirst of the tipler, or with many other things which are pointed out in this chapter, and some of which we cannot possibly mention, he will find here a mirror in which he will surely view himself with no great complacency.

Slovenly habits in some men are the misfortune of their education; in others they are the effect of sheer heedlessness. Some indulge them from a low pride: good manners are sour grapes,—they are conscious of not possessing them, and they therefore affect to despise them; others, from disgust at the opposite extreme of refinement: they prefer coarseness to starchness, and bluntness to effeminacy. But in all cases in which vulgar manners are suffered to go uncorrected, the subject of them surely does not estimate their effect on his usefulness. A minister of Jesus should be an "ensample to his flock," *in all things* which are comely. He should be welcome to their dwellings, and not dreaded as a nuisance. But we have known ministers—men perhaps of excellent traits of character, and able preachers—whose visits among their people were rather endured than made profitable, because of the various petty annoyances they gave. Perhaps for instance, they have no sooner entered a house than the destruction of furniture goes on, till the visit is ended; and, not improbably, they go away musing at the strange demeanor of the lady,—at her uneasiness and fidgeting, and her occasional inattentiveness to their remarks,—never reflecting that not every lady is stoic enough to see with composure, her chairs rasped with bootsoles, or her carpet soiled with tobacco juice, or the beauty of an entire room defaced, even to the necessity of sending for the paper-hanger, by heads too heedless to consider that paper-hangings were not made to be reclined against. Now it were a charity to such men to show them the evil of their slovenly habits. It would be giving them an important piece of information, to show them, what they seem not to know, the use of such things as paint and varnish, or to demonstrate to them the reasonableness of the doctrine, that if it be worth while to ornament furniture at all, it is equally desirable that what is done with so much niceness in the workshop should not be recklessly undone in the parlour.

These are indeed small matters in themselves considered, and in themselves are unworthy of serious reprehension. But in their connexion with ministerial usefulness they may merit so much remark as we have bestowed upon them. Petty mischiefs are great evils in certain circumstances.

The fourth and fifth Letters relate to "conversation,"—the fifth exclusively to *religious* conversation. Both contain good remarks, and especially the latter, but their topics are quite too numerous for us to notice. We shall merely glance at a few.

Among the cautions the author gives his pupil, "with especial earnestness," one is that he put himself "on his guard against being drawn into controversy, in company, with *aged men* and *females*." Ladies have a natural ally in our gallantry, and may ply us with their "acutenes, wit, sprightliness, and delicate raillery," and even with their specious arguments, while our hands are tied by our courtesy, which forbids our making a manful defence; and as to "aged men,"

> Never dream that you will be able to convince, or by any means to effect an alteration in the opinions of a man who has passed the age of *three score*, or *three score and ten*. You do not dispute with such an one on equal terms. If his opinions be ever so erroneous, he is probably wedded to them by long habit as well as by strong prejudice. He will naturally consider himself as your superior, and take for granted that you cannot instruct him. Of course, you will find it difficult to use the same freedom and scope of argument with him, that you would with one nearer to an equality with yourself in age.—p. 106.

It often happens that the opinions of which the aged are most tenacious, and which they most expect their juniors to regard with deference, are those which they received when they themselves were young; and the reason is, that these opinions, having been formed with the less maturity of judgment, partake the more of prejudice and the less of rational conviction—and nothing is so impatient of contradiction as prejudice. But in the mean time, as light and improvement are progressive, it is not improbable that their younger brethren may have formed their opinions on the same subjects under better advantages and with better results; and feeling that free inquiry is the equal right of all, and not perceiving how age should hallow prejudice, or give to error the character of truth, they will not always be disposed to receive the sentiments of aged men with that deference which is due to age itself. Perhaps they will oftener reply with the spirit of Elihu, the youngest of Job's reprovers, than exhibit his modest diffidence and long delay. "I am young and ye are very old; wherefore I was afraid, and durst not show you my opinion. I said Days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise, neither do the aged understand judgment. Therefore I said, Hearken to me: I also will show my opinion." Great respect is always due to age. And it may often be better for a young man to hear opinions expressed, in which he cannot concur, or to hear his own proscribed, especially if they be of a speculative instead of a practical nature, and keep himself to a respectful silence, rather than engage in a warm discussion with one who is very much his senior. At the same time he may lay up a maxim for his own conduct when he himself shall have become a man of years. It was a resolution of Franklin,—who had observed the captiousness which old men are wont to exhibit towards their juniors, sometimes *because they are their juniors*,—that when *he* should be old, he would treat with respect the opinions of young men.

There are many just remarks on the subject of "religious conversation" which we might be inclined to enlarge upon, could we pretend to notice even a small proportion of the topics which are scattered along the volume. We will select a few passages as we come to the chapter succeeding.

> It is the *error* of some to imagine that religious conversation is to be carried on with a tone of voice, and an aspect of countenance, peculiar to itself. Hence, while these persons converse on all other subjects in a simple, easy, natural manner, the moment they pass to the subject of religion, their whole manner is changed.—p. 136.

As if religion were the saddest, and not the most cheerful thing in the world. We have heard persons both talk and preach in such a sort, than an untaught heathen, judging from their tone and countenance might conclude that the Christian religion was a kind of *reluctant alternative*,—better indeed, but hardly better, than the opposite alternative of not embracing it. Why should we always speak of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and of good report," in the tones which nature gave us for sympathy and mourning?

> Shun this fault with the utmost care. Do not, indeed, allow yourself to fall into the opposite extreme.—I mean talking on the subject of religion with levity. But, at the same time, let all grimace, all sanctimoniousness of manner, all affected solemnity, all lofty dictation, be carefully avoided. The more simple, affable, and entirely inartificial your manner, the more you will gratify all classes; nor is this all; the more easily will you always find it to slide insensibly into religious conversation, without alarming the fears of the most thoughtless; and the more easy to recur to it again, after a little interruption from other topics.—pp. 136, 137.

A common and mischievous error is well remarked upon in the following passage.

> Be not hasty in publishing the exercises or situation of those whom you know to be anxiously inquiring. It is deeply painful to observe the frequency and injudiciousness with which this rule is infringed. A person, perhaps, has scarcely become conscious to himself of deep solicitude respecting his spiritual interest, and given a hint of it to his minister, or to some pious friend, before it is blazed abroad; becomes matter of public speculation; and leads a number of persons immediately to crowd around him, and offer their services as his instructors and guides. The consequences of this

> method of proceeding are often extremely unhappy. Some are puffed up, by becoming objects of so much unexpected attention and conversation. Others are revolted, and, perhaps, deeply disgusted, at being addressed by so many on the subject of their exercises, and by some, it may be, very injudiciously. While a third class, whose impressions are slight and transient, are mortified at being held up to view as awakened persons, and afterwards lying under the odium of having gone back; and, possibly in some cases, so much mortified, as to withdraw from those individuals and opportunities, which might have been essentially useful. Besides all this, it has often happened, that the number of serious persons who have immediately clustered around an individual thus publicly announced as under religious impressions, has been so great, and their talents, knowledge, experience, and capacity for giving sound instruction so extremely various, that they have perplexed, confounded, and most unhappily retarded, the object of their well-meant attention, instead of really helping him. With almost as much propriety might a physician of the body, when he found a patient ill of a dubious disease, throw open his apartment to every intruder, and invite every medical practitioner within twenty miles of him, however discordant their theories, to come in and prescribe at pleasure for the sufferer.—pp. 155, 156.

We quote the following for the benefit of religious *editors*, as well as for those who write accounts for their papers,—which accounts editors cannot always divest of an objectionable dress, however they may be disposed to do it. The author is speaking of the use of "technical language" in religion.

> Thus it is by no means uncommon to hear it stated, that "a great revival has *broken out*" in such a place;—that there is "*a great religious stir*" in this or that congregation;—that such an individual, or such a number of individuals, have been "*struck under conviction*;"—that a particular person appears to be "*in the pangs of the new birth*"—that a person whose anxiety on the subject of religion is very great, "*has been roughly handled, but is likely to be brought through*;—that such another, "*has been happily brought through*;" that so many, in a certain place, are "*brought under conviction*," and so many "*have obtained hopes*," &c.—p. 161.

Some of the phrases used in relation to revivals are beautiful in themselves, but are become objectionable both on account of their great triteness, and their acquired technicality. Thus the expression, "*showers of divine grace*" is a beautiful allusion to a shower of rain falling on a reviving field, but it has in a great measure lost its figurative character, by its perpetual use to designate a revival. But some of these expressions are absolutely intolerable. For instance, several quoted by Dr. M. are, to use his own words, "expressive of the appearance of a *plague* or *pestilence*, [or *conflagration*] rather than of a rich blessing."

"Visiting" is next in order in the volume. The following suggestions may be valuable to some in regard to their pastoral visits.

> Never go to a house, without having, if possible, something interesting to communicate; an appropriate little *tract*, for more than one member of the family; an instructive, pointed *anecdote* to repeat from one of the periodicals of the preceding week; some popular, precious *maxims* to impress on the minds of the children and youth of the household; or a notice of some *recent publication*, of a valuable and pleasing character. The truth is, were ministers as intent on winning the hearts of all the domestic circles which they enter, as the active man of the world is to promote his object wherever he goes, they would enter no dwelling without being received with that smile of pleasure which indicates the most respectful and cordial welcome.—pp. 176, 177.

To be welcome in his visits, a

minister must carry with him both instruction and entertainment. Ordinary neighbours may fill up an interview with common-place remarks, but more is looked for from him, both as a minister and as a man of cultivation. The humblest family will expect to be profited, and delight to be profited, by the superior intelligence of their minister.

The next three chapters, occupying about a hundred pages, or more than a fifth part of the volume, relate to "habits in the Seminary." As these have, for the most part, no practical interest beyond the Seminary, they might have been omitted with advantage to the work, considering it as intended for general use. There is however occasionally a passage, which is of general interest to the ministry. Such is the following.

> Be a close student through life. It is as wonderful as it is humiliating, how entirely habits of study are abandoned by many clerical men, almost as soon as what may be called their initiatory course is closed. From that time, they seem to think it sufficient, if they read and think enough, each week, to address their people twice from the pulpit, on the sabbath, in a common-place way. Thenceforward they make no solid addition to their stock of knowledge. Their minds become lean and inactive. Instead of causing "their profiting to appear unto all," every time they enter the sacred desk, they become more and more jejune and uninteresting. With the habit they loose all taste for study. Their leisure hours are spent in worldly cares, or in gossipping, rather than among their books.—pp. 266, 267.

The consequence is that by and by "the world is all before them." They are going from place to place seeking a resettlement, and complaining of the degeneracy of the age. True, the age is degenerate in respect to the relation between minister and people. The time was, in some parts of our land especially, when the dissolution of that connexion was as great a violence to the habits of the people as the dissolving of the marriage bond. It was a kind of higher species of divorce. Now, however, a minister may be dismissed from a thousand frivolous causes. Yet it may be always well for him to reflect how far himself may have been the cause of his own removal. If he have given himself intently to his ministry, he may then leave an unreasonable congregation with some degree of comfort. But if he have been indolent *as a minister of the word*, however diligent in other things;—if he have spent those hours which should have been sacredly given to study, in tilling his patch of ground, or in cultivating his fruit-trees, or even in domestic school-keeping, or in any other employment which was not necessary to his health or his support, he should not lay the blame of his removal wholly at the door of a dissatisfied people. We complain of the habits of the age, but if while the age has grown degenerate it has outgrown our attainments, the age has not less cause of complaint against us than we against the age.

Moderate attainments in some instances, are to be attributed to pecuniary want. A poor clergyman has not the means of purchasing books, perhaps not even a few, and is at the same time compelled to resort to some secular employment as a subsidiary means of support. Others are oppressed with uncommon domestic afflictions and cares. But in most cases of poverty of intellect, it is to be laid to the account of mental inactivity. "Much study is a weariness of the flesh." Thought is painful, and books are dull. To such we would take the liberty to recommend a tract of Dr. Macgill: we allude to his Considerations addressed to Clergymen, a work which is worthy to lie familiarly on every minister's table. The chapter on "Indolence," they cannot possibly read with too much attention.

The remaining chapters of the volume embrace the following subjects; namely, "Habits in the pulpit, and in the house of God," "Conduct in church judicatories," then the important subjects of "Female society, marriage &c.," which young men will be more likely to read than profit by,—"Dress—style of living—pecuniary concerns," and finally, "Miscellaneous counsels." These subjects, with the numerous divisions of the author, might furnish us with texts for many pages more of desultory commentary, but we shall not continue it farther.

Respecting the merits of this book different opinions, probably, will be entertained. Some will lay it down with the feeling that the author has gone altogether into too much minuteness and particularity,—that some of his topics were too "offensive" to admit of being dwelt upon, and many others too obviously matters of common sense to require grave counsel. Others perhaps may think the work unneeded, the world being already furnished with excellent works of the kind. With neither of these classes should we agree entirely. In respect to other works, we had indeed a number of much value, and some which cannot be superseded by any that will follow them. Burnet's Pastoral Care is rich in valuable sentiments; Baxter's Reformed Pastor, Watt's Rules of Ministerial Conduct, and Doddridge on the Evil of Neglecting Souls, possess the characteristic excellence of their authors; and Macgill's Considerations leave nothing to be added on the particular topics which he handles: we have, besides some valuable collections in "Preacher's Manuals" and "Minister's Companions." None of these tracts, however, nor all of them together, embrace the whole field of Dr. Miller's book. His own view of the need of such a book he gives us in his introduction. "The application of Christian principle to the various departments of social intercourse, in all their interesting and delicate details; in other words, the code of what may be called *Christian morals*, has been less happily illustrated and enforced by books than any other part of Christian truth or duty. In its leading outlines, indeed, it has been often and well exhibited: but the task of minutely filling up what the Scriptures have so divinely sketched, has never yet, unless I greatly mistake, been satisfactorily performed."

With the other class of critics, who will object to the minuteness of the author, and the unnecessary expansion of some disagreeable topics, as well as of matters of common sense, we partially agree. We think there *is* too great minuteness in the book, and that a number of its topics might have been passed over, or despatched with a passing remark, instead of being severally made the subjects of a formal paragraph. Yet, after all, considering the great variety of characters which the author had in view, the work may meet with individuals to whom its most particular suggestions will not be superfluous; for there are those, from whose apprehension matters of common sense seem to lie as remote as the abstrusest speculations, and within whose observation the manners of their own country appear to fall as little as those of the "celestial empire." Who does not notice, every day, offences against the *plainest* dictates of propriety. Such persons *require* minute suggestions, and common-sense maxims: a less degree of plainness would fail to profit them. Hints are lost upon the obtuse, and it is only to the "wise" that a word is sufficient. Viewing the work in this light, the objection we are considering is diminished; and the first impression of those who make it will, we think, be the least favorable.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*Theological Department of Yale College.*—We are gratified to learn that Prof. Gibbs has made arrangements, which will enable him to resume his labours in this Department, at the commencement of the term in October next.—A distinguished Teacher of Elocution from England (Dr. Barber) who has taught for some years with great success in Philadelphia and elsewhere, has, likewise, made arrangements for commencing a regular course in this branch of instruction at the same time.

The present number of students in this institution, is between thirty and forty; about one third of whom have recently received licence from the Eastern Association of New-Haven County.

E. Littell, of Philadelphia, has issued proposals for publishing a monthly paper, entitled "Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews." The following extracts from the prospectus of the publisher, will show the plan of the work.

"Such a Journal it is proposed to form by selections of the best articles from the various religious magazines and reviews of Europe. These are now numerous, and we have made such arrangements as will enable us to receive an extensive collection of them, without regard to denomination, at the earliest possible period. With this view no labor or expense will be spared. These selections will be carefully made, with a reference solely to the merit of the papers, and their tendency to advance the interests of pure evangelical religion. No article which can afford grounds of offence to any orthodox Protestant denomination, will at any time be admitted. The general principles of the Christian Observer may be referred to as a standard by which we shall be guided. It is however, distinctly stated, that we will not attempt to make the publication subservient to the purposes of any particular denomination. We shall select from Presbyterian or Episcopal, Methodist or Baptist writers, according as their papers shall best answer the avowed purposes of the publication.

A wide field of religious intelligence will be open to us, and we shall faithfully collect from it what is most important, and present it in a form as much condensed as propriety will permit.

Each monthly number of our work will contain three or four times as much matter as the Christian Observer, and will be printed in a style of great neatness. The early numbers will be adorned with engravings which are now preparing expressly for the work; and if its success enable us to do so, we shall continue to present a plate with every number. The expenses will be great, but we look to the religious public generally for a cordial support in our important enterprise."

The Terms are six dollars a year, if paid in advance. Seven dollars and a half, if not in advance.

*Bangor Theological Seminary.*—At a late meeting of the Board of Trustees of this Institution, some important alterations were made in the course of study heretofore pursued, by which this seminary assumes the form of the other Theological Seminaries in our country.—The resolutions adopted were,

1st.—That the regular course of study for members of this Institution shall be a three years course of Theological study—comprising *Biblical Literature*, *Systematic Theology*, *Pastoral Duties*, and *Sacred Rhetoric*.

2ndly.—That for the present there shall be two Instructers, one of whom shall instruct in Systematic Theology and Pastoral Duties, and the other, in Biblical Literature and Sacred Rhetoric.

3dly.—That in order to make suitable provision for persons desirous of receiving the benefits of this institution who may not have received a collegiate education, an additional Instructer shall be appointed, and appropriations, when needed, shall be made from the funds, to assist such persons in the necessary preparatory studies."

Mr. Geo. E. Adams, late of the Andover Theological Seminary, and classical Instructer in this Institution the past year, is elected Professor of Biblical Literature and Sacred Rhetoric; and measures are taken to procure an Instructer in the literary department.

*New German Periodical.*—The orthodox literati of Germany are about to establish a periodical Journal called the "Evangelische Kirchenzeitung" to be published at Berlin, and edited by Professor Hongstenberg of that place. It is to contain critical notices, essays, and religious intelligence, and some hundred and fifty individuals are pledged to support it. The English and American department is assigned to Professor Tholuck of Halle. Professor Robinson, through whom we have received a proposal to exchange with this work, remarks, "I cannot help regarding its establishment as very auspicious to the cause of evangelical religion in Germany. It will bring the orthodox to act together upon the public; and besides, if the diffusion of religious intelligence is found so powerful a means of good in our land, we may hope, under God, for some similar effect here, where as yet scarcely any thing of the kind is known,—I mean in this part of Germany, for in the South, the Missionary Journal, published at Basle, has a wide circulation."

## NEW PUBLICATIONS.

### RELIGIOUS.

Sermons for Children; preached at St. Paul's chapel to the Scholars belonging to the New-York Protestant Episcopal Sunday School Society, April 18, 1827. By the Rev. C. R. Duffie, Rector of St. Thomas' church, New-York. Published by the Society.

Masonry inseparable from Religion; a Sermon preached before the Grand Lodge of Maryland, at the Ordination of Ashler Lodge, No. 35, etc. on the 4th July, 1827. By the Rev. Charles Williams, A. M. Grand Chaplain, &c.

Ecclesiastical Peace Recommended. A Discourse delivered before the Annual Convention of Congregational Ministers of Massachusetts, in Boston, May 18, 1827. By Abiel Abbot, D. D. Boston. Bowles and Dearborn. 12 mo. pp. 20.

The History and Mystery of Methodist Episcopacy, or a Glance at "the Institutions of the Church as we received them from our Fathers."

Sermons on Various Subjects; chiefly Practical. By Samuel P. Williams. With a Sketch of his Life and Character.

The Bible a Code of Laws; a Sermon by Lyman Beecher D. D. A new edition. Andover. Mark Newman. 8vo. pp. 43.

A Sermon on the Divinity of Christ. By the Rev. Aaron B. Church, Dennissville, Me. Andover.

A Discourse on the Way to Promote a Revival of Religion. By Thomas H. Skinner. Philadelphia.

A Summary of the Principal Evidences of the Truth and Divine Origin of the Christian Revelation, designed chiefly for Young Persons.

An Address, delivered by request, to the Citizens of Norwich, July 4, 1827. By Samuel Nott, D. D.

### MISCELLANEOUS.

The American Journal of Science and Arts. Conducted by Benjamin Silliman, M. D. LL. D. Professor of Chemistry, Mineralogy &c. in Yale College. Vol. XIII. No. I.—September, 1827.

On the loftiest, and most important branch of all Sciences; an Oration pronounced before the two Literary Societies of Rutgers College, N. J. at their third anniversary, July 16, 1827. By William Craig Brownlee, D. D. One of the Pastors of the Collegiate Reformed Dutch church in the city of New-York.

# MONTHLY RECORD.

*Clerical Convention.*—The attention of the religious community has for some months past been very generally directed to the late revivals in Troy and in Oneida County, New-York, some differences of sentiment having arisen among the friends of revivals respecting measures pursued in those places. These differences gave rise to a Convention of ministers, which was held at New Lebanon, New-York, in July, by special invitation from Dr. Beecher of Boston, and Mr. Beman of Troy.——Of the brethren who were considered as duly invited, there were *present*, Rev. Asahel S. Norton, D. D. of Clinton, N. Y. Lyman Beecher, D. D. Boston, Mass. Moses Gillett, Rome, N. Y. Nathan S. S. Beman, Troy, N. Y. Dirck C. Lansing, D. D. Auburn, N. Y. Heman Humphrey, D. D. Amherst College, Mass. John Frost, Whitesborough, N. Y. Asahel Nettleton, Connecticut, William R. Weeks, Paris, N. Y. Justin Edwards, Andover, Mass. Henry Smith, Camden, N. Y. and Charles G. Finney, Oneida Co. N. Y. *Absent*, Rev. David Porter, D. D. Cattskill, N. Y. Alvin Hyde, D. D, Lee, Mass, Samuel Tomb, Salem, N. Y. Joel T. Benedict, Chatham, N. Y. Eliphalet Nott, D. D. Union College, N. Y. Thomas McAuley, D.D. New York, Gardiner Spring, D.D. New York, James Patterson, Philadelphia, Henry R. Weed, Albany, N. Y. Samuel C. Aikin, Utica, N. Y. Thomas H. Skinner, D. D. Philadelphia, and Edwin Dwight, Richmond, Mass.——The Rev. Caleb J. Tenny, of Wethersfield, and the Rev. Joel Hawes, of Hartford, Conn. being present by invitation from Dr. Beecher,—the Rev. George W. Gale, of the Oneida Academy, N. Y. being present by invitation from Mr. Frost, and the Rev. Silas Churchill, Minister of the place,—it was voted that they be invited to take a seat as members of this Convention.

The object of the Convention, as appears from the minutes of the meeting, was "to see in what respects there is an agreement between brethren from different portions of the country, in regard to principles and measures in conducting and promoting revivals of religion." The Convention was in session for more than a week, was conducted with a spirit of tenderness, and the discussions were interspersed with seasons of prayer. The propositions that came under discussion, and the votes taken on them, were as follows.

That revivals of true religion are the work of God's Spirit, by which in a comparatively short period of time, many persons are convinced of sin, and brought to the exercise of repentance towards God and faith in our Lord Jesus Christ.——That the preservation and extension of true religion in our land have been much promoted by these revivals.——That, according to the Bible, and the indications of Providence, greater and more glorious revivals are to be expected, than have ever yet existed.——That, though revivals of religion are the work of God's Spirit, they are produced by means of divine truth and human instrumentality, and are liable to be advanced or hindered by measures which are adopted in conducting them. The idea that God ordinarily works independently of human instrumentality, or without any reference to the adaptation of means to ends, is unscriptural. ——There may be some variety in the mode of conducting revivals, according to local customs, and there may be relative imperfections attending them, which no doubt destroy the purity of the work and its permanent and general good influence upon the church and the world: and, in such cases, good men, while they lament these imperfections, may rejoice in the revival as the work of God.——There may be so much human infirmity, and indiscretion, and wickedness of man, in conducting a revival of religion, as to render the general evils which flow from this infirmity, indiscretion, and wickedness of man, greater than the local and temporary advantages of the revival; that is, this infirmity, indiscretion, and wickedness of man, may be the means of preventing the conversion of more souls than may have been converted during the revival. In view of these considerations, we re gard it as eminently important, that there should be a general understanding among ministers and churches, in respect to those things which are of a dangerous tendency, and are not to be countenanced. The above propositions were voted unanimously.——In social meetings of men and women, for religious worship, females are not to pray. *Nine* voted in favour of the proposition, and *nine* declined voting. ——There may be circumstances in which it may be proper for a female to pray in the presence of men. *Eight* voted in favour of the proposition, and *ten* declined voting.——It is improper for any person to appoint meetings in the congregations of acknowledged ministers of Christ, or to introduce any measures to promote or conduct revivals of religion, without first having obtained the approbation of said ministers. *Thirteen* voted in favour of the proposition, and *five* declined voting.——Those meetings for social religious worship, in which all speak according to their own inclinations, are improper; and all meetings for religious worship ought to be under the presiding influence of some person or persons. Voted unanimously.—— The calling of persons by name in public prayer ought to be carefully avoided. *Ten* voted in the affirmative, *seven* in the negative, and *one* declined to vote.——The calling of persons by name in social prayer ought to be carefully avoided. *Eight* voted in favour of the proposition, and *nine* declined voting.——Audible groaning in prayer, is, in all ordinary cases, to be discouraged; and violent gestures, and boisterous tones, in the same exercise, are improper. *Fourteen* voted in favour of the proposition, and *three* declined voting.——Speaking against ministers of the Lord Jesus Christ, in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals, as heretics, or enthusiasts, or disorganizers, as deranged or mad, is improper. Sixteen voted in favour of it, and one declined voting.—— The existence in the churches of evangelists, in such numbers as to constitute an influence in the community, separate from that of the settled pastors, and the introduction, by evangelists, of measures, without consulting the pastors, or contrary to their judgment and wishes, by an excitement of popular feeling which may seem to render acquiescence unavoidable, is to be carefully guarded against, as an evil which is calculated, or at least liable, to destroy the institution of a settled ministry, and fill the churches with confusion and disorder. Voted unanimously.——Language adapted to irritate, on account of its manifest personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly, as the subjects of invidious remark, is, in public prayer and preaching, to be avoided. Twelve voted in favour of the proposition, and five declined voting.—— All irreverent familiarity with God, such as men use towards their equals, or which would not be proper for an affectionate child to use towards a worthy parent, is to be avoided. Voted unanimously.——From the temporary success of uneducated and ardent young men, to make invidious comparisons between them and settled pastors; to depreciate the value of education, or introduce young men as preachers without the usual qualifications, is incorrect and unsafe. Voted unanimously.——To state things which are not true, or not supported by evidence, for the purpose of awakening sinners, or to represent their condition as more hopeless than it really is, is wrong. Voted unanimously. ——Unkindness and disrespect to superiors in age or station, is to be carefully avoided. Voted unanimously. ——In promoting and conducting revivals of religion, it is unsafe, and of dangerous tendency, to connive at acknowledged errors, through fear that enemies will take advantage from our attempt to correct them. Voted unanimously.——The immediate success of any measure, without regard to its scriptural character, or its future and permanent consequences, does not justify that measure, or prove it to be right. Voted unanimously.——Great care should be taken to discriminate between holy and unholy affections, and to exhibit with clearness the scriptural evidences of true religion. Voted unanimously.——No measures are to be adopted in promoting and conducting revivals of religion, which those who adopt them are unwilling to have published, or which are not proper to be published to the world. Voted unanimously.——As human instrumentality must be employed in promoting revivals of religion, some things undesirable may be expected to accompany them; and as these things are often proclaimed abroad and magnified, great caution should be exercised in listening to unfavourable report. Eleven voted in favour of the propositton, and six declined voting. ——Although revivals of religion may be so improperly conducted, as to be attended with disastrous consequences to the church and the souls of men; yet, it is also true, that the best conducted revivals are liable to be stigmatized and opposed by luke-warm professors and the enemies of evangelical truth. Eleven voted in favour of the proposition, and six declined voting.——Attempts to remedy evils existing in revivals of religion, may, through the infirmity and indiscretion and wickedness of man, do more injury, and ruin more souls, than those evils which such attempts are intended to correct. Nine voted in favour of the proposition, and eight declined voting.——In public meetings for religious worship, composed of men and women, females are not to pray. Nine voted in favour of the proposition, and eight declined voting.——The writing of letters to individuals in the congregations of acknowledged ministers, or circulating letters which have been written by others, complaining of measures which may have been employed in revivals of religion; or visiting the congregations of such ministers, and conferring with opposers, without conversing with the ministers of such places, and speaking against measures which have been adopted; or for ministers residing in the congregations of settled pastors to pursue the same course; thus strengthening the hands of the wicked, and weakening the hands of settled pastors, are breaches of Christian charity, and ought to be carefully avoided. Nine voted in favour of the proposition, and eight declined voting.——In preaching the Gospel, language ought not to be employed with the intention of irritating or giving offence; but, that preaching is not the best adapted to do good and save souls, which the hearer does not perceive to be applicable to his own character. Ten voted in favour of the proposition, and seven declined voting.——Evening meetings continued to an unreasonable hour, ought to be studiously avoided. Voted unanimously.——In accounts of revivals of religion, great care should be taken that they be not exaggerated. Voted unanimously.

*The Bible in New-Jersey.*—At a late meeting of the Nassau Hall Bible Society in the College Chapel, the following resolution, after an animated discussion was unanimously adopted: *That this Society, in dependence on divine aid, and in co-operation with the several Bible Societies of the State, will if possible, within a year, cause every destitute family in this State to be supplied with a copy of the Bible.* To carry this noble resolution into effect, a very liberal subscription was immediately commenced; volunteer agents, from the College and Seminary, to the number of thirty, have engaged, during the next vacation, to explore every corner of the State, to ascertain the number and places of the destitute; and agents have been appointed to visit all the local Bible Societies of the State, to rouse them to exertion in the great cause.

*Religion in Louisiana.*—In this State are only three Presbyterian churches: one at New Orleans—one at Baton Rouge—and one at Jackson, a few miles from the southern boundary of Mississippi, where the gospel is preached statedly, but once a month. The Methodists have a few regular societies, and there are also a few Baptists; but the great majority of the people are either nominally Roman Catholics, or unbelievers. A few years since, it was rare to find among the wealthy and fashionable, *one* that professed to believe in the inspiration of the Scriptures; and in many parts of the country, the same spirit of infidelity still remains.

*Burmah.*—A letter from the Rev. Dr. Judson, brings the unwelcome intelligence of the failure of his late mission to the Burman empire. He had accompanied an English embassy to the government of Ava, as interpreter; and a principal object of the mission was to obtain from the emperor, a free toleration of religion in his dominions. But he found it impossible to effect any thing favourable, on account of the reluctance which the government feel to enter into any stipulations with foreign powers.--Our mission to that country, however, need not be wholly discouraged; for the cessions of territory made to the British by a late treaty, will give them room for their operations, without embarrassment from the government, for a considerable time to come.

*Marshal Von Bulow.*—This Prussian general who brought up the army of reserve at Waterloo, and by whom the fate of that bloody day was decided, is now exciting considerable interest in the Christian community, by his zeal in the cause of Christ. He is said to have been converted to Christ in the year 1818, after several months of extreme anxiety and wretchedness. In 1819, he visited Norway, distributing Bibles, and imparting religious instruction. In 1826 he visited the whole coast from Christiana to Drontheim, preached the gospel at sixty different places, distributed some hundreds of copies of the Scriptures, and six or seven thousand tracts. He was ordained in London in Feb last, and is now a missionary, under the patronage of the Continental Society in London, for the Propagation of the Gospel in Europe.

*Donations,*—To the American Board, for the month ending July 20th, $6,034,80.

To the American Colonization Society from July 25th, to Aug. 15th, $1,257,47.

## POLITICAL.

*Greece and Turkey.*—Very late arrivals from Europe bring intelligence of a *Treaty for effecting peace between the Ottoman Porte and Greece*, signed at London by the plenipotentiaries of Great Britain, France, and Russia. This treaty is accompanied by an additional and secret article, determining the measures to be adopted, in case the parties do not, within one month, accept the mediation proposed.

The primary object of this treaty is, to put an end to the hostilities waging between the two countries, and thereby to stop the effusion of human blood, and arrest the evils of all kinds which might arise from the continuance of the present state of things. Its next object is, to secure for Greece a government, which, if not actually independent of the Porte, shall possess many of the advantages of independence; and in the attainment of these objects the high contracting powers bind themselves not to seek any accessions of territory, any exclusive influence. or any commercial advantage for their subjects, which the subjects of any other nation may not equally obtain.

The secret article, which, as in most other treaties, is the most important, stipulates that it shall be announced to the Porte that the high contracting parties intend to send consular agents to Greece, and that if the Porte do not accept, in *one month*, the armistice proposed, or the Greeks refuse to sign it, the high contracting parties will conjointly employ all their means in the accomplishment of their object, without, however, taking any part in the hostilities between the two contending parties. And finally, if these measures should fail, the high powers will continue to prosecute the work of pacification, for which purpose they authorize their representatives in London to discuss and determine the ulterior measures to which it may become necessary to resort.

What will be the result of this interference, it is perhaps, at present, idle to conjecture. The Porte has of late gained too many advantages not to be desirous to propose his own terms of pacification. Most of the provinces lost in his six years contest have been retaken; the Greeks have retired before him to the verge of their country, with scarcely sufficient courage to retain their last hold. If with these advantages he accept the armistice, we are inclined to believe that it will be only in obedience to the "ulterior measures" of the interfering powers. And desperate as is the condition of the Greeks, they have little to hope from any interference which shall not contribute to the attainment of the independence for which they have so long struggled.

## MISCELLANEOUS.

*Connecticut Retreat for the Insane.*—The treatment of patients in this Institution is somewhat peculiar, and, as appears from its recent report, is very successful. "During the last year," say the Committee, "there has been admitted twenty-three recent cases, of which twenty-one have recovered, a number equivalent to 91 3-10 per cent. The whole number of recent cases in the Institution during the year was twenty-eight, of which twenty-five have recovered—equal to 89 2-10 per cent.

At two of the most ancient and celebrated Institutions of the same kind in Great Britain the percentage of recent cases, has been from thirty-four to fifty-four. In our own country at two highly respectable Institutions the recent cases cured have amounted to, from 25 to 51 per cent."

The following is the method of treatment.

"In respect to the *moral* and *intellectual* treatment, the first business of the Physician, on the admission of a patient, is, to gain his entire confidence. With this view, he is treated with the greatest kindness, however violent his conduct may be,—is allowed all the liberty which his case admits of, and is made to understand, if he is still capable of reflection, that so far from having arrived at a madhouse, where he is to be confined, he has come to a pleasant and peaceful residence, where all kindness and attention will be shown him, and where every means will be employed for the recovery of his health. In case coercion and confinement become necessary, it is impressed upon his mind, that this is not done for the purpose of punishment, but for his own safety, and that of his keepers. In no case is deception on the patient employed, or allowed.—On the coutrary the greatest frankness, as well as kindness forms a part of the moral treatment. His case is explained to him, and he is made to understand, as far as possible, the reasons why the treatment to which he is subjected has become necessary.

By this course, of intellectual management, it has been found, as a matter of experience at our Institution, that patients, who had always been raving when confined without being told the reason, and refractory, when commanded instead of being intreated, soon became peaceable and docile.

In respect to the *medical* and *dietetic* treatment, it also varies essentially in the main, from the course adopted at other hospitals. Formerly patients labouring under mental diseases were largely medicated chiefly by emetics, cathartics and bleeding. At the present time this mode of treatment has given place to intellectual and dietetic regimen, in most European hospitals. The Physician of our Institution has introduced a course of practice, differing from both these, but partaking more or less of each. He combines moral and medical treatment founded upon the principles of mental philosophy and physiology. In one class of cases moral, and in another medical treatment, become the paramount remedies, but in each class of cases, both are combined."

*Christian Liberality.*—Several gentlemen of Rochester, N. Y., says the Albany Christian Register, have offered 1000 dollars each, to aid the American Bible Society in publishing and circulating the Scriptures in the Spanish language in South America, on condition that 100 similar subscriptions can be obtained in the United States in the years 1827 and '28. Two or three others at the west, on hearing of this proposition, it is said, have offered the same; and we doubt not that the whole number may be obtained in less than six months. There is something animating and elevating in designs of this sort.

*The London Missionary Society* have engaged Rev. W. Ellis, missionary from the Sandwich Islands, and Rev. J. Edmonds from India, to visit Ireland, with a view of promoting the interests of the society in that country. For the same purpose they have sent to Scotland, Rev. Dr. Philip, from S. Africa, and Rev. H. Townley, from India.

*Sales of Ladies' Work* took place in London, May 17 and 18, for the India Female Education Fund, which amounted to $650. For the Newfoundland School Society, $348. For the Negro-Children Education Society, $533. April 21 and 27, for the

Jews' Society, $586. May 10 and 11, for the Hibernian Society, 1776 dollars.

*Censorship of the French Press.*—French papers announce the establishment of the censorship and the utter destruction of the liberty of the Press. Hereafter, every number of a journal or periodical writing must, before it be printed, be furnished with the *Visa* of the Burea, which shall authorize the publication of it, according to art. 5, of the law of March, 1820. The censure is said to affect *nothing but newspapers.* Cuvier, the geologist, being appointed one of the censors, unhesitatingly declined.

## ORDINATIONS AND INSTALLATIONS.

June 27.—Rev. Thomas Holiday, over the Union Presbyterian church, at Onesquethaw, Albany Co. N. Y. Sermon by the Rev. H. R. Weed.

July 1.—The Rev. Messrs. Hiram Adams, John W. Curtis, William A. Curtis, Samuel Full, and George L. Hinton, were admitted to the holy order of Deacons, by the Bight Rev. Bishop Hobart, in St. Thomas' church, New-York.

July 24.—The Rev. Enoch Conger was installed at Ridgefield, Huron Co. Ohio, by the Presbytery of Huron, pastor of the congregation of Ridgefield and Lyme. Sermon by the Rev. Alfred H. Betts.

July 25.—Rev. John Beach was installed pastor of the congregation at Pern, by the same Presbytery Sermon by the Rev. Daniel W. Lathrop.

July 31.—Rev. Charles Hoover, was ordained to the work of the Gospel Ministry, in the 1st. Presbyterian church, Newark, N. J. Sermon by the Rev. John Ford, of Parsippany.

Aug 2.—Rev. Cornelius Van Cliff was ordained to the work of an Evangelist, by the Classis of Philadelphia. Sermon by the Rev. Mr. Livingston.

Aug. 8.—The Rev. George Champlain Shepard was admitted to the order of Priests, at Hebron, by the Rt. Rev. Thomas Church Brownell. Sermon by Rev. Professor Doane, of Washington College, Hartford.

## TO CORRESPONDENTS.

J. P. W.;. E. K.; and B—m, are received.

We would insert the paper of "Owen," pointing out a misquotation of Scripture, were we satisfied, with his exposition of the passage. The error he notices, as well as another of a similar nature in the same connexion, is chargeable only to Πρεσϐυτερος: the Replyer merely repeated his language, without supposing himself to adopt the misquotation. For the benefit of Πρεσϐυτερος we will name the passage alluded to; "The Holy Spirit knocks at every human heart, operates in convincing of sin, of righteousness, and a judgment to come." The words "to come" are, as Owen remarks, apocryphal. "Knocking at the *heart*" is another expression without authority, we believe, from our "authorized version." "Behold, I stand at the *door*, and knock."

THE
CHRISTIAN SPECTATOR.
New Series.

Vol. I.] OCTOBER, 1827. [No. X.

# RELIGIOUS COMMUNICATIONS.

## OF ORDINATION.

The Mosaic economy terminated with the death of Christ, who was a minister of the circumcision. After his resurrection, he commissioned eleven apostles, to go and disciple all nations. They were to testify the things, which they had seen and heard; and reveal the truths, which should be suggested to their minds by the Holy Spirit. Such is the basis of all present authority for evangelizing the world. But it no more follows, that any regular preacher has the commission of an apostle to govern the general church, than that he possesses the gifts of such. For as none can be strictly apostles, that is, immediately instructed and sent by Christ, so none can possess, either their inspiration and general authority, or their extraordinary power.

Under the theocracy, commissions were by consecration, with imposition of hands.* The apostles being Jews, and tolerated in the Roman empire only as such, were guided by the Spirit to baptize, teach, and ordain, in the modes to which they had been accustomed. But they neither claimed, nor exercised a priesthood, nor considered ordination as an apostolical prerogative; but merely as a duty, incident to the greater work of discipling and teaching.

Whilst many justify innovations on the ground of expediency, not a few have thought, that a *right has devolved upon the church*, through the apostles, of government, discipline, and dispensing ordinances. The present prevailing forms of ecclesiastical government, having originated since the days of the apostles, do require some such vindication; for certainly there is neither apostolic precept, nor example for any ordination in a particular church, except those of bishops and deacons; and if bishops and presbyters be the same office, the additional ordination, whether of the diocesan bishop, or the lay presbyter, finds no authority in the word of God. But if the church possess the right to create new officers, and to transfer to them the government, and rite of ordination, this exceeds the claim of infallibility, it is to legislate in the place of God.

Matthias was elected, separated by lot, and numbered with the apostles, but was neither personally sent by Christ, nor ordained by imposition of hands, being an apostle only in the appellative sense, as was Barnabas. The first ordination was of seven deacons in the church at Jerusalem, chosen by the people, and set apart by prayer, and imposition of the hands of the apostles, there being as yet no presbytery. When the prophets and teachers of the church at Antioch, prayed and imposed their hands on Saul and Barnabas, they seemed rather to have given a testimony of their concurrence to a mission, or apostleship, likely to awaken prejudices, than to have ordained them to an office. But Timothy was ordained for general purposes, by the "laying on of the hands of a presbytery," who had been ordained for an individual church. Imposition of hands might, therefore, designate, and publicly recognise persons; but it neither transmitted virtue, nor authority; nor defined duties. Paul's commission was, consequently, neither enlarged, nor restricted by the mission he received at Antioch. Nor was Timothy's office of evangelist, though an extraordinary commission to aid the apostle of the Gentiles, lessened by the concurrence of a presbytery in his ordination.

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* Num. viii. 10. xxvii. 18.

The primitive churches when duly furnished, had each its presbytery and deacons; and of necessity, in planting churches, the apostles and evangelists did, when alone, respectively ordain presbyters in those which were new.* But afterwards the presbytery of every such church ordained successors to themselves, and also deacons, not by communicating any virtue, which they had derived mystically from the apostles or evangelists; but by assigning them, in the discharge of their own duty, with the consent of the people, a share in the government and service of the church.

The validity of offices in the church of Christ, is independent of the internal call. But both ordainers and ordained, should have reasonable grounds to be satisfied of the truth of this grace; which is no more, than the ordinary change of heart or disposition, with a conviction, that it is the duty of the party to preach the gospel, and that he has the requisite knowledge, learning, talents, and soundness in the faith, to render him useful. The authority of the officers of the church is derived through the apostles, who received their commission from Christ in person, and were directed by the Holy Spirit, to provide teachers for the churches, in the manner they have done. If the case of Matthias, who received επισκοπην, an *oversight*, be not an exception, the apostolic authority and gifts were peculiar to those, who were commissioned by Christ after his resurrection; and the nearest approximation to theirs was the office of evangelist, which was also extraordinary and evanescent. No evangelists appear in the history of the church after the deaths of those who were cotemporaries of the apostles; nor do any other officers, except those of individual churches, for a century after the death of John, who died the last of the apostles. The first interpretation of a rule is generally and justly supposed to be the right one; the first condition of the churches† establishes the only ordinary offices of the New Testament to have been those of the presbyter, called also bishop, and of the deacon; and the only ordainers, except the apostles and evangelists, appear to have been the presbyteries of the respective churches. The presbyter, who presided in each, denominated in the Apocalypse, the angel of the church, was consequently thus ordained, and to the same office with his brethren. Also, if the sacred word be alone competent to prescribe and define legitimate powers, and rightful commissions of officers in the church of Christ, there is to this day no higher grade, than that of presbyter; and no one inferior to the deacon; neither is there rightful ordination, but by presbyters. These may pray for the Holy Ghost to breathe upon those, on whom they put their hands; but have no power to communicate that blessing; and that a moral virtue should proceed from the hands of any, who now ordain, is no more to be believed, than that the water in baptism should either physically, authoritatively, or mystically remove guilt. Words may invest authority, but "so send I you," did neither transfer the Mediator's commission, nor constitute the disciples priests. The apostles were embassadors of God, as well as witnesses of Christ; and being in all their work inspired of God, they were directed to ordain evangelists to plant churches; and presbyters and deacons to teach, govern, and serve them. But when such were designated by ordination, the gospel was their law, or rule of conduct; and to this day, no power is communicated to supersede such rule, but the rightful offices and ordinances remain the same.

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* Paul and Barnabas returning to the churches which they had planted; "ordained presbyters for them in every church," χειρότονησαντες δε αυτοις πρεσβυτερους κατα εκκλησιαν with prayer and fasting. The Greeks used χειροτονεω for electing by lifting the hand. But Paul and Barnabas could not have thus voted, being but two, yet the act was theirs. Επιτιθημι is the expression for *imposing* hands. More must have been intended by χειροτονησαντες, than simply that they *appointed*; it must mean that they set them apart to the office of presbyters, for that was the effect. and such is expressed to have been the office, and it was with prayer and fasting. Although χειροτονεω implies not necessarily, either voting by lifting the hand, or ordaining by imposing the hand, for it is used for constituting Moses a ruler, and Aaron and his sons priests, by God himself; yet it is probable that Paul and Barnabas did ordain by imposition of hands, for Paul imposed his hands on Timothy, at his ordination.

† The reader is referred to the Presbyterian Mag. 1821. pp. 61. 105. 161.

Titus, Timothy, and other evangelists, inferior in rank and gifts to the apostles only, went forth to the work; connected permanently with no particular church or churches, they superseded, during their stay, the ordinary officers in places already furnished, and ordained presbyters and deacons in those which were destitute. The works of the apostles procured that precedence and respect, to which their inspiration was entitled; the evangelists were chiefly regarded, because they spoke, and wrote the truths preached by the apostles; but no officers were left, when these were removed, except those connected with individual churches. Parochial and diocesan bishops, archbishops, primates, patriarchs, and popes, have all proceeded from presbyters, without any other spiritual ordination, than that, by which they may have been constituted presbyters. When convenience, or policy, had, after a lapse of time, introduced the rule, that no ordination by presbyters should be valid, *unless performed in the presence of the primus presbyter*, called for distinction the bishop, the laying on of the hands of Paul, 2 Tim. i. 6. with those of the presbytery, 1 Tim. iv. 14. was adopted as an argument to justify the novelty. But in still later times, Timothy, then deemed to have been a bishop, appeared to have been ordained only as a presbyter, because in the *third century presbyters were excluded* from the ordination of a bishop. To avoid this difficulty also, and escape an opposition to the word of God, the presbytery, expressly so called, which ordained Timothy, was imagined to have been a council of bishops; "Because," says Chrysostom, "mere presbyters had no power to ordain a bishop;" a *petitio principii* worthy of the golden-mouthed father. But Jerom makes this occurrence an argument to prove presbyters and bishops to have been the same: and with correctness, for Paul had not Barnabas with him, at the time he received Timothy. Also there were no councils of bishops, except the presbyteries, in the respective churches. The case of Timothy, when he had been, by modern rules, degraded from the office of evangelist to that of bishop, was still incumbered with remaining objections; for *no hands ought to have been imposed*, either by Paul, or the presbytery, upon him to make him a bishop; this being proper, by the apostolical canons, only to presbyters; the canons requiring, in the case of bishops, the holding the Scriptures over the head of him, who is to be ordained bishop, during the consecrating prayer. The canons, although a forgery of the fourth century, are evidence of the customs of their day, and do by this circumstance embarrass also the moderns, who suppose it an omission, although the reasons against such omission are conclusive.

The letter of *Polycarp*, of high credibility, describes the officers of the church at Phillippi only as *presbyters and deacons*. In the inspired letter of Paul to the same church, the officers are addressed as *bishops and deacons;* the terms presbyter and bishop being as yet used promiscuously, the same office is obviously intended by both. Valens had fallen into error, and the letter of Polycarp, recognising the authority of the presbyters over their copresbyter, and representing him as having been "made a presbyter among *them*," clearly enough shows that the apostolic church at Phillippi was under its own presbyters, who exercised the powers of ordination and excommunication. This being the first testimony after the apostles, and by one who lived with them, is decisive.

That the same was also the precise condition of the church at Corinth, when *Clement*, of whom Paul speaks, wrote from Rome his only undisputed letter to them, is obvious from its language: "Let any one among you, who is generous—say if the division is on my account—I go where you please, and will do what the multitude shall appoint, let the flock of Christ enjoy peace alone, *with the presbyters*, πρεσβυτερων, *who have been appointed over it*."* Of these he speaks as having the gifts of επισκοπης, the *oversight*."†

When *Justin Martyr* wrote his two apologies for the Christians, which was within fifty years of John, there were only presbyters, whereof one in each church was ὁ προεστως scil. πρεσβυτερος, the *presiding* (presbyter) who administered the eucharist, and deacons who carried it to the people. Ordination was of course performed at that period, by presbyters only.

Near the end of the second century *Irenæus* wrote against heretics, and relied chiefly on the certainty of the sameness of doctrines, by referring to the successions of bishops in the primitive churches, but whom he expressly represents as *presbyters*, *presiding among their brethren*. Such were Soter, Victor, and others in the catalogue of popes, whom he terms πρεσβυτεροι οι προσταντες, and if they were only *presiding presbyters*, their being also styled bishops, amounts not even to a presumption, that there had been a secondary ordination.

*Clement of Alexandria* places bishops in honour before presbyters, because they occupied the *first seat*, πρωτοκαθεδρια, in the presbytery. Nevertheless, he makes but one order above deacons; also the ordination to the office of presbyter he mentions, but nothing of any subsequent ordination. He lived into the third century.

*Tertullian*, of the first part of the third century, gives the same representation of things at Carthage. He distinguishes bishops, presbyters and deacons; the presbytery was still of one church, and denominated *ecclesiasticæ ordinis consessus*. He speaks of one order only.* The idea of the bishop was still that of a presiding presbyter, for he denominates him *præsidens*, *antistes*, and *summus sacerdos*; and mentions no ordination of such, but to make him a presbyter.

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* Clement. epist. I. c. 54.

† τα δωρα της επισκοπης. c. 44.

At no earlier a period than the first of the third century could the *letters attributed to Ignatius* have been written. They describe the bishop of an individual church as occupying the first seat, προκαθημενου; and a presbytery of preachers, with deacons. But they discover no ordination, to remove a presbyter to the higher station of bishop.

The "*Apostolical Tradition*," ascribed to the Hippolytus of the third century, being the same substantially with the eighth book of the supposititious "*Apostolical Constitutions*," represents a bishop and presbytery to have been in each particular church, and details minutely their respective investitures in office. The people, presbytery, and the neighbouring bishops, convene on a Lord's day, to set apart the person previously *chosen by all the people*. A bishop asks the presbytery and the people, if this is the person *whom they desire for a President*, ον αιτουνται εισ αρχοντα; and they consenting, it is again asked of his character. After the third consent, silence being made, "One of the first bishops, together with two others, standing near the altar, the rest of the bishops, and the presbyters, praying in silence, and the *deacons holding the divine gospels opened, over the head of him*, who is ordained, let him say to God." Then follows the prayer. The ordination of *a presbyter is with imposition of hands*, and is described in these words. "When thou, O bishop, ordainest a presbyter, *do you yourself put the hand upon the head*, the presbytery standing near thee, and the deacons; and praying, say," &c. The prayer to consecrate the bishop, discovers, that he is to have the power of binding and loosing. The prayer, accompanied with the imposition of hands on a presbyter, expresses, that he is to edify the church by the word; and those for the deacon, deaconess, and subdeacons, which follow, speak only of service; and are also with the imposition of the hands of the bishop.

Presbyters having been from the first, ordained by imposition of hands; the appointment of one of these to preside, which was not by a second ordination, conferred on him neither a new order, nor office, and the ceremony of ordination was rightly excluded. It could not have been an *omission*, for it is supplied by neither Hippolytus, nor the Constitutions. It cannot be *implied*, as some have alleged, because the idea of imposing hands occcurs in neither, till they arrive at the Scriptural ordinations. As the bishop and presbyter was then known to be the same office, originating in one ordination, the innovation would have been offensive; also the holding the Scriptures over the head was sufficiently distinctive. The ceremony of conducting the bishop unto, and seating him on his chief seat, is minutely discribed in both; and that points us to the origin of this canonical ordination. From apostolic times some mode of designation of a presbyter to the *first seat*, πρωτοκαθεδρια, must have existed. That it was deemed an ordination before the third century, is supported by no proof, but excluded by the issolated condition of the individual churches, the subjugation of Christians to the Pagan establishment, the limited powers and actual services of the bishops or presidents, as well as by the introduction of the ordination without imposition of hands. Thus although the powers of the primus presbyter had accumulated through all the second century, especially in the larger cities, it was not before the middle of the third, that the designation to such presidency over his fellow presbyters, denominated by Jerom, "in gradu excelsiori collocatio," was considered as a second ordination. Then the influence of bishops, though parochial, became enlarged by consultations, and frequent communications, and the monopoly of the rite of ordination, under the pretext of preventing discordances among presbyters. Also the existence of one church only in a city, enhanced the authority of the bishops of the larger cities; where the presbyters, however numerous, constituting the presbytery of a single church, exercised their talents, except in Alexandria, under the direction of the presbytery, over which the bishop presided. The power of ordaining, and not his own commission, distinguished the parochial bishop. Had the canonical ordination commenced so early as the second century, bishops would have discovered their claims to the heritage, at a period prior to that assigned to the fact by veritable history. The division of ordinary grades into three, must have commenced with the re-ordination of presbyters to constitute them bishops; but the supposition, that this existed in the apostles' days, is not only entirely gratuitous, but perfectly chimerical.

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* "Differentiam inter ordinem et plebem" &c. Tertull. v. III. p. 119.

When ordinations by presbyters had been generally superseded, their original powers were not forgotten. "The elders," says Firmilian, "preside, who possess the power of baptizing, imposing the hand, and ordaining."[*] They also sat in the first annual councils, in Asia Minor. "Every year, we, the elders and the presidents meet in one place, to dispose of the things committed to our care."[*] Even at Carthage, Novatus, whom Cyprian calls his co-presbyter,[†] ordained Felicissimus a deacon, without the permission or knowledge of his bishop,[‡] which was neither declared void, nor immediately subjected to censure. Gregory Thaumaturgus, Phidimus, and Alexander, each ordained, and each had received but one ordination.[§] Nor have we found prior to the Cyprianic age, the ordination of any one to be a bishop, who had been previously a presbyter.

Ambrose the metropolitan of Milan, Nectarius of Constantinople, Eusebius the successor of Bazil, Eucherius bishop of Lions, Cyprian of Carthage, and Philogonius bishop of Antioch, are thought to have been laymen when ordained to be bishops. Athanasius bishop of Alexandria, Cæcilianus of Carthage; Agapitus, Vigilius and Felix, bishops of Rome, and Heraclides bishop of Ephesus, were never presbyters, except as bishops, having passed from the order of deacons to that of bishops. These and such examples, accruing soon after bishops and presbyters had been established by canon law to be distinct orders, accord with the fact that there had been from the first no ordination, except of the deacon and presbyter.

Constantine could not, as a Christian, receive with the purple, the Pagan supremacy of Pontifex Maximus; but he established, instead of idolatry, the Christian church, by adopting the canons of the council of Nice as the supreme law of the Roman empire. Thus the ordinations of presbyters and deacons, according to the usages adopted in the different provinces and kingdoms, were legalized; and in imitation of the idolatrous priesthood, a metropolitan was erected over each province, and his approbation was thenceforth necessary to every ordination of a bishop, within his territories. The system of ecclesiastical government thus established, was somewhat multiform, because it had been removed from the apostolical plan in different degrees, and various particulars, in the remote provinces and countries. But subsequent councils devised numerous canons, to reduce the different customs of distant churches more nearly to a common standard. Thus ecclesiastical authority, substituted by the laws of the empire in the place of the Pagan, though at first excusable as a defence against persecution, has, by worldly policy and priestcraft, grown into a hierarchy, which at different periods has proved an engine, even surpassing the former, in violence and blood.

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[*] "Ubi præsidunt majores natu, qui et baptizandi, et manum imponendi, et ordinandi possident potestatem." *Cyprian, epist.* 75.

[*] "per singulos annos, seniores et præpositi in unum convenimus ad disponenda," &c. Ibid.

[†] Epist. 15.

[‡] "diaconum nec permittente me, nec sciente—constituit." Epist. 52. Vide a later instance, Cassian 267.

[§] Gregor, Nyss. 2 vol. 979. idem. 995

The ascendency gained by the presiding presbyters in the churches, furnished, to civil and ecclesiastical policy, a ready expedient for the substitution of a Christian, in the place of the Pagan priesthood. Yet was it well known, that the ordination of the bishop and of the presbyter was originally one and the same. Hilary the deacon, observed on 1 Tim. iii, "After the bishop, he, *Paul*, subjoins the ordination of the deacon. Why, unless because the ordination of the bishop and presbyter is the same?"* Aerius affirmed they differed in nothing; the order and the honor were one; the bishop imposes hands, and so does the presbyter.* Basil an aspiring metropolitan, acknowledged, that the things written by Paul to Timothy, and Titus, were spoken conjunctly to bishops and presbyters. Also his friend Gregory, who for a time was archbishop of Constantinople, "wished there had been no first seat, priority of place, or tyrannical dictatorship;" showing that he esteemed the precedence adventitious. It is probable, that the peculiar disposition of Aerius, and the disappointed views of the pious bishop of Nazianzum, may have occasioned such expressions; yet were they not the less founded in truth. Chrysostom observed,† that bishops were superior to presbyters only in ordination. And Jerom asks; "what does a bishop, ordination excepted, which a presbyter does not."‡ They both speak of ordination, as it was in their own day, resting upon custom, and canons, established as laws of the empire, and not of ordination, as it had been left by the apostles. The former, in his flourishes, often accommodated the Scriptures to the usages of his own day; whilst the latter, equally favourable to ecclesiastical power, but of more extensive learning, and knowledge of history, has disclosed the same view of these things, which the truth still exhibits; "that a presbyter was the same as a bishop, and that the churches were governed by a common council of presbyters, but afterwards it was decreed throughout the world, that one, chosen from the presbyters, should be placed over the rest." * The evidence of these things has survived to this day; the numerous efforts to destroy it, and establish the contrary, notwithstanding. If the offices were one, they required but one ordination.

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* Post episcopum diaconi ordinationem subjicit. Quare, nisi quia episcopi et presbyteri una ordinatio est? *Ambros. tom. iii.* 272.

*—ουδεν διαλλαττει ουτος τουτον μια γαρ εστιν ταξις, και μια τιμη, χειροθετει—επισκοπος, αλλα και ὁ πρεσβυτερος. *Epiphan. lib. iii. Vol.* 1. p. 906.

† *Hom.* 1 *Tim. iii.* 8.

‡ *Epist.* 85. *ad Evagrium.*

The sum is, that when the extraordinary officers, the apostles and evangelists, passed away, they left only presbyters and deacons in the churches: the duties and powers of whom were perspicuously detailed in the New Testament. Ordinations were consequently of those two kinds only, both of which were to be performed by the presbyters of the churches respectively. Ordination communicated no gift, virtue, or right; but merely designated the person, as solemnly appointed to the work attached to such office in the sacred word: neither the truth nor the efficacy of the gospel, nor the validity nor utility of its ordinances, depending upon either the internal call, or the external commission. But although the ordination, which now adds the episcopal authority to the office of a presbyter, and is supposed to confer on the bishop the sole right to ordain, is merely founded on custom, and supported by ecclesiastical canons, and imperial decrees; and not by scriptural authority; and notwithstanding the ordination of lay elders is a still more modern invention, and wholly unknown to ancient Christians, yet may salvation be obtained, and the gospel faithfully preached under any form of church government.

J. P. W.

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*To the Editor of the Christian Spectator.*

I wish to occupy a column or two in your journal with the inquiry how far it is right for a preacher of the gospel to make himself, *as such*, a subject of prayer in public. No man, who has the least measure of preparation of heart for the ministry of the word, will come before his fellow sinners in the discharge of that office, without earnest prayer for himself. He will pray that he may be enabled to preach so as to approve himself to his divine Master, and save those that hear him. He will do this with a deep feeling of his weakness and unworthiness, and with frequent supplication for guidance and strength from on high. My inquiry is, how far it is right to do this in the public devotions, in which all praying people are supposed to join. It has been done to a very great extent; and the practice is sanctioned by the example of all preceding ages, perhaps, in the religious history of New England; and, doubtless, to a much greater extent. How far it may have been consonant to the public taste, and recommended by its intrinsic propriety in former times, I will not undertake to say. But, in the plain and honest times of our fathers, the public taste was less fastidious than now,—at least, it was not the same as now,—in religious things as well as in other matters. The circumstances of the preacher are changed in many particulars. For instance, it was then the practice, much more than now, to preach without full notes; and there was so much more propriety in the preacher's asking for divine assistance;—for gracious influences on his heart, and for all needful helps to his understanding, his memory, and his judgment,—to be "enriched in all utterance and in all knowledge." But the suitableness of such petitions is less apparent when the speaker has already written down what he intends to say. They might now, indeed, have some application to the preacher, insomuch as he has also to conduct the devotions of the congregation. and does that, to some extent at least, extemporaneously. But they are still shaped with principal or sole reference to the sermon, while they might, in a majority of cases, with as much propriety, be referred to the psalms and hymns selected and read to be performed by the choir.

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* "Idem est ergo presbyter, qui et episcopus—communi presbyterorum concilio ecclesiæ gubernabantur. Postquam vero in toto orbe decretum est, ut unus de presbyteris electus superponeretur cæteris."—*Hieron. op. Tom. vi.* 198. The "dicretum est" he explains by "consuetudine."—*p.* 199. Augustine refers the superiority also to custom—"ecclesia" usus obtinuit, episcopatus presbyteris major sit. *Tom. ii. Epist. ad Hier.* He also asks "Quid est enim episcopus, nisi primus presbyter?" *Tom. iv.* 780.

In the times from which this usage is handed down, there were also prevalent, some undefined but extravagant and unwarranted opinions on the subject of divine impressions and interferences,amounting to something very like inspiration. Sounder views on this subject are now generally received, with which some of the forms of expression still in use are not well accordant.

With the habit of praying for divine aid, is almost necessarily, and in most cases very properly, connected declarations of our need of it, of our weakness and unworthiness. If this is done in the case under consideration, and it very commonly is, the speaker is immediately placed in a situation of great difficulty. If his confessions are not full and ample, they do not satisfy his own feelings, nor correspond with the truth of the case. If he uses strong and comprehensive expressions, he is liable to the imputation of insincerity and ostentation; and many will imagine this language is inconsistent with his general conduct and manners. And it will be well if there is not some ground for such an imputation. If he speaks of himself at all, in this respect, he must speak humbly; and in considering what it *becomes* him to say, he will be sometimes tempted to utter what he does not sufficiently feel. It is always a difficult matter to speak with delicacy and propriety in public of our own religious character, or our fitness for our duties. Especially it is so, when what is said is to be embodied in a solemn address to the Deity. I doubt not that many men, especially many young men, would find great relief in being excused from this public profession of their incompetency and their humility. If any are so weak and so wicked, as really to be pleased with thus humbling themselves before men in the expectation they shall, therefore, be exalted, it is very desirable that a stop should be put to their hypocrisy. And if the thing of which I am speaking, holds out any temptation, or furnishes any facility to this profane impertinence, and lends any countenance to this parade of humiliation, a strong motive is thus supplied for discontinuing altogether the practice of thus disparaging one's self. Such as do feel oppressed with a sense of their unworthiness, and the humbleness of their capacities—of such there are very many, and I wish there may be yet more,—such may find other more fit opportunities for speaking of it, both to God and men.

In the Scriptures, indeed, we find the prophets and apostles using language of the deepest self-abasement. But I do not remember that they ever do it on such occasions as to furnish a warrant for the use of such language by one employed in conducting the devotions of a public assembly. There appears to be a great intrinsic impropriety in this practice. The congregation is to join in that part of the prayer, or is not. But how can an audience join in confessing the deficiencies of the speaker? or, with full propriety, in the requests founded on the implication of them? If the congregation is not expected to join, what shall they do with themselves, while the minister is confessing and praying aloud by himself?

I would not have these remarks so applied as to exclude all implication of the preacher's need of assistance, or all prayer for his direction. I wish only to put it to the good sense and piety of those who are called to the responsible and difficult office of guiding our desires, and framing our petitions, and uttering them in our stead before the Majesty of heaven, whether all that is necessary and useful may not be attained without danger of the frequent improprieties, and the occasional scandals, that now disturb the devotions of Christian assemblies. E. K.

## IMPORTANCE OF UNION AMONG MINISTERS.

The Saviour and his apostles endeavor to inculcate the importance of unity of spirit among all those who constitute the household of faith. In the prayer of our Saviour, John xvii., we have this petition, *That they all may be one*, and in the Epistle to the Eph. iv. 3., the following injunction—*Endeavoring to keep the unity of the spirit in the bond of peace.* He then proceeds to explain the reason for this injunction. *There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.* All that was Christian among believers proceeded from the same source, partook of the same nature, held a community of interest, and tended to the same end. It was very desirable, therefore, that all who were thus united in spirit, should not only cherish a union of feeling and sentiment as far as was practicable in this imperfect state, but that they should evince to the *world*, likewise, their oneness. But however important such a union in affection, interest, and exertion, may be among the followers of Christ in general, it must appear pre-eminently so among those whom Christ commissions to preach his gospel and to feed the flock of God.

One reason why Christians are to cherish this mutual affection is, that the reality and excellence of religion may be witnessed by the people of the world. Now this argument acquires strength proportionably as the members of Christ's church are elevated, and become conspicuous by their station in the church. Ministers occupy an eminence which not only enables them to take an extended and minute survey of their flock, but enables, also, their flock to view them, and not their flock only, but the world. If ministers, therefore, maintain this Christian unity among themselves, the evidence of it must have a more extensive and benign influence upon others, than the same union could have among those who hold less conspicuous stations in the church. It would have the additional tendency of destroying the too prevalent opinion even among churches, that particular churches are not component parts of the same church; for when they saw ministers, watching over particular churches, exercising the same unity of spirit for one another, which the most faithful and affectionate in the same branch of the church general, exercise for each other, they would be induced to consider the cause of Christ one, and the spirit one. Local interests would not be regarded as the boundary of Christian unity, nor particular churches be looked upon as insulated bodies, in no sense one, except as they become so by mutual consent.

Churches, which do not see their ministers thus united in Christian affection, do sooner, if we mistake not, result in this conclusion, than their ministers are aware.

Another reason for the injunction upon Christians to maintain the unity of the spirit in the bond of peace, is the mutual benefit of believers. It is too often witnessed in churches, that where the unity of the spirit is impaired among the members, their graces languish, their enjoyment in divine things becomes feeble, and their prayers for each other are hindered Jealousies and animosities succeed, and the ways of Zion mourn. But when mutual affection is cherished, they grow in grace, they are mutual helps, they are happy, and their profiting appears unto all. No less important in this respect is Christian unity among ministers. By their peculiar office, they seem to be as intimately connected with each other in the church general, as members of particular churches are, and this connexion is solemnly recognised on the day of their consecration to the sacred office. And such is their mutual dependency that a neglect among them to cultivate a oneness of spirit is even more prejudicial to their spiritual improvement, than a similar neglect among private members. So numerous and momentous are their duties, and so often are they involved in doubt respecting duty, that they need the counsel of enlightened and experienced friends, those who are elevated above the narrow principle of selfishness, ambition, or prejudice, and who can give advice with a genuine, fraternal affection, and a supreme regard to the glory of Christ. They need the prayers of those who can best understand their peculiar circumstances. And where shall the ministers of Christ find these counsellors, and from whom receive those prayers, unless they are found among their brethren?

Another reason for Christian unity is, that the church of Christ may combine her influence and efforts against the common enemy. The spirit of the world is opposed to the true church of Christ, and it always will be. And it has always been an object of prime importance with the world to divide Christians in their affections and exertions, and when they have succeeded in this, they have always realized a temporary advantage. How necessary, then, is it for Christians to maintain the unity of the spirit in order to promote the interests of Zion in the world? Divided, they are overcome and carried into captivity; united, they are invariably successful. Ministers are interested in an eminent degree in these truths. If it is a grand object with the enemy to lead captive the church, it is of no less importance in their view, to assail, divide, and subdue her ministers. The first, the last, and the greatest efforts are made to this end. And if ministers are alienated from one another in their affections, and do not strive to act in concert and to support each other in the general cause, the church suffers as the consequence.

If union among ministers be so blessed to themselves, and so detrimental to the adversaries of the church, we see the propriety of considering what means ought to be used by them to promote it. The principle of Christian unity results from love to God. It never exists where love to God does not exist, and it can never be wholly absent where love to God does exist, and, in general, it rises or falls as love to God flourishes or declines in the soul. The direct course, then, for ministers to pursue in order to cherish and perpetuate Christian unity among themselves is to maintain a fervent love for God, to feel their obligations to Christ, and to contemplate the importance of his cause in this world. Were they to do this, and to consider how much depended on their union as saints and ministers; were they to contemplate the blessedness of their union in heaven, and how soon they will be forever one in the services and praises of heaven, they would, most assuredly, feel the influence of Christian affection here, and never would this heaven-born principle suffer less worthy passions to rise and weaken the bond of their union. It seems highly important, also, that they should feel bound to pray for each other, for their personal growth in grace, and their success in the ministry. Were they to feel more their mutual dependence, they would, undoubtedly, love more. Mutual dependence between parents and children tends to increase mutual love. It is the same, in a greater or less degree, with all connexions and associations in life. This is a wise regulation in the kingdom of nature, and is doubtless so in the kingdom of grace. And in this state of imperfection with the believer, ministers ought to cherish a spirit of forgiveness toward each other, as well as toward all men, when occasional differences arise, or when remarks are made concerning each other in the hurry of thought, or business, which neither prudence nor brotherly love would dictate. This spirit of forgiveness ministers inculcate upon their flocks, and they realize how difficult it is for any church to dwell together in unity, and not exercise it; but it is no less necessary for ministers to do the same, one towards another, in order to secure among them the unity of the spirit. But it is vastly important that ministers should not depend so much upon obtaining the forgiveness of their brethren for injuries sustained, as upon giving no occasion for the exercise of it. It is lamentable that they should ever be unsparing of the feelings and good influence of their brethren; that they should ever indulge in free reflections, or dark insinuations, upon the character and conduct of those, of whom they can have, perhaps, but an imperfect knowledge, as it respects their peculiar circumstances and motives, and against whom they can advance no weightier objection, than that they conscientiously deviate from them in the mode of communicating religious instruction, or in the manner of their regulating their social intercourse with the world. We say such a course is to be lamented, because it tends to impair the confidence, which ministers ought to possess in each other, and to alienate their affections; and should this spirit of criticism extend to all the internal regulations of their brethren in their respective parishes, not suffering even their gestures to escape censure, it would naturally, and perhaps unavoidably, render the Christian tie but feebly operative. Such a consequence must be viewed with deep regret by all who hold Zion's interests paramount to all other considerations.

If ministers would by all means keep the unity of the spirit among themselves, they ought to be peculiarly watchful against attempting innovations upon the established usage of their brethren in their respective parishes, when they are on exchanges, or are otherwise called within the acknowledged jurisdiction of their brethren, and against affording their advice upon ex parte evidence to the disaffected of the flocks over which their brethren are placed. It is well known that great evils have originated from this source. Not only churches have been rent by it, but neighbouring watchmen, have had their affections cooled towards each other, and they have ever after walked as though jealous of each other's motives and influence. It is natural for disaffected members in a church to endeavour to strengthen themselves by making an impression favourable to their cause on the minds of the clergy in their vicinity. They resort to them in apparent concern to know what is duty under such and such circumstances. They wish to be told where the evil exists. Ministers thus addressed, may say no more perhaps than that "if this is the true statement of facts, there must be wrong in the church or minister," not intending by any means to forestall judgment in the case, or to give advantage in a party. But advantage is made of it by the disaffected: they return and report the saying without any of its qualifying terms; many are induced by this to co-operate with them; the opposition is strengthened, and the pastor and church are often too much inclined to attribute this advice to a criminal officiousness, or want of love in the brother minister, and their Christian union is impaired. That these evils may never rise, ministers ought to be watchful on such occasions, and not wittingly or unwittingly, become the instruments of promoting dissensions in churches, or cooling the affections of the brethren.

We not only perceive, then, that Christian unity among ministers is of the first importance to the cause of Christ, and to themselves, but that it can be maintained only by cherishing the supreme love of God, by mutual prayer for each other, by exercising an expansive benevolence towards our fellow men, and by avoiding all those things which we would not have others do to us, things which tend to weaken and destroy the tie, by which grace has united the hearts of believers for the most exalted purposes. Let us, then, *endeavor to keep the unity of the spirit in the bond of peace.*

N. N.

## EXPOSITION OF 1 CORINTHIANS XV. 29.

*Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?* 1 Corinthians xv. 29.

Many explanations have been given of this passage of Scripture. Spanheimius, in his celebrated disputation on the subject, which was originally written in Latin, and an English translation of which was published in the year of Christ one thousand six hundred and eighty five, recited fifteen different expositions of the text, from as many commentators, who had gone before him. These commentators he divided into three classes.

The first class contained all, who adopted the opinion, that the Greek verb ϐαπτιζεσθαι, which occurs in the text, is there used to signify sacramental baptism.

The second embraced all who contended that it is used to denote ablution, cleansing, or common washing.

And the third included all who supposed it to mean baptism of blood, afflictions, the cross, martyrdom.

He enrolled himself in the first class, and expressed his own opinion in the following words. "Those dead persons, on whose account some may be said to have been baptized, to wit, many martyrs, and other saints deceased, who received with a courageous, constant, and cheerful mind, all kinds of punishment, yea death itself, whether violent, by persecution, or natural, by sickness, in hope of a blessed resurrection. Which fortitude and constancy of mind in these dead, who so died in the Lord, while many beheld with their eyes, and resolved in their minds, observing no such thing in the Gentiles, they were thereby induced to embrace the faith of Christ, and desired to be baptized."

Some of this class have supposed that by those, who were "baptized for the dead," were intended all who have been baptized in the name of Christ since his death.

Others have believed that *they* are intended, who are now dead, and who, while living, were baptized in the name of Christ.

Others again have believed that the apostle had reference only to the resurrection of Christ; and that the text was introduced to show the absurdity of those who are baptized in the name of Christ, and yet deny his resurrection. If Christ has never been raised from the dead, why should we be baptized in his name? Hammond believed that it intended the profession of faith concerning the resurrection of the dead, which was required of persons at their baptisms, which represented, as he thought, the burial and resurrection of Christ.

Beza supposed that the apostle intended the washing of dead bodies, among the Jews and Christians before they were buried, which he thought was a profession that they expected to be raised from the dead.

Haweis gave the following paraphrase of the text, "Else what shall they do, who are baptized? If there be no resurrection, how absurd and strange would it be to take up the Christian profession, when, if they had nothing in prospect after death, and here stood exposed to every misery, and the danger of daily martyrdom, they would seem merely baptized for the dead, and to be, of all men, most miserable, if the dead rise not at all. Why are they then baptized for the dead? Who, with such a prospect, would ever be prevailed on to embrace Christianity?"

Sir Richard Ellis, and Dr. Doddridge, and Mr. Scott, supposed that "the apostle refers to the case of those, who presented themselves for baptism immediately after the martyrdom of their brethren, or at their funerals; as if fresh soldiers should enlist and press forward to the assault to supply the places of those who had fallen in battle. Thus they professed their faith in Christ, and ventured the rage of their enemies, at the very time when others had been put to death for the gospel. But what advantage could they propose to themselves from such a conduct, if there were no resurrection! Or what wisdom could there be in so doing? For in their case, Christianity itself would lose the great evidence of its truth: even the immortality of the soul might be called in question; believers were yet in their sins; and they, who had *died* as martyrs, had lost their souls as well as their lives.

Mr Locke, when speaking of the text, said, "What this baptizing for the dead was, I confess I know not, but it seems, by the following verses, to be something wherein they exposed themselves to the dangers of death."

Dr. James Macknight, who was one of the ablest commentators of the last century, considered the *text* as very elliptical; and having supplied the ellipsis with the words *της αναστασεως*, he thus translated the whole passage. "Otherwise what shall they do, who are baptized for the resurrection of the dead, if the dead rise not at all? and why are they baptized for the resurrection of the dead?" Having also adopted the sentiment that the baptism to which the text alludes, was a baptism of sufferings, and not of *water*, he gave of the text the following paraphrase. "Otherwise, what shall they do to repair their loss, who are immersed in sufferings for testifying the resurrection of the dead, if the dead rise not at all? And what inducement can they have to suffer death for believing the resurrection of the dead?" To this paraphrase, Dr. Macknight added the following note. "As the phrase, "*fallen asleep in Christ*," which is used in the eighteenth verse of the context, evidently signifies *fallen asleep for believing and testifying that Jesus is Christ the son of God*; so here, *baptized for the dead* may signify *baptized for believing* and *testifying the resurrection of the dead*. As our Lord termed the sufferings he was to undergo at Jerusalem *a baptism with which he was to be baptized*, and declared that James and John should be *baptized with the baptism he was to be baptized with*, that is, should undergo like sufferings with him, ending in death, in representing the sufferings, which the first Christians endured, under the idea of baptism, the apostle adopted his master's phraseology; and reasoned strongly when he asked the Corinthians, 'what shall they do, who are baptized for believing and testifying the resurrection of the dead, if the dead rise not at all?'"

Of all the interpretations of the text, which I have seen, this appears to me the most correct. With a very little variation it would seem to give the exact import of the apostle's argument.

The word ϐαπτιζεσϑαι, it is acknowledged, is generally used to signify water baptism. But it is more than once used in the Scriptures (figuratively if you please) to denote peculiar suffering. Just before he went up to Jerusalem to experience his last and most dreadful sufferings, Christ said to his disciples "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" In the Greek language the word which is here translated *baptism* is radically the same that is used by the apostle in the text. Christ could not have intended water baptism, in the passage now under consideration, because, in the first place, he had already been baptised with water; and secondly, the reflection that he was shortly to receive water baptism could not have thus straitened and distressed him. There was evidently a direct allusion to the peculiar sufferings, which he was soon to endure at Jerusalem.

When the mother of Zebedee's children went to Christ, and requested that her two sons might sit, the one on his right hand, and the other on his left, in his kingdom, he inquired, "are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" And when they answered, "we are able," he replied, "ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left is not mine to give, but it shall be given to them, for whom it is prepared of my Father." By *baptism* in this passage, Christ unquestionably intended sufferings. And in the passage, he predicted the painful scene of persecution which James and John afterwards endured in attestaion of their attachment to Christ, and to the precious truths of the gospel.

In the same sense, it is believed, the word which is translated *baptized*, is used in the text. They who were baptized for the dead, were those who had suffered great tribulation for the cause of Christ, who had endured persecution, and who had finally and cheerfully yielded up their lives in testimony of their belief of the resurrection of the dead. "Else, what shall they do, who have been persecuted for the cause of Christ, and for their attachment to the doctrine of the resurrection of the dead, if the dead rise not at all? Why do Christians willingly suffer the most agonizing afflictions, and even sacrifice their lives in the hope of a glorious resurrection among the just, if there will be no resurrection ?" The truth of the doctrine of the resurrection of the dead was so deeply engraved on the minds of Christians, that multitudes have gone to the stake and the scaffold, and sealed with their own blood their testimony to the reality of the Christian religion. If this religion be false; if there will be no resurrection of the dead; if God does not by the operations of his Holy Spirit powerfully convince them of the certainty of a future existence, what can enable Christians so patiently to endure persecutions? And what profit can they derive from all their sufferings?

The succeeding verses appear clearly to evince the correctness of this interpretation of the text. "Else what shall they do, who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand ye in jeopardy every hour? If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." These passages are all closely connected with each other. They are evidently, *all* parts of the same argument. If we understand the apostle as speaking, in the text, of the sufferings of martyrs, and, in the other two passages, of his own sufferings, and those of his fellow apostles, the sense will be complete, and the argument will be conclusive. In speaking of peculiar trials, the transition would be easy and natural from the sufferings of those, who had already been martyred, to the sufferings of the apostle and of his companions in affliction. But these results will not appear if any other expositions than the one which I have adopted, be given of the text.

I. L. J.

## BIBLIACA, NO. II.

1 Cor. I. 17, 18.—οὐκ ἐν σοφιᾳ λογου, ἵνα μη κενωθῇ ὁ σταυρος τοῦ χριστοῦ. ʽΟ λογος γαρ ὁ τοῦ σταυροῦ τοῖς μεν ἀπολλυμενοις κ. τ. λ.—"*Not in the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, &c.* The use of the article ὁ after λόγος in this place is worthy of notice, and gives to the passage a shade of meaning which our translators appear to have wholly overlooked. They have rendered the phrase, ὁ λογος ὁ τοῦ σταυροῦ as though it were, ὁ λογος τοῦ σταυροῦ, omitting the article. This latter phrase is no doubt properly rendered *the preaching of the cross*, the expression having special reference to the *subject-matter proposed or announced in preaching*. On the other hand, ὁ λογος ὁ τοῦ σταροῦ, if we mistake not, implies *the preaching which belongs to the cross; that which is peculiarly suited or adapted to it.* By which the apostle would intimate that there is a certain style, or *kind of discourse*, more especially becoming the exhibition of the cross of Christ; and which is at the same time so far removed from the acknowledged models of eloquence, "the wisdom of words" in vogue among the refined portions of mankind, that they are scandalized by it, and account it foolishness. On the contrary, to "the saved," this same cross, preached in all its appropriate plainness, and simplicity, becomes "the power of God," and a savor of salvation.

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Heb. II. 10. Ἔπρεπε γαρ αὐτῷ, δἰ ὃν τα παντα και δἰ οὗ τα παντα, πολλους υἱους εἰς δοξαν ἀγαγοντα, τον ἀρχηγον τῆς σωτηριας αὐτῶν, δια παθηματων τελειῶσαι. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory to make *the Captain of their salvation perfect through sufferings.* It may be questioned whether our common translation conveys to the reader the legitimate import of this passage. According to that rendering, *αγαγοντα*, by an obvious anomaly in grammar, is referred to *αυτῳ* the Father; were this the true meaning of the apostle we presume it would have been *αγαγοντι* instead of *αγαγοντα*. As, therefore, the well known laws of syntax require that *αγαγοντα* should be constructed with an acusative, we should refer it to *αρχηγον*, and consider Christ, rather than God the Father, as the immediate agent in bringing sons to glory. Indeed we are strongly inclined to the opinion that the whole verse, with the exception of the first clause, refers directly to Christ; and though a translation which should not be unduly paraphrastic is not easy, yet we would suggest the following. "*For it became him* [God the Father] *that he* [Christ] *for whom are all things, and who was to bring many sons unto glory, as the Captain of their salvation, should be made perfect through sufferings.*" This reading we consider grammatically and doctrinally correct. Examples of a similar collocation, or an arrangement in which the relative *precedes* the proper antecedent, occur repeatedly both in sacred and profane classics. The following from New Testament writers, may be cited.

Acts xvii. 23. 'Ον οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγω καταγγελλω ὑμῖν. Rom. viii. 29. 'Ους προεγνω, και προωρισε συμμορφους τῆς εἰκονος τοῦ υἱοῦ αὐτοῦ. As to the sense thus elicited from the words, it is confirmed by the following texts: ver. 13 of this chapter: και παλιν, 'Ιδου ἐγω, και τα παιδια ἅ μοι ἐδωκεν ὁ θεος. Col. i. 16. τα παντα δι αὐτοῦ, και εἰς αὐτον ἐκτισται.

## MISCELLANEOUS COMMUNICATIONS.

### FRUIT A SUBSTITUTE FOR ARDENT SPIRITS.

In lately reading in the New Edinburgh Encyclopedia, Vol. X. article Horticulture, my attention was arrested by the following remark: "It is a just observation of an eminent horticulturist, (Mr. Knight,) that the palate which relishes fruit is seldom pleased with strong fermented liquors, and that as feeble causes continually acting, ultimately produce extensive effects, the supplying the public with fruits at a cheap rate, would have a tendency to operate favourably both on the physical and moral health of the people."

Upon comparing the observation here made with the habits of various persons with whom I have been acquainted, I was led to conclude that it was founded in truth. In this conclusion I was strengthened by the testimony of some intelligent friends, who remarked, that so far as they had observed, those persons who were peculiarly fond of fruit made little or no use of ardent spirits; and that, on the other hand, those who had contracted a fondness for ardent spirits set no value upon fruit, and were seldom known to eat it.

Viewing the subject to be one of some importance, I then endeavoured to ascertain whether the fact alleged received any support from the known habits of different nations. And although I am sensible that in tracing national habits to their source, we are liable to error from our ignorance of all the causes which may have operated to produce them, and from the consequent liability to assign an undue weight to some particular cause, yet after an investigation of the subject—a limited one I admit—I find myself fully established in the opinion that the habits of temperance and intemperance in different nations, are to be ascribed to some extent at least, to their possession or want of an abundance and variety of fruit, particularly of the finer and more delicious kinds. In the northern countries of Europe the finer fruits, if raised at all, are raised only in small quantities. Even in England, cherries, and peaches, and pears, and apples fitted for the table, are seldom brought to perfection without the aid of walls, and coverings, and artificial heat; and in cold seasons, even apples of the hardier kinds do not ripen in the open fields. But in England, and in all the other northern countries of Europe, the intemperate use of strong fermented liquors prevails every where to a very great extent. On the other hand, in France and Spain, and Italy, and the other countries in the south of Europe, where most of the fruits above mentioned are raised with ease and in the highest perfection; and where in addition to these they have an abundance of the most delicious grapes and figs; and in many places olives and oranges; together with many other fruits peculiar to warm climates, drunkenness among all classes of society is almost wholly unknown. It is worthy of remark also, that savage and uncivilized nations, who have seldom any fruit except such as grows wild, are almost universally greedy after ardent spirits; and that many of them who never invented any thing else, have found out the means of manufacturing intoxicating drinks.

The diversity which prevails in Europe with respect to the use of ardent spirits has sometimes been resolved into the influence of climate. In cold regions it is thought there is naturally a much stronger propensity for ardent spirits, than in regions where the climate is more mild and uniform. But this opinion is wholly unsupported: Nay it is contrary to well established facts. For not to insist that ardent spirits are consumed in cold countries in much greater quantities in summer than in winter, in Nubia, lying within the torrid zone, according to the testimony of the traveller Burckhardt, there is a universal prevalence of *intoxication*; uncivilized nations possess the same propensity for intoxicating liquors in warm, as in cold regions; and in our own country as free use is made of ardent spirits at the south, as at the north.

The temperance which prevails in the south of Europe, has also been ascribed to the general use of wine. That this is a cause of very considerable influence, cannot be doubted. For the tendency of wine to produce an intemperate appetite is far less than that of distilled spirits, or malt liquors. But when it is considered that in the northern countries of Europe those wines only are held in estimation which are fitted to produce excitement, and that to a considerable extent they are subservient to intemperance; while in Italy, for instance, where intoxication is of exceedingly rare occurrence, those wines are preferred which are sweet and pleasant to the taste; and that they are used solely for the purpose of refreshment; it becomes necessary to look out for some other cause for the singularly temperate use which is made of wine itself in the southern countries of Europe. This cause, it is believed will be found in the use of fruits; which are very abundant in those countries where the vine flourishes. But the tendency of wine to create an intemperate appetite is comparatively so small, the quantity of weak and therefore harmless wine made and consumed in countries producing the vine is so great, and so excellent is the fruit itself, that the vine may doubtless with propriety be cultivated for the purpose of checking intemperance.

In the United States of America, though well fitted for the production of fruit, throughout nearly their whole extent. drunkenness is every where very common. This may perhaps be considered an anomaly. But it admits I think of a satisfactory explanation. The original settlers of this country were principally from the British Isles; and brought with them a taste for fermented liquors which they had contracted in their native land. For a long period, they were of necessity wholly destitute of fruit, with the exception of a few inferior kinds which grew wild. And even to this day the more delicious fruits —such I mean as are suited to the climate—are by no means extensively raised. On probably nine tenths of the farms in the state in which I reside, which is one of the oldest, there is little fruit of any value, with the exception of apples, and these often not grafted. Peaches were formerly common; but now they are very rare—though with a little pains easily raised in any quantity. English cherries, with the exception of a few places, are by no means abundant, often none in a whole township. Good pears, in any considerable variety, are seldom seen. And strawberries. raspberries, and gooseberries, are cultivated in only a small number of gardens. Here and there an indivdual is attentive to the raising of fruit. Though but few families —probably not more than one in five hundred—are well supplied the year round, with the various fruits suited to the season. Hitherto, therefore, in this country, the use of fruit can have had but a partial influence in promoting temperance. In confirmation of the origin of intemperance in this country as above explained, it may be stated, that in Cuba, settled by the Spaniards, a people distinguished for their temperate habits, as was lately asserted in the New York Advertiser, "there are no drunkards." It is well known also, that the descendants of the Spaniards and Portuguese in the middle regions of America, are generally temperate; while the English, and Dutch, and Danes in the same regions, possess the intemperate propensity of their countrymen in Europe. Whether it will be found upon inquiry, that the former make a freer use of fruit than the latter—and if it should be, it will be an additional confirmation of the position which it is the object of this paper to establish,—I have not at present, the means of ascertaining.

The manner in which fruit is made to supply the place of fermented liquors is easily explained; and the statement, it is believed, will correspond with what most persons have experienced, or observed. In the intervals of our regularly established meals, we all occasionally, and very many of us constantly, either feel, or fancy that we feel, the need of some slight refreshment. At such times, if fruit is not to be had, many persons resort to fermented liquors, and thus insensibly lay a foundation for intemperance. But if they are in possession of delicious fruits, these are almost always chosen by temperate people in preference to the choicest wines. This need of refreshment is more especially felt in summer,—consequent upon the exhaustion occasioned by heat and fatigue. Fruit is then found to answer the double purpose of quenching thirst, and recruiting exhausted animal nature, and in the most perfect manner. It is in the highest degree—I refer only to the case of temperate persons—grateful to the palate, refreshing to the system, and salutary in its remote and general effects. It is a consideration also worthy of remark, that when our friends visit us, the feelings of hospitality very justly prompt us to set before them some refreshment—a refreshment not only generally acceptable, but often needed. Those who have no fruit, very commonly offer their friends some kind of fermented liquors—the very thing perhaps which is neither needed nor desired. But those who have fruit, almost invariably bring it forward, and to the evident satisfaction of their guests. And when fruit and liquors are both presented, the fruit is seized with avidity, and the wine, the strong beer, and the spirits are generally left untouched. The man indeed, whose appetite is not satisfied with delicious fruits alone, already possesses a dangerous fondness for spiritous liquors. It may be thought by some, that the labouring classes of the community would set but little value upon the substitute here proposed for ardent spirits. Whether they would or not, it is certain that the use which they make of ardent spirits is detrimental. But what reason can be assigned why they should value fruit less than other men. They have the same appetite; and fruit is equally refreshing to them. The reformation of drunken labourers, by the substitution of fruit for ardent spirits, is certainly not expected: nor indeed the reformation of any other class of drunkards. But in those cases where the natural taste has not been vitiated by the use of ardent spirits, it is believed that fruit would be chosen by labourers invariably, in preference to ardent spirits—allowing at the same time, that they were properly aware of the danger of intemperance. Nothing certainly can be conceived of, more suited to the wants of a labourer, toiling in the dust or sun, athirst and weary, than a plate of strawberries, a melon, or a basket of cherries, or peaches, or apples. With these and other fruits, which might easily be raised in sufficient abundance, together with such simple drinks as common beer, milk, and molasses and water; and cider when desired, the labouring classes of the community would undoubtedly be able to perform the greatest quantity of work, with the highest health, and in the best spirits.

The expense of cultivating fruit is much less than is generally supposed. In the court yards and gardens connected with most houses, there is ground sufficient,—and ground usually unoccupied—for raising in abundance every variety of fruit suited to the climate, with the single exception of apples. The original expense of procuring the trees is trifling; and even this may soon be wholly saved by a little pains in raising them. That which is indispensably necessary, and which constitutes the principal difficulty in the way of procuring fruit, is the frequent attention requisite for preserving the trees from injury while young, for improving the fruit by introducing good sorts, and for keeping up a continued supply. But this requisite attention makes no serious encroachment upon the time; and those who have bestowed it, have found themselves abundantly compensated by the pleasure and healthfulness of the occupation, aside from the direct enjoyment of their labours.

Very great exertions are now making to banish all improper use of ardent spirits from our land. In these exertions every Christian and every philanthropist must rejoice. Since the commencement of these exertions, the importance of providing substitutes for ardent spirits has frequently occurred to the benevolent, and various substitutes have been suggested. In recommending fruit for this purpose, it is not designed to have it take the place of other suitable substitutes; but to have it introduced into their number, with that rank and importance in the scale to which its just claims may entitle it.

But in all our exertions to prevent intemperance our hopes must be placed chiefly in the extension of correct religious principle. The dangers inseparably attendant upon the use of ardent spirits may be pointed out; and suitable substitutes may be proposed; but against every attempt at reformation, the concurring influence of interest and appetite will be set in array. Against these, considerations of a temporal nature will have little weight. The only adequate remedy is the fear and love of Him who has solemnly assured us that drunkards shall not inherit the kingdom of God. B——m.

## ON THE WORKS OF GOD.

All parts of nature's works are replete with exhibitions of infinite skill. To whatever point we turn in this vast theatre of divine workmanship, the eye is met by beauties unnumbered, which rise in endless succession to dazzle and confound. And there is a peculiar aptitude in the *study* of nature, to interest, please, and profit. Here is ample scope for the most vigorous exercise of all the intellectual faculties. From the blade of grass that is trampled under foot, to the towering cedar that loses its top in the clouds; from the microscopic animalcula that sports in the cup, to the leviathan that buffets the billows of the deep; from the grape that blushes in the garden, to the star that twinkles in the skies; from the invisible particle of odour that is wafted on the breeze, to the resplendent orb that pours floods of light on surrounding worlds; there is not a spot, where the student may not ply his powers of investigation, and feast with delight; or where the Christian may not find cause to reverence and adore. Though to the superficial observer all may seem confusion, still it is a confusion so nearly allied to regularity, as to possess charms which are sought in vain from any other source. But to the student, as he enters the field of nature, and begins a scientific survey of her works, all things assume a new aspect. Where he had seen nothing but disorder, he discovers perfect regularity. And as he extends his investigations, his delight rises to wonder and astonishment, that so few and simple are the laws, which govern the almost infinite variety of forms and movements that appear on our globe, and in the expanse of the heavens; and though he may with propriety exclaim; "O Lord, how manifold are thy works," yet he cannot fail to add, "in wisdom hast thou made them all." Think, for a moment, of the ten thousand kinds of animals that inhabit the globe; yet so uniform are the laws of their formation, that a single bone of any one of them is a sufficient guide for ascertaining with certainty, not only whether the animal, of which it formed a part, was an inhabitant of the water, or roamed in the forest, or soared on the wing; but whether it peacefully fed on the vegetable productions of the earth, or rapaciously seized its food at the expense of kindred life. Or turn your thoughts to the immensely diversified forms that compose the vegetable kingdom. According to Humbolt's estimation, not less than forty-four thousand kinds of plants are actually known; yet the immortal Linneus has discovered, that such system pervades the whole, as to divide them into only twenty-four classes, containing, upon an average, scarcely more than five orders in each class. Thus, of the numberless millions of plants, that clothe the earth with verdure, and give such freshness and gaiety to spring, and such richness and beauty to summer; each individual bears so distinctive marks of relationship to one or other of these classes and orders, as to enable the botanist, with a glance of the eye, to assign it to its appropriate class and order. Enter the laboratory of the chemist, and see what the Maker of all things has done to simplify the study of his works. A single shelf contains the elements of the material world. Less than sixty simple substances compose the earth and all its productions. These, with their various combinations, form all that is beautiful, all that is curious, all that is grand in nature.

In that department which is appropriately denominated natural philosophy, there is no less cause of admiration. It is the same principle, that causes the vapours to rise, and the winds to blow; that suspends the clouds over our heads, and brings them down in showers; that guides the rivers in their channels, and keeps the fountains of the great deep from being broken up; that holds our buildings upon their foundations, and retains the earth in its orbit; that directs the stars in their courses, and prevents worlds from dashing against worlds. To inquire whether the attraction of cohesion and that of gravitation are one and the same principle under different modifications, does not come within the limits of our present subject. But certain it is, that the attractive power, which is properly entitled gravitation, produces all the effects that have just been enumerated, and ten thousand more. Upon this simple principle, depends the very existence of the universe. Remove it, and the rivers would cease to flow, or would spread desolation over surrounding countries, and convert them into stagnant marshes; springs of water would no longer gush out in the vallies; the heavens would forbear to give us rain, and the earth to yield her increase;—nay, by the rotation of the earth, the mountains would be hurled from their bases, and the inhabitants of the globe with all their possessions, swept away with the besom of destruction;—worlds would be converted into ruinous heaps, or scattered in broken fragments through the immense abyss unknown. Other principles in this branch of science, equally simple, and scarcely less important in their consequences, might be enumerated. I might enter into various other departments of nature, and dwell upon the beauties and wonders that have been discovered in each; but it would be incompatible with my present design. Systems of worlds, with all their grandeur, with all the magnificence, with which their adorable Author has seen fit to invest them, present themselves for our inquiries and contemplation. The study of nature's works, although in every part highly interesting and profitable, is no where so sublimely interesting and profitable, as in that department which contemplates the spangled heavens, and regards those glimmering spots that bestud the sky; some, as immense globes of heat and light; others, as worlds like our own, covered with verdure, and filled with inhabitants. Of all sciences, astronomy is the most sublime; is best calculated to give energy, elevation, and expansion to the mental powers. It is a just remark, that the mind becomes assimilated to the objects of its contemplation. If these are low and groveling, the mind will be correspondingly degraded. If they are noble and elevated, it will partake of their elevation. In other departments of science where material objects are concerned, comparatively small portions of matter are regarded as wholes, and smaller subdivisions, as parts. In astronomy, systems are regarded as wholes, and worlds, as parts. Vast as the subject is, it falls within the limits of human comprehension. Where then, in the whole field of science, can be found so grand a theme, so sublime a subject for contemplation, as that which astronomy affords? Where, short of Him who made, and presides over all, can the mind light upon objects, so nobly calculated to call forth its highest efforts, to waken every faculty, to summon up all its energies; almost to sever its connection with the petty interests of this little world, and give it a buoyancy to rise, till kingdoms, and empires, and the earth itself, dwindle to a point? I do not say, that the mathematical principles, by which the motions of the heavenly bodies are investigated, and by which the laws that regulate them are ascertained, have in themselves any peculiar tendency of this kind; though in their application they certainly have; and it cannot fail to excite the liveliest admiration, that, standing upon this earth, the astronomer can determine with precision the revolutions, rotations, velocities, periodical times, distances, magnitudes, and densities of worlds, hundreds of millions of miles distant. To one unacquainted with the subject, all this may at first view seem a mere chimera of the brain; and he may be induced to regard the facts which astronomers assert, as nothing better than vague conjecture. But in this he is essentially mistaken. They arrive at their conclusions by a process no less certain, than that which guides the mere arithmetician in the solution of a problem in simple proportion. All this could never be accomplished, unless there were an astonishing regularity, uniformity, and simplicity in the laws of nature. This subject too may serve to show, with what exalted faculties man has been endowed by his Creator; may well excite the student to persevering diligence in the pursuit of his investigations; and ought to remind all of the importance of assiduously cultivating, according to their opportunities, the powers which have been so richly bestowed upon them. But let us turn to actual phenomena, and facts that have been discovered. Look at yonder luminous point in the heavens. It is larger, and shines with steadier and brighter lustre, than others around it. It is the planet Jupiter. Let your imaginations take wing and soar away some hundred millions of miles, and light upon it. It is a world almost fourteen hundred times as large as the globe we inhabit. What now has become of the earth we were accustomed to consider so enormous a body? It has vanished; or is dimly seen among the smallest stars. The sun has lost more than half his magnitude, and shines with diminished splendour. Other stars, and other planets, perhaps, belonging to our system, which the utmost stretch of human invention has not been able to discover, now present themselves to view. Thus you may in imagination wander from planet to planet till you have surveyed the whole solar system, embracing an extent of thirty-six hundred millions miles, and a space of more than ten thousand millions miles in circuit, comprising, according to actual discoveries, thirty globes, or worlds, four of which are immensely larger, and one of which is more than a million times larger, than the earth; —and after all, what have you seen? An atom, a speck, a mere point in the immensity of nature's works. Other suns, centres, in all probability, of other systems, in number exceeding all calculation, yet remain unsurveyed. That the greatest diameter of the earth's orbit, which is one hundred ninety-four millions miles, is but a point, when compared with the distance of the nearest fixed star, is capable of the most perfect demonstration; and it is scarcely less certain, that stars have been discovered four hundred ninety-seven times the distance of one of these. And since every improvement in the telescope, which has enabled the astronomer to penetrate farther into the immensity of space, has unveiled new clusters of worlds, it can hardly be called a bold presumption, to say, that there is no limit to their number. So that, if we should be placed upon the remotest star that has ever been discovered, others would rise to view, as far beyond; and could we make such a remove once a second, during a life of a hundred years, we should but just enter the vestibule of creation.

With what propriety may we here adopt the language of the psalmist, and say; "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Whatever view we take of this subject, it is preeminently calculated to humble the pride of man. The contemplation of the heavens seems to have been one of the favourite means, which David employed to obtain a clear view of his own insignificance; and he seems always to have retired from such contemplations, with an overwhelming sense of his turpitude and unworthiness in the sight of Him, whose throne is beyond the stars. Here let me drop the remark, that whatever tends to extend the field of mental vision, and enlarge the intellectual powers, has a natural tendency to show man his littleness, and to give him a humiliating view of his own character. And well it may; for the more he looks abroad, and the more correct views he comes to entertain of other things, of other beings, and of other worlds, the more just estimate he will be enabled to form of his own comparative non-importance in the scale of existences. What little things, we mortals are? And, in this view of things, how contemptible the pomp of all human greatness; how vain the bustle of self-importance; how empty the show of wealth and the pride of power? But what exalted thoughts, are we at the same time constrained to entertain of Him who made, upholds, and governs all; who hung so numberless worlds upon nothing, and gave them their first impulse to run their ceaseless round; and who still continues to roll them on, and guide them all in strict conformity to the exactest laws. When we speak of the *laws* of nature, it is by no means intended to convey the idea, that they possess any efficiency in themselves. They are merely the modes of divine operation; the rules, which the Creator has established and is maintaining in the government of the universe. When a heavy body, on being thrown upward, returns to the earth, we say it falls by the law of gravitation, or gravitation is the cause of its descending. But it is nothing else, than the power of the deity, operating uniformly in this manner. I am aware, that it has been made a question, whether the Creator did not originally communicate to matter, power to operate by certain laws; and, consequently, whether all the phenomena, exhibited in the works of nature, are not the result of an inherent efficiency in matter itself, independently of his immediate agency. That these phenomena depend upon what the Creator has constituted essential qualities of matter, I would not for a moment attempt to deny. But, to the question, whether they are not independent on the immediate agency of the Deity, I should feel no hesitation in replying with a modern poet;

"No—had he thus withdrawn
His active power immediate from the worlds,
Created by his might, and hid himself
Above the highest, careless of them all,
How in an instant had they burst their bond
Of sweet attraction, flying all apart,
Systems and constellations mingling wild
And far asunder vanished into nought,
Like parted bubbles by the whirlwind driven!
Or how had they together rushed and sunk,
A mass of ruins, in a vortex, formed
By their own motion, into the abyss!
Had he once turned his countenance away
From this fair earth, and from these nether skies,
And risen to show its light no more below,
Darkness and chaos had returned amain,
Closed in behind him even to his throne.
And should he now depart: no long fixed laws
Could still preserve the spheres in harmony,
And in accustomed orbits roll them on
Through regions wide of unsubstantial air."

Any other supposition would place the Creator aloof from his works; would derogate from his perfections, and would give even to inanimate matter, and especially to created intelligences, an independence which we cannot conceive it possible for them to possess. If these sentiments are correct, with this view of the universe before us, what ideas must we be irresistibly led to entertain of the wisdom, the power, and the majesty of that Being, who pervades unlimited nature with his presence, who holds an infinitude of worlds in his grasp, and regulates all their movements, and all their concerns with ceaseless care; and yet never suffers the least particle of matter to deviate from his laws;—and as the poet says;

"His eye, while comprehending in one view
The whole creation, fixes full on me."

Though we may look through every part of nature up to nature's God; nothing else, like this, will bring the Deity before us, arrayed with majesty so awful, with power so terrible, with knowledge so profound. Nor is he limited to present care and present knowledge. While he guides unnumbered worlds, and guards the happiness of universal being, he surveys, with a single glance, all his works, from an eternity past, through an infinite duration yet to come. However the first slight survey of this subject may affect the mind, he must be more stupid and sottish than the beast of the field, who is not, by continued contemplation upon it, overwhelmed and lost in its immensity.

A. W. B.

## TAVERNS WITHOUT BAR-ROOMS.

In a late journey of several hundred miles in the New-England States, I met with two public houses without bar-rooms; and it gives me pleasure to say that these were the best conducted inns I met with in the journey. For neatness, comfort, and quiet, they differed in no respect from a genteel private dwelling. Liquors might be had if wanted for refreshment, but they were only brought forward when asked for, from a sideboard or a closet, and were not set out to view in many a labelled decanter, obtruding themselves upon you in the first room you entered. As there was no bar, there were of course no *bar-haunters*. All the guests you saw were travellers like yourself, stopping for refreshment and rest.

Bar-rooms are by no means a necessary appendage to a tavern, as these instances may show. On the contrary they are a great nuisance. How annoying to travellers, especially to ladies, to know that in one part at least, of the house in which they are to pass the night, filth and tippling are privileged, if not even revelling and profaneness. Many a lady, not to speak of her fellow-travellers of the other sex, eats her meals with a poorer stomach for the dirtiness of the bar-room, and sleeps the less lightly for the voices that she hears, "or thinks she hears," from the same apartment. Why should the house of repose—the professed "home of the stranger"—be made the haunt of dissipation.

How much bar-rooms are the source of idleness and intemperance every villager knows. The fact is proverbial. On this account they ought to be prohibited by the same legislative act which grants licences to taverns. But this is not to be expected in this age of legislative indifference to the public morals. So long as our republican representatives grant *indulgences* to theatres, and lotteries, and to various other public sins, it is not very likely they will see any harm in bar-rooms.

But cannot the evil be reached in some other way? I propose the query to our Temperance Societies. By what one measure could the American Society for the Promotion of Temperance take so large a step in the accomplishment of its object as in the doing away of bar-rooms—if it can be effected, as I am confident it can be, in a good measure.

Suppose that Society should give the influence of its public approbation to every inn-keeper who should keep a house of the description I have commended—who should convert his bar-room into a neat parlour, or at least into a decent sitting room for his humbler guests, and for the reception of baggage, and should banish from his house the very semblance of dissipation. Houses thus patronized might be pointed out to travellers by a particular sign which should be designated by the Society. Such houses would be encouraged. Travellers would prefer them from a regard to their own comfort, if not from moral motives. The American Bible and Tract Societies might lend some attractiveness to them, by furnishing their apartments with copies of their publications. Agricultural societies, also, might give them their countenance.

If this plan is not practicable, let some other be suggested. The object *can* be effected: it is surely desirable that it *should* be, and the salutary excitement which is beginning to pervade the public mind on the subject of intemperance, is, I hope, a pledge that it *will* be effected. Let the public sentiment be brought to bear upon it, and every landlord who respects himself, will soon put out of sight his disgusting show of bottles. He will be as much ashamed of allowing intemperance and other tavern vices in his house, as if it were an ordinary dwelling.

VIATOR.

# THEOLOGICAL COLLECTIONS.

## PRECEPTS TO PREACHERS.

You know how you would feel and speak in a parlour concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadence, and gesture: you would be yourself; and the interesting nature of your subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlour, be in the pulpit, and you will not fail to please, to affect, and to profit.—*Garrick.*

## PRINCIPLES WHICH SHOULD REGULATE OUR CHARITY.

Charity should be regulated and controlled by the discernment and sensibility of the higher principles of reason and revelation, which no Christian ought to suffer to be cried down by any, either male or female, sentimentalist. True Christian charity would go on the errand of search and discovery amongst the haunts of wretchedness, and would not suffer the flood of liberality to be shifted, or the heart to be hardened, or the piercing cry of a brother to be silenced in the agony of despair, by an alledged reason from the possibility of imposition. A real disciple of Christ will not only *consent*, but *offer* to relieve misery, holding the *existence* of distress, seen or unseen, a sufficient claim upon his charities. No person can be found of that strength of nerve which will enable him to withhold support from famishing hunger, or who will not cast a pittance through the grates of a prison to such subjects of anguish. If any should attempt to do it, the seal of infamy would be set on his character, and no eloquence would be able to shield him from the vengeance of public execration.

There is a great difference betwixt the proposal for redress of present suffering, and of plans which involve a proposal for redress of future suffering. The former plan draws the rich into closer contact and connexion with the poor, thus softening their hearts, and augmenting all the feelings of tenderness; whilst the latter presents a barrier against true sensibility, and supersedes the necessity of affection. The latter applies only to the understanding, the former to the bowels of compassion and of love. The plan which proposes to provide for future distress, forces the great stream of public charity into a bottomless pit; whilst the former supplies channels which would extend through the reservoirs of private society. The entireness and efficacy of benevolence is preserved in the former case, in the latter it is changed into the slow and reluctant current of compulsion. The act of legislation alters the appearance of charity, ever living, beautiful, and glowing, into that of a dead and pale statue.

The first is coeval with the law of revelation and of the heart; the other is a deviation from nature, by which the wisdom of man encroaches on the wisdom of God, and the torch of truth is exchanged for the firebrand of discord; nay, the very feelings and the aspirations of the heart are weakened by the entanglement of its sophistry.

The opponents of this system have the advantage of appealing to the mere sentimentality of their hearers or readers, without candidly examining the arguments on which it rested. On our plan, charity grows as a distinct plant in every heart where it will shed its innumerable fruits and leaves amongst a half-starved population. On the opposite system, it stands a monumental body without the breath of charity. Charity must be, therefore, reinstated on the free system of nature, and the gospel, from which it has been so long torn by the regulating grasp of the hand of legislation, before it can exhibit its natural vigour and efflorescence.—*Chalmers.*

### THE FLEETING TENURE OF HUMAN LIFE.

We flutter, as it were, a day in the sun-beam of existence; the shades of evening speedily close around, and then we mingle with the things that have been! Man drops the mask of mortality, from life's great drama. The petty distinctions of life attend him no further. The undistinguished bourne of futurity is unassailable by terrestrial splendor and pageantry. The dross of the world must yield precedence to moral worth zealously exercised in the sure and certain hope of its exceeding great reward. "Thou, O Lord, changest his countenance, and sendest him away." The summer's sun will shine in brightness on the spot where he lies low and forgotten; but its beams will give neither light nor heat to the lonely tenant of the grave. The leaves of autumn will fall, rustling and mournful on that clod—emblem how striking of his fate, who once trod with pride upon the dust which now covers him! Winter's dreary snow shall veil the neglected spot, and nourish into existence the green herb that springs from his ashes. Spring, too, shall return, but not a leaf of his sublunary course shall germinate afresh. Oh, that we duly considered this—that we thought more of our latter end! The recollection of our mortality would abase the pride of human reason, and lead us to bow with resignation and praise to the decrees of the Almighty, and to rejoice in the ground of confidence and hope, "that is laid for us in Christ Jesus." We should then aim to become Christians indeed! that is, not merely to believe in the Saviour, but to study to imitate that pattern of infinite excellence and unparalleled goodness.—*Anon.*

### THE CHRISTIAN WATCHMAN.

The faithful watchman, watches for *seasons* when peculiar doctrines may be best inculcated, and particular duties may be best enforced. He watches for *opportunities* when instruction can be most wisely imparted, consolation most affectionately administered, conviction most powerfully deepened, reproof most discreetly given, and sin most strongly condemned. He watches for *providences*, under which the minds of men, being softened, alarmed, or excited, may be most deeply impressed with truth, most easily prompted to duty, or most effectually roused to exertion. Having sworn at the altar of God, eternal war against the world, the flesh, and the devil, he watches continually, lest the secret seductions or the open assaults of these spiritual foes should distress or destroy his people. He is always in his *watch-tower*, and he *watches in all things*. No enemy can approach the camp without an alarm being sounded.

* * * * *

The most faithful minister may well fear that among the people of his charge there will be found at the last day some wicked man, whom he had not faithfully warned, —some backslider, whom he had not tenderly admonished,—some hypocrite, whom he had not skilfully unmasked,—some contemner of God, whom he had not fearlessly withstood. Well also may he fear lest there should be found in the day of account, some ignorant soul, whom he had not plainly instructed, —some sorrowful spirit, whom he had not gently comforted,—some weak brother, whom he had not seasonably strengthened,—or some thoughtless wanderer, whom he had not diligently reclaimed. What, then, may be the dread, and what certainly will be the doom, of the *blind*, or the *ignorant*, or the *dumb*, or the *greedy*, or the *sensual*, or the *slumbering watchman*, who has neither warned the wicked, nor admonished the backslider, nor unmasked the hypocrite, nor withstood the infidel? Who has neither instructed the ignorant, nor comforted the sorrowful, nor strengthened the weak, nor reclaimed the wanderer? Who being a mere 'hireling,' and not a shepherd, cared not for the sheep, but left them to be scattered, and to perish? 'Woe to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened.'—*Cawood.*

## THE JOY OF ANGELS OVER REPENTING SINNERS.

Why is there more joy in heaven, over one sinner that repenteth, than over ninety-nine just persons that need no repentance? In the tenth verse of this chapter the expression is somewhat different: "Likewise, I say unto you, there is joy among the angels of God over one sinner that repenteth." The doctrine implied is, that the blessed spirits of heaven take a lively interest in the affairs of mankind. It is one of the blessed results of the gospel dispensation, that angels stand in a nearer relation to the church of Christ, who reconciled not only the things on earth, but also the things in heaven. They are now sent to earth on messages of benevolence; and we are led to believe, that there are multitudes of them in the assemblies of the saints; that they are continual observers of the thoughts and actions of the human race; that they witness the effects of the gospel upon the hearts of sinners; that they notice and rejoice at the success of that process upon character, which conforms them to the image of Jesus Christ, and that they are the joyful heralds of the good news of repentance to their fellow spirits in the celestial world.

The text clearly intimates, that the repentance of a sinner is a peculiar cause of joy to the angels; that it is a cause of joy superior to all others. Who can conceive the happiness of angels? Who can measure its magnitude? Their past knowledge, their exalted virtues, their celestial refinement, the infinite variety of causes of joy, all adapted to their nature and character, and corresponding with the magnificence of their capacity,—these would seem to render their happiness beyond augmentation; and still there is "more joy"—there is an increase even of their blessedness, when they witness the delightful effect of repentance.

They have long basked in the effulgence of the beatific vision. Their views are more extensive; they look farther into the vast prospective of eternity; their searchabilities are infinitely more exquisite, and their hearts glow with infinitely more fervor, and still their joy is increased, when they behold repentance springing up in the hearts of sinners.

We are a great deal more affected by recent than by remote causes. Now, it is probable, that all beings have a great similarity in this respect, and as repentance is a thing of recent occurrence, as it is the essential fact in the history of man's felicity, as it is the very gate to the celestial country, angels may feel a peculiar delight in an event so singular, and connected with infinite results. Although it is more blessed for the saints of God to be confirmed in their faith, and perfected in their character, than that they should continue in the infancy of their nature, still there is a uniformity in their experience, and they are daily producing the same natural fruits of holiness, and enjoying the same fruits of happiness and glory.

It is probable that, like ourselves, angels are affected by *contrast*; and what contrast can be more striking than that exhibited by the impenitent and the penitent? Heretofore man's face was directed toward the regions of perdition: now he is earnestly struggling—he is agonizing to enter at the strait gate. Heretofore sin was his element, and his whole soul was bent to work wickedness: now the unvarying bias of his thoughts and his feelings, the constant tendency of his actions, and the operations of the general system of his mind and his heart, are brought under the sanctifying control—the sacred dominion of the Divine Spirit! So entirely are his ruling principles and passions changed, that he may be said to have participated the divine nature; thus "old things are passed away, and behold all things are become new!" Is it wonderful, then, that angels should joyfully sympathize in such a purification of character, in such a transformation of the will, in such a splendid instance of the divine grace and goodness? How intense must be their pleasure, how glowing their joy, when they see those who were "in the wicked one," changed into the image of Christ, assimilating to their own celestial nature, and destined ultimately to rival themselves in the ardor of their love and devotion. The same is equally true of the ministers of Jesus Christ—their joy is augmented in proportion as their spirituality is increased; and the nearer they approach to heaven, the more their minds approximate to the celestial character—the more they know and feel the value of repentance.—*Hall.*

## REVIEWS.

*The Prose Works of John Milton, containing his principal Political, and Evangelical Pieces, with new Translations, and an Introduction.* By George Burnet, late of Baliol College, Oxford. In two Volumes. London, 1809. pp. 449 and 623.

*A Selection from the English Prose Works of John Milton.* In two Volumes. Boston, 1826. pp. 296 and 347.

We are perhaps little aware of the quantity of writings in the earlier periods of modern literature, and not always disposed to appreciate their excellence. Numerous as are the prosaic and poetic works of the present day, there is reason to believe, that they can scarcely be more abundant, than those of several former ages. We are told on good authority, that the longest life would not suffice to peruse only the histories that were composed in Europe, detailing the events of the seventeenth century. And with respect to merit, it is quite doubtful whether more authors of our own times will be known to posterity, than there are of authors, whose fame has reached us from a distant ancestry. The student of antiquity discovers, that the great mass of writings in every past age are perished or forgotten; and that only a few in comparison—the works of masters—stand out in bold relief, and wear in their aspect the vigour and freshness of perpetual youth. Books, in scores of thousands, have been given to the moles and the bats, or repose undisturbed on the shelves of immense libraries. And thus it will be in regard to the productions of the present time, and very probably in regard to many that are quite popular. Yet the feeling of readers is apt to be otherwise; and with multitudes the latest authors are ever considered the best. From their proximity to us, and from the interest which they excite by means of local and temporary circumstances, connected with occasional improvements, we think too much of them as compared with their predecessors. We do not often scan their merits with impartiality. In the eagerness to seize every thing new, or newly vamped, and to learn passing incidents, most readers do injustice to that which is ancient. They would in general be more profited, were they to peruse the early standard works, than to be perpetually devouring all the productions, whether good or bad, which now issue from the press. The older works which they would be apt to meet with, would have received the sanction of Time; and thus only the most valuable would be read. Works of recent date remain to be proved and established by that impartial dispenser of fame. Besides, the thoughts of the earlier writers would be found in their "original brightness," and unimpaired strength; whereas, it would be a chance, in many instances, whether those of the later, having been so often transfused from book to book, would not have lost much of their spirit and raciness. In regard to the new in contrast with the antique, our sight, to use a similitude, might oftener be entertained with a light, trim, strait-laced dress of Indian cotton, than with a rich, loose, embroidered robe of damask silk. Or to speak in allusion to a still more thought of and palpable sense, (for we would make the opposition as strong as truth might warrant,) we should oftener be treated with sips of sherbet, than with potations of nectar. We are not condemning, or lightly estimating all modern writings. That would be mere affectation and folly. But we would give antiquity its due. Indeed a portion of it will exact the homage of all coming time, as it has done in respect to the past. As early English literature is concerned, respecting which our remarks are principally intended, a quaint style, a latinized construction, and long sentences, with some other faults, would be lost sight of in rich thoughts, strong sense, acute reasoning, and masculine eloquence.

We have never before been so fully convinced of the correctness of the views above expressed, as in reading the prose works of John Milton. Nor ever before have we felt, how greatly inferior to those works, is much of that which we have been accustomed to peruse in approved later authors. Our astonishment has been equal to our delight, in knowing that English literature nearly two centuries ago can boast such productions. A partial reading of Milton's prose, or an occasional acquaintance with an extract by no means gave us that impression respecting its character, which a full and leisurely attention has now imparted. Not that our delight over his pages has been unmingled with regret, or that we have not at times witnessed a spirit, and detected a sentiment, opposed to propriety and to truth. He had his errors and some of them no light ones. But we have been surprised and gratified to observe so much general excellence of matter and manner, at a period in which our notions respecting English prose and English principles are, to say the least, not very exalted, though it may be, too often erroneous. It is no small praise that his prose is often equal to his poetry in power and sweetness, in majesty and grace; and that he has excelled perhaps the greatest of mankind in two departments of intellectual exertion so different as poetry and prose. It is the remark of a modern critic, that his prose writings abound with passages, compared with which the finest declamations of Burke sink into insignificance. So *we* think and feel. It is an immortal honor that he advanced far beyond the knowledge or the views of the age in which he lived, and that he has even anticipated, on some subjects, the light of a distant futurity—a fact which his prose works incontrovertibly establish. If readers in general have been deterred from an intimate acquaintance with those works, by the antiquated cast which they possess, the unusual terms often employed, and by similar causes, it only shows that mankind are not apt to seek that gratification, which costs them some trouble or effort at first though they would be amply compensated afterwards. Or should it be thought that the comparative ignorance, on the part of readers, respecting these writings, casts a suspicion over their sterling worth, it is as natural to believe that mankind have been too greatly satisfied with his poetry to look for entertainment from his prose—that having been absorbed in the beauties of the former, they have neglected the latter—perhaps that they have never supposed nor wished it possible, for a mortal like themselves to be transcendently great in both. Yet such is the fact with Milton; and it is well known that he showed an equal capacity for the most opposite studies and pursuits—excelling in the knowledge of mathematics, as well as in the composition of poetry—as remarkable for the solidity of his judgment as for the loftiness of his fancy—no less disposed to engage in active and self-denying efforts, than fond of calm and studious contemplation—as prompt, when duty called him, to mingle in the din and bustle of political dispute, as charmed with his "Lydean airs," and "the melting voice through mazes running."

Of another thing we have been convinced by reading the prose of Milton, and that is, we are not to look to poetry alone, in the expectation of finding all the features of true greatness—of learning in fact the full and real character even of a renowned poet. Prose in general affords us an ampler and more varied exhibition of talents. It speaks with less disguise and more directness as to the man himself, his character and ordinary feelings, the general reach of his understanding, and the extent of his knowledge. The power of producing poetry is incident to a certain temperament, situation of mind, or association of feelings that betray but part of the man—or the man as he is only at particular periods; not in his wonted state, not in the soberness of reason, but in a sort of frenzy, deluded himself, and deluding others. It is an art for which there is a natural aptitude in some men whether their genius be of the highest order or not, though if it be not high in them we think very little of its results. It shows not, therefore, the whole range of the mind—of a truly great mind. For such a manifestation, we need that form of writing which can express simple truth of every kind, in the premises, as well as in the reasonings. In real poetry, it has been affirmed, that the premises are necessarily false, while the reasonings are designed to be just. The generality of men certainly, and even of poets most probably, must, we think, unlike Pope, more easily and freely express their thoughts, and of course stamp a more exact likeness of their intellect as to its entire power, in prose than in poetry; while at the same time the poet, if he is one, will be better known by means of his prose. There are, moreover, some subjects that never engage the poetic art. They were not made for poetry, nor poetry for them. Controversy, for instance, is one of those proscribed and irreducible subjects justly so considered by the Muses. Controversy, not to speak of its power in eliciting the truth, both manifests and strengthens the capacities of genius.

The sentiment on which we have insisted above is certainly true in the case of Milton. We may almost say with a contemporaneous journal,* that we never knew him, till we were acquainted with his prose writings—either the man in reality, or the poet in his completeness. The directness, the ample illustrations, and the incidental auto-biography of his prose, have more than identified the man, and shed some additional rays of light and glory even on the poet. We must be permitted more than ever not only to admire his genius, but to contemplate with awe, if not with affection his moral qualities and his life. A more vigorous, dignified, bold, and independent writer and thinker never existed. And what is better, he was "all incorruptible," and invincible, as an asserter of human rights and defender of civil and religious liberty. These and many other traits in his character, on which it is not our design here to dwell, decisively appear from the prose of the great bard. His opinions on many subjects, particularly on politics, education, and human duties were new, and opposed to the spirit and principles of his day; but with a few exceptions, they are such as mankind with larger experience and increased light have generally approved, and such as have contributed essentially, though seldom ascribed to this source, to the enviable distinction of modern times in regard both to a theoretical and practical knowledge of those subjects. Whatever may be said of the generality of readers, there are a select few who believe and feel, that the world is not more indebted to Milton for the Paradise Lost, than for his inimitable *Areopagitica*. If the lately discovered work on Christian Doctrine, said to be Milton's, be really his, it would form indeed a melancholy addition to the exceptions, in regard to the correctness of his opinions on certain subjects, and those of high importance. But we here speak only of such productions as are *undeniably* his and have long been known to the public.

It will appear from the extracts we shall soon introduce, as his history also proves, that the poet was deeply engaged in controversy. Controversy was indeed the burden of most of his prosaic productions. On Ecclesiastical Law, the Matrimonial Law, on the Tenure of the Magistrate, and on some other topics, he came in collision with most of the learning and genius not only of his countrymen, but of Europe. Except on the question of Divorce, and a few untenable positions in some other of his treatises, he conducted himself manfully and with singular success. His cause was a noble one—the cause of the English nation—of mankind—of human rights—of the human intellect—of the enfranchisement of that intellect. No man was ever more sincere in any cause. No man more heartily detested ignorance, bigotry, baseness, tyranny, and slavery. No man ever laid a heavier hand on these enormities, or more completely stript them of their disguises. And we add, no man ever brought a greater share of erudition and eloquence to bear on the noble objects he had in view, or for the sake of them ever sacrificed more of personal present quiet, hope, and happiness, and more magnanimously submitted to the delay of lofty and favorite purposes. The truth, on many points before little understood or believed, he made as clear as the bright sky. It must be owned, however, that the value of his thoughts was sometimes debased by an alloy of rudeness and acrimony in the manner. Controversy was then conducted in its bitterest style, and Milton was not free from the fault of the age. He offered an apology indeed for the employment of sarcasm and invective, and his provocations we know were great, but intemperate and abusive language was unworthy of his exalted mind. He did not, however, imitate all the grossness of his adversaries. He was more decent, though not the less severe. It was a cause of lamentation with him that he had fallen on such times; and that his duty obliged him to enter into "hoarse disputes," and the violence of theological and political collision. It opposed his love of ease, and interrupted his studies and the great works he was resolving to execute. But he was devoted to freedom, his courage was unquestioned, his physical tone was high, his temperament was ardent, the cause was that of political and moral truth, of Englishmen and mankind, and he hastened to the combat. He was, moreover, a master of the controversial pen, and a complete dialectician, though his "logic" was wont "to open her contracted palm into a graceful and ornate rhetoric taught out of the rule of Plato."

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* N. American Review.

"Milton," says Symmons, his celebrated biographer, "was a student and a poet, by the strong and almost irresistible impulse of his nature: he was a polemic only on the rigid requisition of duty, and in violation of all his more benign and refined propensities. He plunged into controversy with the desperate resolution of a man who is settled and has bent up

'Each corporal agent to the terrible feat:'

but he returns to his own proper inclination with the elasticity of a bow on the rupture of its string. His descent, if descent it may be called, was 'with compulsion and laborious flight;' but we behold him, after a long immersion in the pool of discord, 'springing up like a pyramid of fire,' and showing us that in his proper motion he ascends." It may seem strange that the greatest of poets could ever appropriate his powers to controversy, or that he should have powers for such an appropriation—that the votary and the favorite of the Muses could be the eager politician, the cunning diplomatist, the caustic disputant, and the stern theologian—that the hand which could delicately twine a chaplet of roses around the brow of the Graces, could lash a tyrant or tyrannical priesthood, with a whip of scorpions. We do not easily associate the smoothness of verse with the roughness of controversy, and are apt to think that the spirit which is congenial to the one, is abhorrent from the other. Still the union exists in the wonderful Milton, and few readers of the Paradise Lost can have failed to remark, how much the qualities and the skill of the disputant—how much the powerful reasoner,—the dextrous manager, and the knotty metaphysical theologian, are displayed in many parts of that poem, particularly in those that include the speeches of some of the *personæ dramatis*. The intellect of satan—a stupendous idea—accomplishing his plans in the face of despair, and so artfully justifying his base conduct, that the reader almost takes part with him against the cause of rectitude, is, be it remembered, only the intellect of Milton conceiving such a character, revolving the deepest and most terrific thoughts, and displaying unequalled logical acumen though sometimes to the detriment of his poetry.

Our general observations respecting Milton, will receive confirmation from what we are more particularly to offer, on the contents of the volumes named at the head of this article. These publications together contain all the prose works of Milton, at least all that possess much importance. The American edition of his works is a selection, and contains those treatises only that were written in his mother tongue. The English edition embodies, besides these, such as were written in Latin. In that language, which was the medium of communication often used by the learned men of his age, and in the composition of which he surpassed all the scholars of Europe, appeared the larger portion of his works and some of the most celebrated, particularly his two Defences of the people of England. All the peices originally in Latin are translations merely, as published in the English edition. They constitute the entire second volume, and also a very small part of the first. The design of the American volumes was to embody only Milton's *English* prose. In reference to this object, Mr. Jenks the editor, remarks in his preface as follows. "As his Defence of the people of England is his most celebrated prose composition, it may by some be regretted that I have made this selection from his English prose works alone. But my object has been to make the English reader better acquainted than he now is, with Milton's own prose, not the prose of Mr. Washington, Mr. Burnett, or of any other translator." That object is doubtless deserving. It is a gratification, however, to the admirers of Milton, that compositions so able as these Defences, are presented to their perusal, as is done in the London edition, even under the very great disadvantages of a translation. For reasons which they thought justifiable, both the English and American editors have abridged or omitted some parts of the poet's English pieces. In the London edition the abridgments and omissions are frequent and extensive. Mr. Jenks has left out far less, and the more interesting productions he has given entire. With this procedure we are much better pleased; for who prefers not the whole of a good thing to a garbled part of it? Some omissions doubtless were judicious, if not for the sake of decency, at least to avoid repetition or prolixity—a fault of the writers of that time, and in some degree even of Milton. The introductions to these respective volumes are drawn up in an interesting manner, and give us valuable information respecting the nature and origin of the poet's works both English and Latin. From the introduction to the English volumes we extract the concluding remarks respecting the style and manner of Milton's prose. "The style of Milton was formed too much upon the model of the ancient writers. Hence those inversions, and often that Roman cast of phrase, which so ill accords with the genius of the English language.—His sentences, too, are frequently too long, and likewise involved, arising chiefly from a faulty use of parenthesis. Sometimes also the end of his sentence forgets the beginning; that is, the sentence is deficient in unity; a fault which may easily be avoided, and it undoubtedly ought to be avoided, as it tends so much to prevent perspicuity. In respect of length of sentence, however, we must not be over hasty in condemning as faulty, what in many cases may be proof of the highest genius. Every sentence may be considered as a distinct vision of the mind, containing more or less of ideas, and that brain will possess the most capacity, which can see most at once without confusion. It seems natural then to a capacious mind to accustom itself to sentences of some length, particularly in strains of eloquence and in generalizing observations. A sentence is not necessarily obscure from its length, but from its structure. In the argumentative parts of his writings, as his reasoning is close, Milton's sentences are sufficiently short, as might be expected: for every vigorous mind naturally brings its subjects of comparison as close together as possible, for the greater facility of comparing them. Yet even here, his sentences, though remarkable for strength, have never the pert, hitting effect, which distinguishes the French style.——As to the general manner of Milton, apart from these few particularities, it is such as is distinctive of a mind of the higher order. Elevation of thought must necessarily produce elevation of style; and never was there a man perhaps of a more lofty genius. No trick, no affectation of any sort. What such a man writes, admitting him to be sufficiently interested in his subject, is dictated only by nature; he records as the stream of his thoughts flow on. The defects of these celebrated writings, whether arising from language or from the party spirit and prejudices of the age, are easily separable from their excellencies, to which they bear but a small proportion; and it will then be found that they are not unworthy of the author of Paradise Lost."

But it is time that our readers hear Milton himself in a few detached paragraphs, and form, so far as can be done, in so imperfect a manner, their own judgments respecting both his sentiments and style. His tracts on "Reformation in England" will furnish our first selections. In this work he was the leader of the attack against the prelatical party, and "the mitred hierarchy itself," the object at that time with the lovers of liberty in Britain, of much, though hitherto stifled indignation. Milton was of the opinion that the reformation in religion was very imperfect, and that the prelates, "though they had renounced the Pope yet hugged the popedom." In the language of the biographer before quoted, he here "gives a minute history of the church of England from its birth; and explaining the causes of what he deemed to be its imperfect separation from that of Rome, and its halting at a distance behind the other reformed churches, he pays no great respect to the venerable names of our early reformers, who attested the purity of their motives with their blood."

We discover in the following extract the originality and boldness of his language, as well as the severity of his invectives, and the warmth of his indignation.

> But why do we suffer mishapen and enormous prelatism, as we do, thus to blanch and varnish her deformities with the fair colors, as before of martyrdom, so now of episcopacy? They are not bishops, God and all good men know they are not, that have filled this land with late confusion and violence, but a tyrannical crew and corporation of impostors that have blinded and abused the world so long under that name. He that, enabled with gifts from God, and the lawful primitive choice of the church assembled in convenient number, faithfully from that

time forward feeds his parochial flock, has his coequal and compresbyterial power to ordain ministers and deacons by public prayer, and vote of Christ's congregation in like sort as he himself was ordained, and is a true apostolic bishop. But when he steps up into the chair of pontifical pride, and changes a moderate and exemplary house for a misgoverned and haughty palace, spiritual dignity for carnal precedence, and secular high office and employment for the high negociations of his heavenly embassage; then he degrades, then he unbishops himself; he that makes him bishop makes him no bishop. No marvel therefore if St. Martin complained to Sulpitius Severus, that since he was bishop he felt inwardly a sensible decay of those virtues and graces that God had given him in great measure before; although the same Sulpitius writes that he was nothing tainted or altered in habit, diet, or personal demeanor from that simple plainness to which he first betook himself. It was not therefore that thing alone which God took displeasure at in the bishops of those times, but rather universal rottenness and gangrene in the whole function. Amer. Edit. Vol. I. pp. 10, 11.

His opinion respecting the perspicuity of the Scriptures will commend itself to all the lovers of truth.

But it will be replied the Scriptures are difficult to be understood, and therefore require the explanation of the Fathers. It is true there be some books, and especially some places in those books, that remain clouded; yet even that which is most necessary to be known, is most easy; and that which is most difficult, so far expounds itself ever, as to tell us how little it imports our saving knowledge. Hence to infer a general obscurity over all the text, is a mere suggestion of the devil to disuade men from reading it, and casts an aspersion of dishonor both upon the mercy, truth, and wisdom of God. We count it no gentleness, or fair dealing in a man of power amongst us, to require strict and punctual obedience, and yet give out all his commands ambiguous and obscure; we should think he had a plot upon us; certainly such commands were no commands, but snares. The very essence of truth is plainness and brightness; the darkness and crookedness is our own. The wisdom of God created understanding fit and proportionable to truth, the object and end of it, as the eye to the thing visible. If our understanding have a film of ignorance over it, or be blear with gazing on other false glisterings, what is that to truth? If we will but purge with sovereign eye-salve that intellectual ray which God hath planted in us, then we would believe the Scriptures protesting their own plainness, and perspicuity, calling to them to be instructed, not only the wise and learned, but the simple, the poor, the babes, foretelling an extraordinary effusion of God's spirit upon every age and sex, attributing to all men and requiring from them the ability of searching, trying, and examining all things, and by the Spirit discerning that which is good; and as the Scriptures themselves pronounce their own plainness, so do the Fathers testify of them. Amer. Edit. Vol. I. pp. 29, 30.

The eloquence of the coming extract will, we think, be felt without any comments of our own.

Among many secondary and accessary causes that support monarchy, these are not of least reckoning, though common to all other states; the love of the subjects, the multitude and valor of the people, and store of treasure. In all these things hath the kingdom been of late sore weakened and chiefly by the prelates. First, let any man consider that if any prince will suffer under him any commission of authority to be exercised, till all the land groan and cry out, as against a whip of scorpions, whether this be not likely to lessen, and keel the affections of the subject. Next what numbers of faithful and free born Englishmen and good Christians have been constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean, and the savage deserts of America could hide and shelter from the fury of the bishops? O, sir, if we could but see the shape of our dear mother England, as poets are wont to give a personal form to what they please, how would she appear, think ye, but in a mourning weed, with ashes upon her head, and tears abundantly flowing from her eyes to behold so many of her children exposed at once, and thrust from things of dearest necessity, because their conscience could not assent to things which the bishops thought indifferent? What more binding than conscience? What more free than indifferency? Cruel then must that indifferency needs be, that shall violate the strict necessity of conscience; merciless and inhuman that free choice and liberty, that shall break assunder the bonds of religion! Let the astrologer be dismayed at the portentous blaze of comets, and impressions in the air, as foretelling troubles and changes to states; I shall believe there cannot be a more illboding sign to a nation! God turn the omen from us! then when the inhabitants, to avoid insufferable grievances at home, are enforced by heaps to forsake their native country. Amer. Edit. Vol. I. pp. 44, 45.

The following paragraphs are both sweet and magnificent. What magicial words and harmonious sentences! Who but can recognize in them the author of those entrancing numbers and powerful thoughts that distinguish the Paradise Lost!

When I recall to mind at last, after so many dark ages, wherein the overshadowing train of error had almost swept all the stars out of the firmament of the church, how the bright and blissful reformation, by divine power, strook through the black and settled night of ignorance and anti-christian tyranny, methinks a sovreign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odour of the returning gospel imbathe his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation; the martyrs with the unresistible might of weakness shaking the powers of darkness, and scorning the fiery rage of the old red dragon. Amer. Edit. Vol. I. pp. 4, 5.

But ever blessed be He, and ever glorified, that from his high watch-tower in the heavens, discerning the crooked ways of perverse and cruel men, hath hitherto maimed and infatuated all their damnable inventions, and deluded their great wizards with a delusion fit for fools and children. Had God been so minded, he could have sent a spirit of mutiny amongst us, as he did between Abimelech and the Sechemites, to have made our funerals and slain heaps more in number than the miserable surviving remnant; but He, when we least deserved, sent out a gentle gale and message of peace from the wings of those his cherubims that fan his mercy seat. Nor shall the wisdom, the moderation, the Christian piety, the constancy of our nobility and commons of England, be ever forgotten, whose calm and temperate connivance could sit still and smile out the stormy bluster of men more audacious and precipitant than of solid and deep reach, till their own fury had run itself out of breath, assailing by rash and heady approaches the impregnable situation of our liberty and safety, that laughed such weak enginery to scorn, such poor drifts to make a national war of a surplice brabble, a tippet scuffle, and engage the untainted honor of English knighthood to unfurl the streaming red cross, or to rear the horrid standard of those fatal guly dragons for so unworthy a purpose, as to force upon their fellow subjects that which themselves are weary of, the skeleton of a mass book. Nor must the patience, the fortitude, the firm obedience of the nobles and people of Scotland, striving against manifold provocations; nor must their sincere and moderate proceedings hitherto be unremembered, to the shameful conviction of all their detractors. Go on both hand in hand, O Nations, never to be disunited; be the praise and the heroic song of all posterity; merit this, but seek only virtue, not to extend your limits, (for what needs to win a fading triumphant laurel out of the tears of wretched men?) but to settle the pure worship of God in his church, and justice in the state. Then shall the hardest difficulties smooth out themselves before ye; envy shall sink to hell, craft and malice be confounded, whether it be homebred mischief, or outlandish cunning; yea other nations will then covet to serve ye, for lordship and victory are but the pages of justice and virtue. Commit securely to true wisdom the vanquishing and uncasing of craft and subtilty which are but two runagates. Join your invincible might to do worthy and godlike deeds; and then he that seeks to break your union, a cleaving curse be his inheritance to all generations. Amer. Edit. Vol. I. pp. 53—55.

O sir, I do now feel myself inwrapt on the sudden into those mazes and labyrinths of dreadful and hideous thoughts, that which way to get out, or which way to end, I know not, unless I turn mine eyes, and with your help lift up my hands to that eternal and propitious throne, where nothing is readier than grace and refuge to the distresses of mortal suppliants; and it were a shame to leave these serious thoughts less piously than the heathen were wont to conclude their graver discourses. Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! and thou the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one tripersonal Godhead! look upon this thy poor and almost spent and expiring church; leave her not thus a prey to these importunate wolves, that wait and think long till they devour thy tender flock; these wild boars that have broke into thy vineyard and left the print of their polluting hoofs on the souls of thy servants. Oh! let them not bring about their damned designs, that stand now at the entrance of the bottomless pit, expecting the watchword to open and let out those dreadful locusts and scorpions, to reinvolve us in that pitchy cloud of infernal darkness, where we shall never more see the sun of thy truth again, never hope for the cheerful dawn, never more hear the bird of morning sing. Be moved with pity at the afflicted state of this our shaken monarchy, that now lies laboring under her throes, and struggling against the grudges of more dreaded calamities. Then amidst the hymns and hallelujahs of saints, some one may perhaps be heard offering at high strains in new and lofty measures, to sing and celebrate thy divine mercies, and marvellous judgments in this land throughout all ages, whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and happy emulation to be found the soberest, wisest, and most Christian people at that day, when Thou, the eternal, and shortly expected King, shalt open the clouds to judge the several kingdoms of the world, and distributing national honors and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth; when they undoubtedly that by their labors, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed, the regal addition of principalities, legions, and thrones, into their glorious titles, and, in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in overmeasure forever.—Amer. Edit. Vol. I. pp. 67—70.

Our next extracts we shall derive from his two works, "Prelatical Episcopacy" and "Reason of Church Government urged against Prelaty." The learning, acumen, and force of Milton very advantageously appear in these productions. As specimens we give the following from the first of these pieces.

And this may be a sufficient reason to us why we need no longer muse at the spreading of many idle traditions so soon after the apostles, whilst such as this Papias had the throwing them about, and the inconsiderate zeal of the next age, that heeded more the person, than the doctrine, had the gathering them up. Wherever a man who had been any way conversant with the apostles, was to be found, thither flew all the inquisitive ears, although the exercise of right instructing was changed into the curiosity of impertinent fabling; where the mind was to be edified with solid doctrine, there the fancy was soothed with solemn stories; with less fervency was studied what St. Paul or St. John had written, than was listened to one that could say here he taught, here he stood, this was his statue, and thus he went habited, and Oh! happy this house that harbored him, and that cold stone whereon he rested, this village wherein he wrought such a miracle, and that pavement bedewed with the warm effusion of his last blood that sprouted up into eternal roses to crown his martyrdom. Thus, while all their thoughts were poured out upon circumstances, and the gazing after such men as had sat at table with the apostles, many of which Christ hath professed, yea, though they had cast out devils in his name, he will not know at the last day, by this means they lost their time and truanted in the fundamental grounds of saving knowledge, as was seen shortly by their writings. Amer. Edit. Vol. I. pp. 82, 83.

I do not know, it being undeniable that there are but two ecclesiastical orders, bishops and deacons, mentioned in the gospel, how it can be less than impiety to make a demur at that which is there so perspicuous, confronting and parallelling the sacred verity of St. Paul with the offals and sweepings of antiquity, that met as accidentally and absurdly as Epicurus's atoms, to patch up a Leucippean Ignatius, inclining rather to make this phantasm an expounder, or indeed a depraver of St. Paul, than St. Paul an examiner and discoverer of this impostorship, nor caring how slightly they put off the verdict of holy text unsolved, that says plainly there be but two orders, so they maintain the reputation of their imaginary doctor that proclaims three. Certainly if Christ's apostle have set down but two, then according to his own words, though he himself should unsay it, and not only the angel of Smyrna, but an angel from heaven should bear us down that there be three, St. Paul has doomed him twice, 'Let him be accursed;' for Christ has pronounced that no tittle of his word shall fall to the ground; and if one jot be alterable it is as possible that all should perish. And this shall be our righteousness, our ample warrant and strong assurance, both now and at the last day, never to be ashamed of, against all the heaped names of angels and martyrs, councils and fathers urged upon us, if we have given ourselves up to be taught by the pure and living precept of God's word only, which, without more additions, nay, with a forbidding of them, hath within itself the promise of eternal life, the end of all our wearisome labors and all our sustaining hopes. But if any shall strive to set up his ephod and teraphim of antiquity against the brightness and perfection of the gospel, let him fear lest he and his Baal be turned into Bosheth. And thus much may suffice to show that the pretended episcopacy cannot be deduced from the apostolic times.—Amer. Edit. Vol. I. pp. 91, 92.

"Prelatical Episcopacy" and "the Reason of Church Government" are nearly allied, and were both in answer to Bishop Hall's "Humble Remonstrance to the High Court of Parliament," and Archbishop Usher's "Apostolical Institution of Episcopacy," both learned works. The point at issue between Milton and his opposers, was the divine or human origin of episcopacy, as a peculiar order in the Christian church. On this subject Milton employed his powerful mind with great effect. The passage we shall quote from the "Reason of Church Government," will be found to relate not to the merits of the question in debate, but to the poet's presentiments respecting the great work he was destined to execute for the benefit and delight of posterity. The conceptions and language are equally fine.

Time serves not now, and perhaps I might seem too profuse to give any certain account of what the mind at home, in the spacious circuits of her musing, hath liberty to propose to herself, though of highest hope, and hardest attempting; whether that epic form whereof the two poems of Homer, and those other two of Virgil and Tasso are a diffuse, and the book of Job a brief model; or whether the rules of Aristotle herein are strictly to be kept, or nature to be followed, which, in them that know art and use judgment, is no transgression, but an enriching of art; and lastly, what king or knight before the conquest, might be chosen in whom to lay the pattern of a Christian hero. And as Tasso gave to a prince of Italy his choice whether he would command him to write of Godfrey's expedition against the infidels, or Belisarius against the Goths, or Charlemain against the Lombards; if to the instinct of nature and the emboldening of art aught may be trusted, and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness from an equal diligence and inclination, to present the like offer in our own ancient stories; or whether those dramatic constitutions, wherein Sophocles and Euripides reign, shall be found more doctrinal and exemplary to a nation. The Scripture also affords us a divine pastoral drama in the song of Solomon, consisting of two persons and a double chorus, as Origen rightly judges. And the Apocalypse of St. John is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies; and this my opinion the grave authority of Parcus, commenting that book, is sufficient to confirm. Or if occasion shall lead, to imitate those magnific odes and hymns wherein Pindarus and Callimachus are in most things worthy. But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made to appear over all the kinds of lyric poesy to be incomparable.

These abilities, wheresoever they be found, are the inspired gift of God rarely bestowed but yet to some, though most abuse, in every nation, and are of power beside the office of a pulpit, to imbreed and cherish in a great people the seeds of virtue, and public civility, to allay the perturbations of the mind, and set the affections in right tune, to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ: to deplore the general relapses of kingdoms and states from justice and God's true worship: lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within; all these things with a solid and treatable smoothness to point out and describe, teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight to those especially of soft and delicious temper, who will not so much as look upon truth herself, unless they see her elegantly dressed, that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed.—Amer. Edit. pp. 144—146.

Milton's "Animadversions on the Remonstrant's Defence" will furnish us with one or two extracts. There are sublime passages in this piece, mingled with acute reasoning, offensive severity, and occasional facetiousness Milton's object was to overturn Bishop Hall's "Defence of the Remonstrance against Smectymnuus." This appellation which is formed with the initial letters of five presbyterian divines who wrote against Hall, was given to their joint production. In the following the reader must feel the potent spell of Milton's language. Under the guise of prose he touches the hallowed lyre.

For he being equally near to his whole creation of mankind, and of free power to turn his beneficent and fatherly regard to what region or kingdom he pleases, hath yet ever had this island under the special indulgent eye of his providence, and pitying us the first of all other nations, after he had decreed to purify and renew his church that lay wallowing in idolatrous pollutions, sent first to us a healing messenger to touch softly our sores, and carry a gentle hand over our wounds. He knocked once and twice, and came again, opening our drowsy eyelids leisurely by that glimmering light which Wickliffe and his followers dispersed; and still taking off by degrees the inveterate scales from our nigh perished sight, purged also our deaf ears, and prepared them to attend his second warning trumpet in our grandsires' days. How else could they have been able to have received the sudden assault of his reforming spirit, warring against human principles and carnal sense, the pride of flesh that still cried up antiquity, custom, canons, councils, and laws, and cried down the truth for novelty, schism, profaneness, and sacrilege? whereas we that have lived so long in abundant light, besides the sunny reflection of all the neighbouring churches, have yet our hearts rivetted with these old opinions, and so obstructed and benumbed with the fleshy reasonings, which in our forefathers soon melted and gave way, against the morning beam of reformation. * * * Come therefore, O thou that hast the seven stars in thy right hand, appoint thy chosen priests according to their orders and courses of old, to minister before thee, and duly to press and pour out the consecrated oil into thy holy and ever burning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the land to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say that now certainly thou hast visited this land, and hast not forgot the utmost corners of the earth, in a time when men had thought that thou wast gone up from us to the fartherest end of the heavens, and hadst left to do marvelously among the sons of these last ages. O perfect and accomplish thy glorious acts! for men may leave their works unfinished, but thou art a God, thy nature is perfection. Shouldst thou bring us thus far onward from Egypt to destroy us in the wilderness, though we deserve, yet thy great name would suffer in the rejoicing of thine enemies, and the deluded hope of all thy servants.

When thou hast settled peace in the church, and righteous judgment in the kingdom, then shall all thy saints address their voices of joy and triumph to thee, standing on the shore of that red sea into which our enemies had almost driven us. And he that now for haste snatches up a plain, ungarnished present, as a thank offering to thee, which could not be deferred in regard to thy so many late deliverances, wrought for us one upon another, may then perhaps take up a harp, and sing thee an elaborate song to generations. In that day it shall no more be said as in scorn, this or that was never held so till this present age, when men have better learnt that the times and seasons pass along under thy feet, to go and come at thy bidding; and as thou didst dignify our fathers' days with many revelations above all the foregoing ages since thou tookest the flesh, so thou canst vouchsafe to us, though unworthy, as large a portion of thy spirit as thou pleasest; for who shall prejudice thy all governing will? seeing the power of thy grace is not passed away with the primitive times, as fond and faithless men imagine, but thy kingdom is now at hand, and thou standing at the door. Come forth out of thy royal chambers, O Prince of all the kings of the earth! Put on the visible robes of thy imperial majesty. Take up that unlimited sceptre which thy almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed. Amer. Edit. Vol. I. pp. 201—204.

What a fine description in a single sentence of the employment of a Christian minister.

For certainly there is no employment more honorable, more worthy to take up a great spirit, more requiring a generous and free nature, than to be the messenger and herald of heavenly truth from God to man, and by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them to their salvation as God did into him; arising to what climate soever he turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy hearts of his hearers, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge and good works. Amer. Edit. Vol. I. pp. 213, 214.

From the "Apology for Smectymnuus" we shall offer only one or two short extracts. This piece was the result of a wanton provocation which he received from a son, as it is imagined, of Bishop Hall, in a publication entitled "A Modest Confutation against a scandalous and scurrilous libel."

Milton here relates some circumstances respecting himself which would not otherwise have been known. Among other excellencies it contains a splendid eulogy of the first acts of the Long Parliament. But that we cannot insert for the want of space. With what vigour of language and conception is Zeal characterized in what follows!

Some also were endued with a staid moderation, and soundness of argument, to teach and convince the rational and the soberminded; yet not therefore is that to be thought the only expedient course of teaching; for in times of opposition, when either against new heresies arising, or old corruptions to be reformed, this cool unpassionate mildness of positive wisdom is not enough to damp and astonish the proud resistance of carnal and false doctors, then, that I may have leave to soar awhile as the poets use, Zeal, whose substance is etherial, arming in complete diamond, ascends his fiery chariot drawn with two blazing meteors figured like beasts, but of a higher breed than any the zodiac yields, resembling two of those four which Ezekiel and St. John saw, the one visaged like a lion to express power, high authority, and indignation, the other of countenance like a man, to cast derision and scorn upon perverse and fraudulent seducers; with these the invincible warrior Zeal, shaking loosely the slack reins, drives over the heads of scarlet prelates, and such as are insolent to maintain traditions, bruising their stiff necks under his flaming wheels. Amer. Edit. Vol. I. pp. 247.

Milton must have recollected this sentence when long afterwards he composed the sublime lines in Paradise Lost.

Thou that day
Thy Father's dreadful thunder didst not spare;
Nor stop thy flaming chariot wheels, that shook
Heaven's everlasting frame, while o'er the necks
Thou drov'st of warring angels disarrayed.

Milton uses words with more expressiveness than almost any other writer. We may well feel proud of the English tongue when it can be made to speak eloquence like this in describing its nature.

For me, readers, although I cannot say that I am utterly untrained in those rules which best rhetoricians have given, or unacquainted with those examples which the prime authors of eloquence have written in any learned tongue, yet true eloquence I find to be none but the serious and hearty love of truth, and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, by what I can express, like so many *nimble and airy servitors, trip about him at command, and in well ordered files*, as he would wish, fall aptly into their own places. Amer. Edit. Vol. I. p. 291.

From the piece on "Education," and the "Areopagitica, or a Speech for the Liberty of unlicensed Printing," we would gratify the reader with several extracts, but our limits will admit of only one from the latter, and a nobler sentence, (if we may give it without a little additional circumstance at its termination) is not found, we think in the English language, than the last one of the extract.

> Next, it is a lively and cheerful presage of our happy success and victory. For as in a body when the blood is fresh, the spirits pure and vigorous, not only to vital but to rational faculties, and those in the accutest and the pertest operations of wit and subtlety, it argues in what good plight and constitution the body is; so when the cheerfulness of the people is so sprightly up as that it has not only wherewith to guard well its own freedom and safety, but to spare, and to bestow upon the solidest and sublimest points of controversy and new invention, it betokens us not degenerated, nor drooping to a fatal decay, by casting off the old and wrinkled skin of corruption to outlive these pangs and wax young again, entering the glorious ways of truth and prosperous virtue, destined to become great and honorable in these latter ages. Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep and shaking her invincible locks; methinks I see her as an eagle, musing her mighty youth, and kindling her dazzled eyes at the full mid-day beam, purging and unscaling her long abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds with those also that love the twilight, flutter about, amazed at what she means. Amer. Edit. Vol. II. pp. 63, 64.

Could our extracts be consistently extended, our readers would not want either instruction or entertainment from select parts of these noble performances. We regret the necessity of passing over so large portions of these volumes, without presenting specimens of their excellencies, or even briefly analyzing their peculiarities. From the "Doctrine and Discipline of Divorce," we should not indeed be inclined to transfer any passages to our pages. We consider this performance as one of those unhappy efforts of great minds to establish principles which, Scripture, reason, and the general voice of mankind, have from the beginning pronounced inconsistent with rectitude, and with the good of society. Let any one, however, cast his eye over the table of contents, and he will probably be astonished at the fertility of the writer's intellect and the ingenuity and number of arguments which he has brought in support of his peculiar notions. The "Iconoclast," (which was an answer, to Eikon Basilike,) one of the productions of these volumes, would afford the reader of taste no ordinary satisfaction, from the dignity of its sentiments, and the force and neatness of its style. There is a propriety, an elegance in its opening, which would induce us to transcribe the paragraph, but for the reason above alleged. Milton's "First Defence of the people of England," is a wonderful exhibition of intellectual power; nor does his "Second Defence," yield to the first, connected as it is with so many incidental, delicate notices of the author's own history. But presented to us as these performances are, in the garb of translations, it is in vain that we look for those sweet and sublime periods, —those thrilling passages, which abound in his own English. So much are we indebted for our pleasure in reading Milton, to the charm of words!—They are our own English words, and words in common use, except that a few are now become obsolete, but there is a beauty in their combination to which no other writer has ever attained. There is a secret power—a spell about them which we feel, but cannot explain; and the sensation we experience in looking into his pages, is always of a distinct and peculiar kind, cheering and soothing and elevating. Milton seems to have occupied that period in the English language, when its elements like those of the nation itself were in a plastic state;

and could be combined and moulded in the best manner, to form either a prosaic or poetic expression. Shakspeare before him anticipated or created several of its beauties, and a few writers since have added somewhat both to its compass and sweetness. But no succeeding author has equalled him throughout, in the magic of words, in fine forms of speech, nor from the nature of the case, can ever be expected to equal him. The greatest possible beauties of the language, as to expression and harmony, seem to have been forestalled. We will not be entirely positive on this subject, not knowing what extraordinary genius may yet arise and throw the language into some new and enchanting forms of beauty: but we are permitted strongly to doubt whether that ever will be done, which has not been effected, during the intermediate cultivation of nearly two centuries. The structure of Milton's sentences, no doubt was faulty in many instances. On this subject something has been before observed—we would add, the age in which he lived was not in this respect remarkable for its correctness. His learned idioms and constructions do not comport with the philosophical precision and simplicity of the language, however they may affect its harmony. Instances may have been observed in the quotations above. Those that follow are of this description. We have his learned idioms in these expressions,—"For which Britain *hears ill* abroad." "But it is become a *dividual* movement." We have his latinized constructions in these sentences. "And me perhaps each of these dispositions as the subject was whereon I entered, have at other times variously affected &c." "True; and he that looks well into the book of God's providence, if he read there that God for this their negligence and halting, brought all that following persecution upon this church and on themselves, perhaps will be found at the last day not to have read in vain." Many others might be pointed out; but of this there is enough.

His prose exhibits him in an interesting light connected with his poetry. The specimens we have adduced, show a great resemblance between his prose and his poetry. Some descriptions are similar, and the prose scarcely yields to the poetry in energy, grace, or music. An instance or two has been pointed out. Another may be added. In his tractate on Education recommended to his scholars the hearing or cultivation of music, he says "The interim of unsweating themselves regularly, and convenient rest before meat, may both with profit and delight be taken up in recreating and composing their travailed spirits with the solemn and divine harmonies of music heard or learned; either while the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony, with artful and unimaginable touches, adorn and grace the well studied chords of some choice composer; sometimes the lute or soft organ stop waiting on elegant voices, either to religious, civil, or martial ditties, which, if wise men and prophets be not extremely out have a great power over dispositions and manners, to smooth and make them gentle from rustic hardness and distempered passions."

This is but a counterpart of the exquisite lines;

"And ever against eating cares
Lap me in soft Lydian airs,
Married to immortal verse
Such as the melting soul may pierce
In notes of many a winding bout
Of linked sweetness long drawn out."

Whether a confidence in one's own powers be an indication of a great mind, or whether it be a want of Christian humility, we will not pretend to say. Milton possessed such a confidence in a high degree, and in him it led to great attainments and beneficial results. This fact we discover from the lofty feeling that told of soaring above the "Aonian mount" and which long before promised to "sing an elaborate song to generations." A passage in his apology for the Smectymnuans affords also an instance. His prelatical opposers had decried him as being *unread in the councils.* Among other things he replied "I have not therefore I confess read more of the councils save here and there; I should be sorry to have been such a prodigal of my time. But that which is better, I can assure this confuter I have read *into* them *all*. And if I want any thing yet, I shall reply something toward that, which in the defence of Muraena, was answered by Cicero to Sulpitius the lawyer. If ye provoke me, for at no hand else will I undertake such a frivolous labor, I will in three months be an expert councilist."

The controversial character of his prose writings has already been remarked upon. It attaches to all those works of his, of which the subjects were politics and religion,—reformations in state or church. His opinions on various points touching these great interests differed from those that were commonly received in his day. They were urged with the whole extent of learning and eloquence—their influence was considerable at the time—and though the writings that embody them are now not well known to the generality of readers, their effect has been felt ever since in the world. On the political part, including his Areopagitica, the Tenure of Kings and Magistrates, the Iconoclast, and his Defences of the people of England, and of himself, he was in general too powerful to be resisted. Light has beamed from these writings which we trust will never be put out, but will guide mankind through all generations to a knowledge of their most important civil and ecclesiastical rights. On the religious part, including the efforts of the Smectymnuan divines, in the opinion of Symmons, the wit of Hall and the erudition of Usher predominated in the contest. But this the biographer would very naturally believe as a member of the establishment. In speaking of his religious controversial writings we refer not to his theological opinions strictly understood, for these so far as was known or believed in his life time were orthodox, or consistent with the creed of the church of England. The peculiarity of the poet's religious opinions had respect to church government and the external parts of devotion. He certainly possessed some levelling notions respecting the Christian ministry, and hardly did justice to it as an arrangement of divine wisdom in relation to the interests of the church. We are confident that he too greatly underrated, though not from design, its character and its influence, together with the credentials proper or necessary to substantiate a claim to its authority, privileges, or duties. In his zeal against prelates and in his indignation at their tyranny and corruptions, he was propelled too far towards the opposite extreme. He allowed that ministers should be competently supported, but that support he wished to leave to the mere charity or generosity of those who reap the benefits of ministerial care, to their sense of duty expressed, (to use the language of certain sects,) by *free will offerings*. And as to that which constituted the ministry it was, if we understand him, nothing more than the possession of Christian knowledge and character in a professor of religion, with the designation of a particular church authorizing him to exercise his gifts. In his view, all Christians were in an important sense priests or ministers, and little difference existed between them and others, so far as office was concerned. "Heretofore, in the first evangelic times," he says, "and it would be happy for Christendom if it were so again, ministers of the gospel were nothing else distinguished from other Christians but by their spiritual knowledge and sanctity of life, for which the church elected them to be her teachers and overseers, though not thereby to separate them from whatever calling she then found them following besides, as the example of St. Paul declares, and the first times of Christianity. When once they affected to be called a clergy, and became as it were, a peculiar tribe of Levites, a party, a distinct order in the commonwealth, bred up for divines in babbling schools, and fed at the public cost, good for nothing else but what was good for nothing, they soon grew idle; that idleness, with fulness of bread, begat pride and perpetual contention with their feeders, the despised laity, through all ages ever since, to the perverting of religion, and the disturbance of all Christendom."

His theological opinions are not fully expressed in the publications under review. There are incidental notices of them indeed, and he is always the strenuous advocate of the Christian faith. Though not delivered in a didactic form, or in a set discourse, we find in them much that is edifying to Christians, and calculated to impress us favorably in respect to his sincerity and honesty in religion. Still these productions are not complete expositions of his faith. More even of this expository description, as well as of his ordinary religious feelings may be discovered in his great epic, than here. With some objectional points and more than we could wish, there are yet in that work high and prevailing excellencies of the moral and spiritual kind. Its influence we believe, has been generally favorable in regard to the precious interests of truth and piety. Nor could we with correctness, express ourselves very differently in respect to his prose works. Their features are very marked—their character is strongly delineated. Both the worthy and faulty portions are distinct and prominent, but the good preponderates greatly over the bad. The same also is the estimate which has been commonly formed of his personal character as to morality and religion. Some suspicions have been indulged respecting its soundness, and certain biographers have discovered and affected to lament several inconsistencies in his conduct. This was the case particulary with Johnson who treated the character of Milton with reprehensible severity. Yet the religious public have, we believe, hitherto pronounced on the whole a favorable verdict. Some of his biographers, however, will not admit at all the justice of the allegations brought against him, as for instance those respecting his obstinacy, moroseness, or ill-treatment of his daughters. They consider them only as the slanderous reports of enemies, of whom it was the unhappiness and the distinction of the poet, in those turbulent times, to have had an abundance. We are not therefore without authority or excuse, for attaching very little credit to those accounts which are designed to affect injuriously the character of this great man.

That he did not frequent any place of public worship during the latter period of his life—a relation which depends on the single testimony of Toland—may, if we must give credit to it, be accounted for from the fact that he was

> "In darkness, and with dangers compassed round."

The helpless condition of blindness, its perils, together with the fear of personal violence from his exasperated enemies, confined him, as his biographers assert, almost entirely to his house. That he had been disposed to attend public worship antecedently to the period of his infirmities, though often to his inconvenience, will appear probable from the following sentence in his Tractate on Education, though the proof may possibly imply the secret reasons why he ever abandoned the practice. "There would then (that is, when his scholars should be fraught with an universal insight into things,) appear in pulpits other visages, other gestures, and stuff otherwise wrought than what we now *sit under*, oft-times to as great a trial to our patience, as any other that they preach to us." A person of his refined and enlarged mind, *might* have been disgusted with the performances which he was accustomed to hear, and on this account, most unwarrantably have forsaken the institution of public worship. But we trust it was not thus with Milton, nor are we obliged to recur to that, or to any less favorable supposition. If he neglected family worship, as has also been alleged, we could offer no apology for him on the grounds above stated, nor indeed scarcely on any other ground whatever, unless absolute disability. That he did neglect this form of worship is a supposition, however, which as Symmons remarks, is "by no means supported by sufficient testimony." It "rests upon nothing more than the weakness of negative evidence." On the whole, so far as appears from his works hitherto, from their influence on the interests of public virtue and the Christian faith, and from the more candid and consistent accounts of his biographers, making due allowances for the faults of the age and the uncommon difficulties in which he was placed, we are permitted to think with great partiality of him as a defender of important truth and a friend of the human race. As one instance out of many, of Christian approbation and the feelings of Christians in respect to Milton, we will quote a paragraph from one of Foster's Essays. "In applying the censure to the poets (of hostility to the Christian scheme, or omission of its peculiarities) it is very gratifying to meet with so much to applaud in the greatest of all their tribe. Milton's genius might harmoniously have mingled with the angels who announced the Savior to be come, or who on the spot or at the moment of his departure predicted his coming again —might have shamed to silence the Muses of Paganism, or softened the pains of a Christian Martyr."

We would not, however, speak very decisively at this time of his character, so far as experimental piety is concerned, either as commented on by his biographers, or deduced from his writings. We would not be so presumptuous as to pronounce a definitive sentence of this kind at any time; though we should feel perfectly free to express our opinion according to evidence actually and fairly made out. If, from the late discovered work on Christian Doctrine, before alluded to, affirmed to be his and the same as Wood speaks of under the title of "Idea Theologiæ," and asserts to have been lost, Milton is destined to be regarded by the friends of evangelical religion, in a light different from that in which he has been heretofore contemplated, we would not by any act of ours gratuitous and uncalled for, aid in hastening that destiny. As lovers of his name and his fame—of his long acknowledged and admired works both prose and poetry,—especially of the *song* prompted by the muse of "Sion hill" and "Siloa's brook" —as having formerly been established in a favorable opinion of his religious character and the useful tendency of his writings, an opinion fortified by the decision of the wise and good, we shall surely feel reluctant to forego our fondly cherished hope of him, as a friend of God and his holy cause and truth. It would exceedingly pain us to come so near to viewing him as

> "amerced
> Of heaven, and from eternal splendors flung,"

all the glory of his name among men, and all the grandeur of his intellect set down for nought, or made to minister to his condemnation. We would rather have Milton's own work lost forever than take the Treatise on Christian Doctrine to be that work. We are willing to believe that its identity is not yet próved, and are pleased to learn that doubts have been expressed on the subject, from high authority beyond the water. And though coincidences in sentiments of a heterodox kind have been pointed out between this and the confessed productions of the bard, we are ready to ascribe them partly to casuality, partly to fancy, and partly to the supposed necessity of perceiving a resemblance. Or at the worst, if the work must be forced upon us as Milton's own, we would venture humbly to interpose a constructive charity which would redeem the anomalous production from the dictates and feelings of his heart, and assign it to prejudice, to a wrong and mistaken judgment, or to disgust at the numerous hypocrisies of his time. We found this charity also partly on the fact that in the work itself, he is not very far gone in error on one or two of the most fundamental points, particularly the atonement of the Savior, however egregiously he may have misinterpreted Scripture on several very important topics. Above all we hope, that in the secret workings of his mind, his belief in the dogmas he had avowed, may have been shaken before his death, that in the long intervening period of infirmity and affliction when unable to use his pen, he may have felt a penitential remorse—that as trials often purge away the dross of sins, Milton, who from having been the idol of his countrymen, loaded with the favor of princes and applauded throughout Europe—who, from having been crowned with every garland, and bright with every hope, and warm with irrepressible desires of executing yet more glorious achievements, was left to neglect, proscription, poverty, blindness, and at length old age,—may have been purified by means of his vicissitudes and his sufferings ere he quit the world, and prepared for a nobler and a holier state of being. We hope that passing from time into eternity as he did and when he did, weary with cares and exertions and conflicts, like the hard-fighting warrior carried off from the battle ground, covered with scars, and wounds, and paleness; or the weather-beaten mariner escaping from the scene of his perils, drenched with the surge and exhausted with anxiety and toil; the spirit of Milton may have been found among those who "came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." We hope—but perhaps we have already said too much—we must here leave him to instruct the nations in the knowledge of their civil rights, and reform the church in many things that concern her external order and inward purity—we must leave him to be forever admired for the transcendency of his genius, and to charm each coming age with the majesty and loveliness of song, should neither we nor those that come after us be permitted to revere him as a saint, or to believe that his memorial is on high.

*Second Annual Report of the Board of Managers of the Prison Discipline Society*, Boston, June 1, 1827. pp. 164.

The first Report of this Society was the subject of a brief notice in one of the numbers in our last volume. That document disclosed facts which the public could not have suspected to exist, in relation to American prisons, till the researches of the Prison Discipline Society brought them forth. The second Report contains a further developement of the same general character.

The great objects of penal justice, in a Christian country, are the prevention of crime and the refomation of the guilty. But as most of our prisons have been managed, they have not only failed of these objects, but have, in the most direct and efficient manner, promoted the evils they were designed to cure. Instead of being *penitentiaries*, in the good sense of the word, they have been schools of mutual instruction in the arts of villany, and have been more dangerous to society in proportion as a community of villains is always more dangerous than an individual knave. Old offenders instead of being reformed have initiated the younger convicts into the mysteries of their own wickedness, and have thus prepared juvenile offenders to go forth veterans in guilt; the crimes for which many of the prisoners were brought hither, are repeated within the prison walls with peculiar facility; and plans have been laid which have been horribly executed as soon as the perpetrators were discharged. Some of the boldest crimes which have astonished the community within a few years past, have been traced to the night rooms of our penitentiaries. These evils are in a great measure to be attributed to the bad construction of prisons, which renders it impossible to prevent the mutual intercourse of the convicts. In all the old prisons, the convicts are turned together in considerable numbers into the night rooms, and are then beyond the inspection of their keepers. We ourselves, several years since, visited one in which *forty-nine* miserable wretches were lodged together in one apartment!—and the literal filthiness of the place equalled the moral pollution of its occupants. What hope of reformation in such circumstances? Who would not look for any thing rather than the moral improvement of men thus *nightly* brought together into one mass of gloomy and concentrated depravity, where their desperation could only vent itself in heart-hardening imprecations, or seek relief in the most vile and polluting abominations?

This greatest of evils in the pententiary system—the intercommunication of the convicts, cannot long be suffered to remain. The old prisons will be abandoned, and new ones be constructed on the principle of that at Auburn. In that prison, as well as at Sing Sing, and at Wethersfield, the convicts sleep apart in solitary cells, and are so arranged during the day, as to prevent any degree of intercourse among themselves. The benefits of this system are evident from such facts as the following. The old prisons, instead of reforming their inmates, prepare a great proportion of them for a speedy return within their walls. In the old County Prison in Philadelphia, the recommitments are about one in *three*; while in the Auburn prison they are less than one in *twenty*.

In respect to one means, and probably the only effectual means of the reformation of convicts, namely, faithful religious instruction,—there has been, and is, a criminal neglect on the part of our state legislatures. In none of our prisons have they made adequate provision for this object, and in many of them, none at all. On this subject the following facts were exhibited in the last year's report of the Prison Discipline Society.

In the New-Hampshire Penitentiary, which has afforded to the State, from one to five thousand dollars income, for the last six years, twenty-five dollars only are appropriated annually, to supply the institution with the means of grace.—It is worthy of remark, however, that the warden, of his own accord, causes the Scriptures to be read publicly to the men, twice every day; and on the Sabbath, if no clergyman can be obtained to perform the service of the sanctuary, the warden does it himself. The influence of these measures, which have been adopted voluntarily by the warden, has been powerful in raising the institution to its present elevated character.

In the Vermont Penitentiary, which has nearly defrayed all the expense of its management for five years, one hundred dollars only, are appropriated for religious instruction. The chapel has been converted into a weaver's shop. The service on the Sabbath is irregular, and the Scriptures are not daily read to the assembled convicts. This may be one reason why there are so many more recommitments in Vermont, than in New-Hampshire, and why there are so many more prisoners in proportion to the population.

In the Massachusetts Penitentiary, which has given an income to the State, of more than thirteen thousand dollars in the last two years, two hundred dollars a year only, are appropriated for the religious instruction of more than three hundred convicts. There is only one short service on the Sabbath, and the remainder of this holy day, the men are locked up in their cells and left to their wicked inclinations. There is no reading the Scriptures daily to the men, nor is such provision made by the State for the chaplain, as to enable him to devote much of his time during the week, to the appropriate duties of his profession.

In the Connecticut Penitentiary, which has been a continual and heavy burden to the State, from its first establishment, a liberal provision, in proportion to the number of convicts, has been made for their religious instruction; but the chaplain has not resided in or near the prison, and for various causes not suitable to mention, the moral and religious influence exerted over the prisoners has been very far from what it should have been.

In the State Prison in New-York city, the duties of the chaplain have devolved upon the Rev. Mr. STANFORD, a venerable man, more than seventy years of age, who has been relied upon to supply the following institutions, containing the following number of inmates: State Prison, more than six hundred; Penitentiary, more than three hundred; Bridewell, from one to two hundred; Debtors' Jail, number variable; City Hospital, from one to four hundred; Alms House, from one to two thousand. Vast as is the praise and honour of this worthy and venerable man, who preaches regularly, at least ten times a week, how inadequate is the provision of religious instruction for all these humane and criminal institutions. Clergymen from the city sometimes preach at the State Prison.

In the New-Jersey Penitentiary, there is no provision whatever by the State, for the moral and religious instruction of the convicts, and not unfrequently month after month has passed, without a religious service on the Sabbath.

In Pennsylvania, no provision is made by the State for the religious instruction of the wretched inmates of their almost incomparably wretched County Prison. The Prison here spoken of, is the old County Prison in Philadelphia, used by the State as a State Prison, for which the new one now building, but not yet finished or occupied, is intended as a substitute. In this old Prison, almost four hundred men were found occupying sixteen rooms, which in the night were an emblem of the pit, and on the Sabbath the men came forth from their rooms into the yard, and were there seen engaged in various sports, without regard to the sanctity of the day, or the presence of the officers. All the religious instruction given to these men is given gratuitously, by benevolent individuals or societies.

In the Baltimore Penitentiary, no provision is made by the State for moral and religious instruction. The friends of the Methodist church have gratuitously, and very regularly suplied most of the instruction which has been communicated.

In the Virginia Penitentiary, no provision is made by the State of religious instruction; the Scriptures are not read to the men daily; nor has there been a religious service on the Sabbath, sometimes, for three months together. The chapel has been converted into solitary cells.

It is believed that the exhibition of the condition of the Penitentiaries, in regard to moral and religious instruction, furnishes the second, if not the first great cause of the partial failure of the Penitentiary system. pp. 51—53.

This great deficiency, it is hoped, will not long remain unsupplied. The Prison Discipline Society sent chaplains last year to Auburn and Sing Sing; and the good effects of their labors cannot escape the attention of our enlightened legislators. In relation to one of them, we will quote the testimony of the keeper at Auburn.

In November, 1825, the Rev. Jared Curtis was employed, and sent here as a resident chaplain, by the Massachusetts Prison Discipline Society, since which he has continued with ability and zeal, to discharge the duties before referred to; and although strong prejudices were to be encountered, his knowledge of human nature, correct views of public policy, the penitentiary system, and prison discipline, with a steady and uniform devotion to his duties, has not only enabled him to overcome those prejudices, but the favorable results of his labors fully justify what is said above on this subject.

Under the immediate superintendence of the chaplain, assisted by the students in the Theological Seminary, as teachers, a Sabbath school has been instituted for young convicts; concerning which the keeper says, "in the early part of the summer of 1826, measures were taken to ascertain the number of convicts who were unable to read, or who had received so little instruction that they could read only by spelling most of the words. The number was found to be between fifty and sixty. Besides these, there were many others, who, though they were able in a measure to read, were still grossly ignorant." Out of the whole number, fifty of the most ignorant were placed in the school.

During the exercises of the school, great pains have been taken to impress upon their minds a deep and abiding sense of moral and religious obligation.

The privilege was embraced with the greatest avidity and apparent thankfulness. Their conduct has been uniformly good, and their industry and application unremitted; and it is very gratifying to be able to state, that their progress has exceeded the most sanguine expectations—nor is this all—an influence of a very salutary nature and tendency, it is believed, has been exerted on the minds of many of the members of this school—an influence which it is hoped will be felt through the whole course of their future lives. pp. 71, 72.

At Sing Sing, since the chaplain was sent there, they have not only had public worship on the Sabbath, but reading the Scriptures and prayer every evening.

The Prison Discipline Society is accomplishing a good work. Its philanthropic and indefatigable secretary, at an expense of several thousand miles travel, besides an extensive correspondence, has collected a most valuable mass of facts; and these facts communicated to men of distinction and office, have either originated or hastened important measures. Legislatures have promptly acted upon information which has been thus imparted to them. This is a gratifying circumstance, and one which ought to be turned to good account by all enlightened friends of the public welfare. There are other evils of at least equal magnitude with the penitentiary system, which probably will never be driven from the community, but by an array of facts against them. Such are lotteries. Such are theatres—which send ten felons to the penitentiary where the penitentiary sends one reformed convict back to society. Let these and every possible evil be thoroughly explored. Let facts be collected, by individuals, by ecclesiastical bodies, and by associations formed for the purpose. Let these facts be presented to our intelligent legislatures, and there is reason to believe, from the history of the Prison Discipline Society, that the legislative remedies will not be withheld.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*A Gazetteer of Massachusetts* is about to be published, by Charles Whipple, Newburyport, Mass., in a duodecimo of 350 pages: Containing a general view of the State; A Geographical Description of its Situation, Soil, Mountains, Rivers, Roads, and Canals; Literary Institutions, Commerce and Manufactures; with the Constitution of Government, and a Historical Sketch of Events, from the first settlement to the present time; a List of all the Towns and places of consequence, alphabetically arranged; with the number of Inhabitants, Date of Incorporation, Boundaries and Distance from Boston; also, Lists of Churches, Ministers, Physicians, Lawyers, and Men of eminence; together with a great variety of Geographical and Historical Notices of many of the towns. By Jeremiah Spofford, M. M. S. Soc.

*The Life of Dr. Ledyard*, the interesting American traveller and poet, which has been promised for some time from the pen of Mr. Jared Sparks, editor of the N. A. Review, is now in press, and will shortly be published by Messrs. Hilliard and Brown of Cambridge.

*Dugald Stewart* is engaged in preparing for publication, a work on "the *active* and *moral* powers of man."

*The complete works of Napoleon* have recently appeared at Paris, containing three pieces written by him at the respective ages of 20, 21, and 23, a selection of the reports to the directory, during his campaigns in Italy and Egypt; all his proclamations as General in Chief, Consul, and Emperor; the history of the "Hundred Days;" his opinions on war, religion, the clergy, the nobility, history, morality, the revolutions in France and England; curious anecdotes, confidential letters, and other productions.

*Society of the Alumni of Yale College.*—A Society with this name was formed at the late Commencement, the object of which is "to sustain and advance the interests of the College." A Committee, appointed for the purpose at a former meeting, reported an address, and the Constitution of a Society, which, after mature deliberation, was unanimously adopted. The Constitution provides that every alumnus who pays two dollars annually, shall be a member of the Society; every one who pays 15 dollars shall be a member for ten years; 25 dollars, a member for life; 50 dollars, a director for life; and 250 dollars, an honorary vice president for life. After the adoption of the Constitution, it was voted that it be printed, with the address of the Committee, in the form of a Circular, and that a copy be forwarded to every alumnus of the College.

At the close of the meeting the books were opened, and the subscriptions received were very liberal.—The following gentlemen were elected officers of the Society for the ensuing year.—Hon. John Cotton Smith, *President.*—Hon. Jeremiah Mason of N. H., Samuel Hubbard, Esq. of Mass., Hon. Oliver Wolcott, His Excellency Gideon Tomlinson, Con. Charles Chauncey, Esq. of Penn. and Hon. J. C. Calhoun of S. C. *Vice Presidents.*—Hon. Josiah Stebbins, of Maine, Hon. Asher Robbins, of R. I. Hon. Horatio Seymour, of Vt. Rev. Lyman Beecher, D. D. and Hon. Isaac C. Bates, of Mass. Rev. Gardiner Spring, D. D. Rev. Dr. Chester, William Maxwell, Esq. and William Jay, Esq. of N. Y. Rev. Ezra Stiles Ely, D. D. of Pennsylvania, J. P. Devereux, Esq. of N. Carolina, Hon. Stephen Elliott, and Thomas S. Grimke, Esq. of S. Carolina; the Rev. President Day, Thomas S. Williams, Esq. Professor Silliman, Oliver D. Cooke, Hon. R. M. Sherman, Hon. James Gould, Hon. Lyman Law, Hon. Judge Baldwin Æneas Munson, Esq. Hon. Martin Wells, and Hon. David Daggett, of Connecticut, *Directors.*

At a meeting on the day of Commencement, it was resolved;—That the next annual meeting be held in the Chapel at 7 o'clock on the evening preceding the Commencement of 1828, and that public notice of the meeting be given in the newspapers; That an address be delivered, on that occasion, by an Alumnus, on the interests of learning, the appointment to be made by the Board of Directors; That the Alumni now present will make efforts to extend the influence of the Society of the Alumni of Yale College, and to aid the efforts of any agent who may be employed by the Board of Directors.

*The Western Reserve College* has been founded at Hudson, Ohio, and a commodious edifice erected. Most of that part of the state is settled by people from the New England states, and agents have been sent into those states to obtain assistance, to enable the institution to supply itself with the necessary professors.—It is obvious to every one who has reflected on the subject, that if our western states are ever to be supplied with preachers, with habits and feelings suited to the exigences of the country, they must be supplied from Colleges and Theological Institutions, established within their own territory; and every such Institution has a claim upon the patronage of those who feel an interest in the political and religious welfare of our rising country.

*Kenyon College* was founded in June last, at Gambier, Ohio. It has received donations of considerable amount, in money and lands. The college building now commenced is the centre, or connecting part, in the form of the letter H, and is 110 feet long by 40 feet wide: this is to receive two wings of 174 feet each.

## NEW PUBLICATIONS.

### RELIGIOUS.

Simplicity in the Christian Faith, alike Scriptural and Powerful: A Sermon, delivered July 1, 1827, at the Second Independent Church, Charleston, S. C. By Mellish J. Motte. 12mo. pp. 24. Charleston, 1827.

A Discourse on denying the Lord Jesus: By Bernard Whitman of Waltham. 12mo. pp. 47. Boston: Bolles & Dearborn, 1827.

An Inquiry into the Nature of Sin: in which the Views advanced in "Two Discourses on the Nature of Sin," are pursued, and Vindicated from Objections stated in the Christian Advocate. By Eleazar T. Fitch. pp. 96. New-Haven: A. H. Maltby, 1827.

Hymns of the Protestant Episcopal Church in the United States, set forth in General Convention of said Church, in the years of our Lord 1789, 1808, and 1826.

The Importance of the Study of the Old Testament. By Augustus Pholuck. Translated from the German by R. B. Patton, Professor of Languages at Nassau Hall.

A Sermon on the Perdition of Judas. By Nathaniel Emmons, D.D. of Franklin, Mass. With a review of the same. By David Pickering, of Providence, R.

I. Providence. Cranston & Marshall. pp. 52.

A Sermon, occasioned by the Death of the Hon. William Phillips, preached June 3, 1827, being the Sabbath after the Funeral. By Benjamin B. Wisner, Pastor of the Old South Church in Boston. Boston: Hilliard, Gray, & Co. pp. 52.

A Companion for the Book of Common Prayer, containing an Explanation of the Service, to which is annexed Questions. By John H. Hobart, D. D.

Utility of Ministerial Influence; a Sermon preached in Boston, May 29, 1827, before the Pastoral Association of Massachusetts. By Ebenezer Porter, D. D. Andover. Flagg & Gould. 8vo. pp. 36.

The Grand Theme of the Gospel Ministry; a Sermon preached at the Dedication of the Trinitarian Church in Concord, Mass., December 6, 1826. By Samuel Green. Concord. Allen & Atwill.

Letters on the Atonement, in which a Contrast is instituted between the doctrines of the Old and New School, addressed to a Brother in the Ministry. By J. J. Janeway, D. D.

The Light of Truth, in Four Parts. Milledgeville.

## MISCELLANEOUS.

A Treatise on the Nature and Effects of Heat, Light, Electricity, and Magnetism, as being only Different Developements of one Element. Cambridge. Hilliard & Brown. 8vo. pp. 91.

The Epitome of History, with Historical Charts. By J. E. Worcester. Cambridge. Hilliard & Brown.

Sketches of the Ancient History of the Six Nations. By David Cusick. Lewiston, N. Y.

An Introduction to the Mechanical Principles of Carpentry. By Benjamin Hale, Principal of the Gardiner Lyceum. Gardiner. P. Sheldon.

Much Instruction from little Reading, or Extracts from some of the most approved Authors, Ancient and Modern. By a Friend to General Improvement. New-York. Mahlon Day. 5 vols, 12mo.

A Visit for a Week, or Hints on the Improvement of Time. New-York. A. B. Holmes.

Mental Discipline, or Hints on the Cultivation of Intellectual and Moral Habits, addressed particularly to Students in Theology and Young Preachers. By Henry F. Bowder, A. M.

# MONTHLY RECORD.

*The Bible in Pennsylvania.*—The Bible Society of Philadelphia, following the example of that of Nassau Hall, mentioned in our last, have given an unanimous vote and pledge, that to the utmost extent of their abilities, and in the shortest possible time, every destitute family in Pennsylvania shall be furnished with a Bible.

Similar resolutions have been passed by the respective Bible Societies of eleven counties, of the State of N. Y., comprising one fourth of its whole population.

*The Wesleyan Mission* at Wangaroa, New-Zealand, has been broken up, through the violence of the natives, and the Mission Establishment plundered and burned to the ground. The Missionaries found protection at the Church Mission Establishment, at the Bay of Islands, about twenty-five miles distant.

*Jews in Poland.*—The following are extracts of a letter from our countryman, Rev. Edward Robinson, to Rev. Dr. Spring, published in the New-York Observer. The information was obtained from Mr. McCaul, missionary of the London Jews Society, stationed in Poland.

In all the Polish provinces there are at least 2,000,000 of Jews, and the general estimate is 2,500,000. Of these, from four to eight hundred thousand are in the Russian jurisdiction, that is, the kingdom of Poland and the Russian Polish provinces. This must therefore be considered at present as the chief seat of the Jewish nation. They wear a national costume, which I saw often at the Leipzig fair, consisting of a robe of black silk, or cotton, &c. with a high fur cap, or sometimes a hat. The beard is universally permitted to grow, and they religiously abstain from 'trimming even the corners' of it.

At present, one may, generally speaking, reckon three classes of Jews. *First*, the *Kaufleute*, or mercantile class, who are often very rich. *Secondly*, the poorer class, who are mostly mechanics, or petty small traders, as in old clothes, beer, &c. or serve in the families of the richer Jews. *Thirdly*, the learned, some of whom are rich, though the greater part are poor. These are educated from childhood as *learned*, and their education and learning consists solely in committing to memory the Pentateuch, Psalms, Proverbs, and then as much of the Talmud as the duration of life permits.

The Polish Jews are bigotted to the Talmud and the Rabbinic institutions, and know nothing of the law except through these; nor, independent of these, has the law, or the Old Testament in general, any authority whatever. They do not offer sacrifices, because this is not permitted out of Palestine; instead thereof, they read in their daily prayers those portions of the Old Testament which relate to sacrifices, and so also on their Sabbath. *Ten* persons form an assembly or synagogue, and may choose one to read for all;—otherwise each repeats the prayers himself. They celebrate very strictly the three great festivals, of the Passover, Pentecost, and Tabernacles; in the latter, all live in booths, or tents covered with boughs, and these are often splendid. At the Passover they sacrifice no lamb, for the reason above given; but they are very strict to use only unleavened bread, and carefully put away all leaven out of their houses.

As indications of some moral change to be hoped for among them, may be mentioned, an universal desire to possess the Hebrew Old Testament Scriptures, and to understand them grammatically. They are every where willing, and perhaps curious to hear the missionaries: they receive the New Testament willingly, but are not in general eager for it. Very many Tracts have been distributed, and it is known that several instances of conversion have taken place through their silent instrumentality. In the first three or four months of this year, more than two thousand Jews visited the rooms of the mission, in order to hear and converse with them; and the missionaries have sometimes been invited to speak to them in their synagogues; but this they have from prudential motives declined. Through the labors of the missionaries, *seventy* have been led to give up their former belief, and have been baptized, mostly in the Catholic church; and sixty others have a conviction of the truth of Christianity, though not yet baptized: some of these last are very useful among their countrymen, by conversing upon and defending the principles of the Christian religion. It is not to be understood of many, and perhaps most of these, that they have any thing more than a conviction of the truth of Christianity.

Nothing but schools and instruction can penetrate the thick darkness of ignorance which hangs over the minds of the Jews. It is the common belief with them, that the idolaters of Canaan, whom their forefathers were to exterminate, were *Christians!* and that the Christians of the present day are descendants from those Canaanites.

As soon as a Jew is baptized, he is entirely cast off by his nation, and is looked upon as more irreclaimable, and as an object of greater contempt, than the Christians themselves.

It follows, of course, that Jewish converts, generally speaking, can not exert much influence on their unconverted brethren. Still, Jewish missionaries, of good address and talents, are received better than Christians.

Most of the Jews expect the literal return of the nation to the Holy Land; very many make pilgrimages thither, or go thither to die; others have earth brought from that country, by which their graves are famed at home. The greatest body of Jews now in Palestine are Polish, and considerable sums are collected every year in Poland, and transmitted to the East for their support. The converted Jews in general abandon the belief in a literal return;—the missionaries, however, appear to believe in it.

☞ Some Intelligence, and the list of Ordinations, deferred for want of room.

THE
CHRISTIAN SPECTATOR.
New Series.

VOL. I.] NOVEMBER, 1827. [No. XI.

# RELIGIOUS COMMUNICATIONS.

## THE OBLIGATION OF PIOUS YOUNG MEN OF PROPERTY, TO DEVOTE THEMSELVES TO THE CHRISTIAN MINISTRY.

LEST the sentiments advanced in this paper should be thought to have a bearing upon Education Societies which is not intended, I beg leave to state explicitly that I am a decided friend of those societies which educate indigent young men, possessing the requisite qualifications, for the ministry. I rejoice in their success; and it is my fervent prayer and hope that their resources and efforts will continue to increase, until every spot upon the globe shall be furnished with a faithful minister of the Lord Jesus.

During a period of many years' observation, I have seen a considerable number of young men, pious and liberally educated, refusing to enter the ministry; and choosing in preference some secular profession. During the same period, I have seen a still greater number of young men, in whom talents and piety were apparently united, and who possessed ample means of obtaining a literary and theological education, neglecting to avail themselves of their advantages for becoming ministers of the gospel, and comparatively burying their talents in the active pursuits of business. As these instances of the rejection of the sacred ministry by persons apparently fitted to be useful in it have successively taken place before my eyes, I have felt the deepest regret—a regret which I doubt not has been felt in common by all who ardently desire the prosperity of the kingdom of Jesus. That it is the duty of all pious young men, possessed of property, irrespective of circumstances, to devote themselves to the ministry of the gospel, is not pretended. But that it is their duty generally, and always, where circumstances do not indicate that some other mode of serving their generation according to the will of God should be chosen in preference, I shall attempt to show. The considerations to be adduced will apply alike to those who have already obtained a literary education, and to those who have not, but possess the requisite means; and that too, whether they are in actual possession of property themselves, or have parents who are able to furnish it. It is admitted, however, that in those cases where they are dependent upon their parents, the parents themselves are primarily responsible.

The services which these young men may render in the ministry are needed. Much, comparatively very much, is doing for the diffusion of the blessings of the gospel. The number of ministers commissioned to preach the gospel, consisting partly of those who have defrayed the expense of their own education, and partly of those who have been educated by the assistance of charitable funds, has for some years progressively increased. But additional ministers, and that too in great numbers, are still needed. For the field of labour is very ample. At this very time, villages are multiplied in our land more rapidly than ministers, while very few of the millions of the heathen have ever heard of Jesus of Nazareth—that only name whereby they can be saved. Even if all the pious young men in christendom, both rich and poor, were to be set apart to the ministry, we should still have occasion to pray the Lord of the harvest to send forth more labourers into his harvest.

They will probably be more useful if they enter the ministry than they would be in any other situation. Viewed in the light of eternity, all other employments except that of promoting the eternal salvation of men, are comparatively unimportant. This will be admitted. But then it will be said, pious laymen are as necessary in the church as clergymen. I am by no means disposed to undervalue the services of pious laymen, gifted with talents, and judiciously employing those talents in promoting the interests of the Redeemer's kingdom. I have known many such men. I greatly honour them. And I am sensible that the prosperity of Zion can never reach its destined height, until many such men are found in all the churches of our Lord. But let it be remembered that to this day, the greatest portion of the world is destitute of the Word of life. And the question now at issue is, whether a young man of talents and piety is likely to be as useful, if he establishes himself as a layman in the midst of a Christian population, as he would be if he filled the post of a minister of the gospel which would otherwise be unoccupied. To this question it is believed that only one answer can be given.

Pious young men, by sustaining the expense of their own education for the ministry, contribute largely to the fund of Christian benevolence. He who gives five hundred or a thousand dollars to educate an indigent young man for the ministry, is justly esteemed a liberal benefactor of the church. But it is perhaps not considered, though sufficiently obvious, that the young man who expends his property to educate himself, or the father who educates his son, for the ministry, does in reality aid the great cause of Christian benevolence to precisely the same extent. Nor let it be thought that this aid is unnecessary. For although much has been done, the efforts of Christian benevolence have hitherto been very inadequate to the exigencies of this dark and sinful world. And even if Christians generally should exhibit a liberality commensurate with their obligations, it is not believed that the aid in question could well be dispensed with. It forms, or rather it might form, one of the largest items among the receipts into the treasury of the Lord. And great as would be the amount thus given, it would be given under such circumstances that it could hardly be viewed in the light of a personal sacrifice. The time may indeed come when the demand upon the liberality of Christians shall be lessened. And when it does, this certainly is not one of the contributions first to be struck off from the list, as a case entitled to peculiar indulgence.

The young men referred to would probably be happier in the ministry than in any other sphere. It is by no means uncommon to hear those of them who have engaged in secular business, expressing, when it is too late to rectify their mistake, their deep regret at the unwise choice they have made. And probably the greater part of them are through life more or less harassed with the reflection that they have put it out of their power to be as useful as they might have been. There is a painful conviction upon their minds that they have done wrong. To those who are looking forward to a life of ease and of self-indulgence, or who are hankering after the riches or the honours of this world, and who thus hope to be happy, I would say expressly, the ministry is no place for you. I would go farther. I would call in question the sincerity of their Christian profession. For although I am prepared to maintain to its utmost extent that ministers should be men of self-denial and of deadness to the world, I have yet to learn that a less degree of self-denial and of deadness to the world is allowable in private Christians. But to those who are sensible of the vanity of the world, and whose faith presents unseen and eternal objects to the mind in all their reality, the ministry of the gospel may be safely recommended, as furnishing the richest sources of enjoyment. It is true they may have trials and hardships which are peculiar. But who would not endure them all with joyfulness, when he knows that he has the high approbation of his Lord! Who upon earth ever tasted a gratification so intense and pure and exalted, as the faithful minister when he brings back a lost sheep to the fold of Christ! Who on the bed of death has so much to look back upon with gratitude and joy, as he who has spent his life in extending the kingdom of Jesus! And on the great day of reward, who will occupy a more desirable situation than the faithful minister, who, however obscure his sphere of action upon earth, presents himself before the throne of the Eternal, in company with the redeemed ones converted by his instrumentality—and now his joy and crown of rejoicing!

Pious young men of property by devoting themselves to the ministry set a beneficial example before their irreligious acquaintance. The men of the world are ever prone to flatter themselves that Christians act from no higher motives than themselves. It is desirable, therefore, if possible, that examples of Christian self-denial and devotedness to the cause of Christ, too manifestly disinterested to be misunderstood, should be continually exhibited before them. Such an example can be but partially exhibited by indigent young men educated for the ministry. For however disinterested they may in fact be, they are necessarily precluded in a great measure from the privilege of exhibiting it, by the circumstance of their being elevated by their education to a higher standing in the community. But when the men of the world see a young man voluntarily relinquishing distinguished worldly advantages apparently within his reach, and cheerfully consigning himself to a situation which debars him from that course of worldly gratification so generally coveted, they are constrained to admit that there is in Christianity, a disinterestedness, a purity, and an elevation of motive to which they are themselves strangers. And while contemplating this phenomenon, such a conviction of the reality of religion is fastened upon their minds, as sometimes ends in their conversion to God.

Pious young men, possessed of considerable property, may, by entering the ministry, be the means of rendering peculiarly important services to the cause of religion. I have no desire to see an affluent ministry. I fully believe, all things considered, that nothing would be gained by giving ministers large salaries under the expectation that they would make a better use of property than its present possessors. I should object utterly, to their engaging in any lucrative business. And with the venerable Mr. Scott, I have many fears on the subject of their marrying rich wives. Nor should I in any case be willing to see a rich man enter the ministry, unless his mind was fully made up to consecrate himself and his property both, to the service of his Lord. But if they are distinguished by genuine Christian humility, self-denial, and attachment to Christ and his kingdom, rich men may become eminent instruments of ministerial usefulness. They may occupy stations from which other ministers are ordinarily precluded. They may enter the waste places of many generations, and raise them up from their ruins, they may proclaim the unsearchable riches of Christ in newly settled regions, where but for them no herald of mercy would be seen, they may exhibit the light of truth in places where destructive error holds an almost universal sway; or if called in the providence of God to minister to firmly established Christian societies, there are ways enough in which they may do good with their property, and under circumstances calculated to give increased weight to their ordinary ministerial labours.

To the general object of increasing the number of ministers, an objection is made which it may be of use to consider. It is asked, is there not danger that the number of ministers will exceed the demand for them? To this I answer, first; The danger, if it exist, must be very remote; as must be evident to every one who is but partially acquainted with the numerous calls for ministers from various parts of our land, calls again and again reiterated; and often ceasing, only because those who make them, despair of obtaining the object of their wishes. But, secondly; The supply of Christian ministers can never, strictly speaking, be said to exceed the demand, until every portion of the inhabitants of the globe shall be furnished with a minister. This is an object at which the Christian church should steadily aim; nor should they relax their exertions, until it is accomplished. How far removed this point is, may easily be ascertained, by computing the number of ministers requisite to form an adequate supply for Christian countries, and adding to this the number demanded by the millions of the heathen. The only prudential question which can properly be raised on this subject, is, whether there is danger that ministers may be multiplied faster than they can find access into destitute and antichristian countries. If we were to provide ministers only for those who already are prepared to receive and support them, though even on this principle, the present rate of supply is greatly inferior to the demand, our work would be contracted within comparatively narrow limits. But the whole world is to be supplied with ministers. And reason and experience alike teach that they must depend principally for their support upon Christian beneficence. Is there not danger then that ministers may be multiplied faster than they can be placed and maintained in proper spheres of action? This has indeed been alleged. But when we consider, that the number of places in various parts of the world, able and willing, in whole or in part, to maintain ministers for themselves, is continually increasing, and that the more extensively Christianity is diffused, the more numerous and rapid will be the additions to the number of these places; when it is considered also, that very many ministers make for themselves fields of labour without any demand upon the general benevolence of Christians; and when it is farther considered that by giving a new impulse to one department of Christian enterprise a similar impulse is communicated to every kindred department of Christian enterprise —that by promoting the cause of ministerial education, we promote also the cause of Christian missions —when all this is considered with a comprehensive view of the past history of the church, and the present state of the world, we shall be constrained, I think, to admit, that as fast as ministers are raised up, God in his providence will open for them a door of utterance, to publish the glad tidings of salvation.

To give an additional impulse to the cause of ministerial education, so intimately connected with the great cause of evangelizing the world, is the sole object of this paper. If the particular subject of it be important, and the views exhibited be found just, let the Christian public affirm, more decidedly and more emphatically than they have yet done, that is the duty of pious young men of property to devote themselves to the ministry; let parents cheerfully educate their pious sons for the great and good work of converting this sinful world unto God; and let pious young men of property, remembering that where much is given, much also will be required, rejoice to consecrate themselves peculiarly to the service of Him who has redeemed them by his blood, and sanctified them by his Spirit.

B——m.

## THE IMMUTABILITY OF GOD CONSIDERED WITH REFERENCE TO PRAYER.

The nature of the divine immutability with its bearings on practical religion affords a highly interesting though oft-trodden field of theological discussion. It is the design of this essay to describe the view of the immutability of God which seems most consonant with reason and Scripture, and then to consider more particularly its bearing on the duty of prayer.

Some suppose that God is immutable in such a sense as to exclude all succession. Change, it is said, is incompatible with existence from eternity. But this is not self-evident. Succession is compatible with an eternity to come. Why not equally so with an eternity past. I apprehend this argument is an invention of those who have wished to prove a priori the creation of the world out of nothing. Matter is not from eternity because mutable; for change is incompatible with existence from eternity. Is it really better than a groundless assertion?

It is said, again, there is no succession with God, because to him, past, present, and future, are the same; in short, time is in no sense predicable of Deity. And what is the origin of such an idea? All the qualities or relations of things, it may be replied, are perceived or conceived by us according as we are formed to be impressed by them. And on beings differently constituted, things may produce very different impressions. Thus, forms, colours, and sounds, we cannot suppose, are perceived by beings without our bodily senses as they are by us. So the more abstract relations of things, such as time and space, analogy leads us to conclude, are viewed differently by minds differently formed. Now as the Infinite Spirit is not invested with the bodily organs of hearing and taste and sight and smell, and therefore cannot be supposed to perceive as we perceive, the corresponding qualities of material objects, so we may suppose that things, as succeeding each other in time, do not produce the same impression on the divine mind as on ours. Aside from this analogical argument I know of no ground for the opinion that time is in no sense applicable to the Deity, and this argument is obviously of little worth.

Once more; it is said there is no succession with God because change implies imperfection. But this, as a universal proposition, is by no means self-evident, nor do I know that any thing can be said in its support.

A few considerations appear to render it probable, on the other hand, that there is succession with God.

The created universe presents a scene of perpetual change. Every changing atom of this universe is under the continual observation of its Creator. To every change, then, of every particle, it would seem, there must be a corresponding perception, *change of state*, in the divine mind. Must we not suppose, then, successive *perceptions* with God?

Again, when we conceive of the Deity as creating the world, we necessarily conceive of him as exercising an act of will directed to that specific object. Now an act of will spread out through eternity is inconceiveable; or if supposed, would either produce no effect at all, or a uniform eternal effect. Such a volition supposes no reason whatever, why any event, as for example, the creation of the world, should take place at one moment of duration rather than another.* The universal law of cause and effect teaches that every event must be immediately connected with its cause in time, if not in place; and can it still be said that the creative volition was exactly the same in all respects, exactly as efficient, one thousand years before, as at the moment when the world sprung into existence? The same reasoning will equally apply to every other instance of the divine agency. Have we not reason, then, to suppose successive *volitions* with God?

Once more; it was said above that God perceives all events as they rise. We may advance farther, and say that he perceives them with corresponding emotions. Before conversion, God abhors the sinner. After conversion, he loves the Christian. Must we not suppose, then, successive *affections* with God? Is it replied that God immutably hates sin, and immutably loves holiness? True. But this is a general proposition describing the abstract character of God; and instead of disproving, positively implies, that whenever an individual passes from sin to holiness, there is a corresponding change in the particular affection of God towards him.

In thus attributing succession to the Deity, successive perceptions, successive volitions, and successive affections, let it be understood, nothing is meant, that shall in the least detract from the divine perfection. It is simply saying *there is time with God*. His knowledge is in all respects perfect, yet he knows events as past, present, and to come; his knowledge of things past is perfect remembrance; his knowledge of things to come, perfect anticipation. And so in the exercise of volition and affection, he has continual and distinct reference to the past, the present, and the future.

Whether God is immutable in such a sense as to exclude all sucsession, is, perhaps, a question which we can never with certainty decide. I would only say that reason offers nothing of any weight in favor of such an opinion, much against it, and that the Scriptures every where present views of Deity more intelligible, and more agreeable to the common sense of mankind.

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* Ch. Sp. Vol. I. p. 417.

The question returns, in what respects is God immutable? I answer, the only immutability which the divine perfection requires, and the Bible upholds, is immutability of knowledge, immutability of disposition, as the necessary result of these, immutability of purpose, and lastly, immutability of power.

1. God is unchangeable in his *omniscience*. It would be absurd to suppose that by any act of his own, his knowledge should be diminished; and with regard to external causes he is infinitely above their influence.

2. God is unchangeable in his *infinite goodness*. Such benevolence of disposition must be an unfailing source of the greatest and purest enjoyment. In himself, therefore, he cannot but choose to remain thus kindly disposed; and against his choice it is certain that no external influence can prevail.

3. If God is unchangeable in his omniscience, and unchangeable in his infinite goodness, we infer that he is unchangeable likewise in his *purposes*. To effect a change of purpose in any mind, you must effect a previous change either in its view of circumstances, or in its disposition, or in both. But if God is unchangeably omniscient, his views of circumstances are unalterable. He can never know either more or less than he has known from eternity. If God is unchangeably good, his disposition is unalterable. And hence, as in knowledge and goodness he changes not, so his purposes must be forever the same.

4. God is unchangeable in his *omnipotence*. That Jehovah will not voluntarily resign his power we are well assured; and it is an absurdity in terms to say that any foreign force can diminish the power of him who is omnipotent.

In presenting the Scripture proof, I shall cite only those passages which are most explicit and direct. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." "I am God and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." "But he is in one mind, and who can turn him." These passages variously assert the immutability of the divine purpose. The two following no less explicitly declare the general immutability of God. "I am the Lord, I change not." "Every good gift and every perfect gift cometh down from the Father of lights, with whom is no variableness neither shadow of turning."

A difficulty is wont to attend this subject in the minds of some in regard to the efficacy of prayer. If God is thus unchangeable, how may we hope that our prayers will avail aught before his throne. Here reference is not had to that happy immediate influence which the prayer of sincerity must always exert on the mind of the suppliant, throwing it into the humble and penitent frame which alone becomes sinful creatures like us, and which best prepares us for enjoyment as well as duty. This kind of influence the difficulty does not contemplate. It regards, rather, if we may so speak, the procuring efficacy of prayer, that which secures the particular blessing desired and requested. To state the difficulty again, how can our prayers procure from God the favors we desire, unless we first suppose some change effected in the divine purpose?

This difficulty, it is apprehended, may be removed by a careful observation of the nature of prayer, and the mode of its procuring efficacy.

We derive our conceptions of God, of the mode of his existence, of his attributes, and of his relations to the created universe, very much by analogical reasonings from what we find in ourselves. To a certain extent, this is perfectly proper, and indeed indispensable. When the Scriptures tell us that God is infinitely powerful, to comprehend their meaning, we must first form some conception of power from our own experience, and then extend that conception to the utmost limits of imagination. So probably all our conceptions of the infinitely glorious attributes of Deity, must be derived ultimately from their faint shadowings in the frail imperfect creature man. And perhaps all our knowledge of God must be found in our own minds by a similar analogy. But we are in continual danger of forming erroneous conclusions by extending our comparison too far, till we have made the infinite God almost if not altogether such an one as ourselves. When we would arrive at a correct apprehension of any part of the divine character, we are not to satisfy ourselves by simply ascertaining what is that trait as it exists among mankind. We are to view it in connexion with the other properties of Deity, and modify our conception of it, till it shall perfectly harmonize with the rest. In this way then let us contemplate God as the hearer and answerer of prayer. In other words, let us thus endeavor to ascertain what is prayer, and what the mode of its procuring efficacy with God.

Prayer, in the most general acceptation of the term, is the expression of one's feelings, or more properly, of one's desires, towards an acknowledged superior. Whenever we address a prayer to a finite being, we expect, however faintly, *first*, that our prayer will prove to have been the means of a desired end; *secondly*, that this end will be accomplished through the agency of the person addressed; *thirdly*, that this agency will arise from a corresponding change of purpose, and *fourthly*, that this change of purpose will be the effect of information we have to communicate, or if this be already possessed, of influence we can otherwise exert over the disposition and feelings of the individual. If we despair in any one of these points, we despair of success, and withhold our request; indeed, we should think it irrational and absurd to present it. Such were probably the prayers anciently offered to the pagan deities. And such, in far too great a degree, we have reason to fear, are the prayers often offered by unreflecting mortals at the throne of Jehovah.

But the infinite Majesty of heaven whom we adore is not altogether such an one as ourselves; and when we address our petitions to the throne of his grace, it becomes us to remember into whose presence we have ventured to approach, and by the conceptions, feeble as they must be, which we form of his nature and perfections, restrain and modify our hope of acceptance.

Now let us examine these particulars which enter into the import of prayer as addressed to a finite being, and observe in how many of these particulars the import of prayer is changed when addressed to the infinite Jehovah. To consider them in the reverse order, we can never expect, *in the first place*, to communicate any information to the Deity, or in any way to change his disposition. We can neither increase nor diminish his knowledge who is from eternity omniscient; nor can we effect an alteration in his disposition who is unchangeably good.

Nor can we hope, *in the second place*, to change the purpose of the immutable God. If we can change neither his knowledge of circumstances, nor his disposition, how can we reach his purpose, which must depend entirely on these? But the unchangeableness of the divine purpose has been abundantly established already. "He is in one mind, and who can turn him?" In these two respects, then, prayer offered to God, is entirely unlike prayer offered to man. It can effect no change, either in the divine knowledge or disposition, and hence, none in the divine purpose.

But *in the third place*, is the divine agency concerned in the answer of prayer? And here we may reply without hesitation, yes. In the days of Scripture history, we know that God, on particular occasions, granted miraculous answers to prayer; that is, the request was fulfilled in such a manner, as impressed an irresistible conviction on the minds of beholders, that God was the immediate agent. Even in our days, how often he may as really interpose, though his hand is concealed, in those cases which we denominate special providences, we can never know. It is, however, in the regular course of events, in the ordinary operation of second causes, that as we have reason to believe, the prayers of the righteous are more often answered. And in these cases we believe the divine agency to be equally, though less remarkably concerned. For we know that in all, even the most minute events, God's efficiency is involved; as "in him we live and move and have our being."

But it is more important to remark, *in the last place*, that prayer addressed to God becomes efficacious as the means of the desired end. In those special cases, where God interposes by his immediate agency, it is easy to perceive how this may be. But in those more frequent instances, where prayer is answered without any extraordinary interposition, it is no less true. By some hidden connexion the answer may follow in the same natural train of events, and thus the request be a regular, though perhaps a remote antecedent of the desired end. Or if the answer do not follow in the same train of events with the prayer, yet the two trains in which they respectively occur may have been so connected in the divine mind at the beginning, that the prayer may be properly said to hold to its answer the relation of means to an end.

If then, prayer addressed to Jehovah may prove the means of the end we desire, and that in consistence with all proper views of the divine immutability, what farther difficulty remains? We believe that every event in the natural as well as the moral world was appointed from eternity; and yet the tiller of the earth goes forth to prepare his land in the confident expectation of the harvest in its season, because from former instances he has learned to believe that his labor will prove the means of the end he desires. And in this he is consistent as well as rational; for he believes that he who appoints the effect, appoints also the cause by which it is to be produced; and as he wishes to realize the former, he will strive, by the powers which God has given him, first to compass the latter. With equal consistency, as well as reason, does he who believes firmly in the unchangeableness of Jehovah, resort to his throne in prayer. For he believes that he who determined the end, determined also the means; and as he earnestly desires the object of his request, with a corresponding earnestness he puts in requisition the means which God hath graciously appointed for its accomplishment. "Yet for all these things, I will be inquired of by the house of Israel."

But I cannot leave the subject here. The divine immutability we have seen is not inconsistent with the duty of prayer. I would now go farther, and affirm that it is itself the grand essential to our trust for all acceptance with God. In his infinite compassion he hath purposed that whosoever cometh unto him in sincerity, by repentance and faith in the Lord Jesus Christ, shall obtain everlasting life. And so of all the promises recorded in his word, whether pertaining to this life, or to that which is to come, he purposed from eternity to vouchsafe these blessings, whenever and wherever the conditions should be fulfilled. But were it once announced that the eternal purpose of God might change, with what confidence could we longer rely on these promises? And if his gracious designs should actually alter, it is most evident that all our hopes would be gone forever. Thus we see that the immutability of God lies at the foundation, not only of the inestimable privilege of prayer, but likewise of every other privilege and blessing and hope of the gospel. "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." J.

## REPLY TO Q. Q. ON THE COMMENCEMENT OF HOLY TIME.

Theological discussions should ever be conducted with candor. The opinions of fallible men must be relied on no further than they accord with the sacred oracles. Different and opposite sentiments have been embraced by great and good men. The reformers, and our pious fore-fathers, embraced some sentiments, which their orthodox descendants now generally reject. I did not therefore deem it incumbent on me, as Q. Q. seems to imagine, to show why those, to whom he refers, observed Saturday evening as holy time, but simply to prove that the practice is not warranted by the word of God.

There are three, and only three, passages brought from the Bible, which it is pretended decide the question in his favor, and these I endeavored to show, afford no evidence that the Sabbath begins at sunset. How far I succeeded the reader will judge. I then, as he admits, "brought forward an assemblage of texts designed to prove that the evening *followed* the day." A great part of these texts, and my arguments and illustrations, he passed in entire silence. Where he attempted a reply, it will be my object to show how far he has succeeded. If "the practice of our ancestors decided it," as he says, then they must be infallible. If not, they must decide it by the Bible. Where then is their proof from the Bible? Has he produced it? Though they were great and good men, much light has been gained since their day. And if, as Q. Q. intimates, they universally began the Sabbath at sunset, there has been a very great change since, among the pious. And as this is "the era of light," and as light is advancing, we may hope that even before the millennium, all will see eye to eye in this respect, and be united in keeping holy Sabbath evening.

Q. Q. has named "the fathers of the Christian church" as his witnesses, but he has produced none of them. And although he affirms that in "the universal agreement of commentators he has an unbroken chain of evidence, reaching almost back to the commencement of the Christian era," he has shown us none of this chain for fifteen or sixteen centuries from the commencement of the Christian era. This agreement, however, is by no means universal. I adduced the opinion of Pool, that learned commentator and distinguished critic, that the Jews began the day at midnight. And the same opinion is expressed by Vincent, in his explanation of the Assembly's catechism, which was recommended by forty divines, among whom were the celebrated Dr. Owen and Dr. Calamy. And if they had not agreed with the author, would they not have expressed their dissent, as is done in an edition published in New-Haven, where a note is subjoined, attempting to prove the incorrectness of the author's opinion?

Q. Q. places great dependance upon the authority of Jewish writers. What was the practice of the Jews, while they were God's people, we must learn from the holy Scriptures. For there are no other writings of Jews, till after they were rejected of God and blinded. As the Egyptians began the day at midnight,* we may suppose that the Israelites would conform to their practice, and, after they left Egypt, would do the same, unless expressly directed otherwise. And if, as Q. Q. says, "The Jews at first divided the night into three watches, but afterwards, imitating the Romans to whom they had become subject, they divided it into four," why might they not begin the day at sunset, in imitation of the Romans, who began it at sunset?† If they changed their manner of dividing the night, why might they not change the time of beginning the day?

Josephus lived and wrote among the Romans, and was accommodating and incorrect in his statements, as any one may see, who compares his writings with the Scripture history.

The grand authority of later Jews is the Talmud, consisting of twelve folio volumes, containing an explanation of their traditions. They prefer the Talmud to the holy Scriptures, though framed with almost the same imposture as the Alcoran of Mahomet."* Upon such authority, Q. Q., we may suppose, from his quotations and remarks, places great reliance. I will make some other quotations, which will tend to show how much regard ought to be paid to the practice of the Jews in determining what the Bible teaches respecting the observation of the Sabbath.

"In order to begin the Sabbath well, they wash their hands and faces, trim their hair, and pare their nails, beginning at the fourth finger, then going to the second, then the fifth, then the third, ending with the thumb. As soon as prayers begin in the synagogue, the departed souls spring out of the purgatorial flames, and have liberty to cool themselves in water while the Sabbath lasts; for which reason the Jews prolong the continuance of it as much as they can." A Jew may on the Sabbath "destroy a louse, but must not kill a flea. He must not wipe his hands with a cloth, or a towel, but may do it very lawfully with a cow's tail."† The Jewish writers have, by their fables and traditions "made void the law." And if Q. Q. had paid more attention to the oracles of God, and less to these fables, he would not have been led to contradict the Bible, as he has repeatedly done. The Bible teaches that the passover was killed and eaten on the fourteenth day of the month. Ex. XII. 6, 8. Numb. IX. 2, 3. and XXXIII. 3. Josh. V. 10. Ezra VI. 19. But he says it was killed on the *fourteenth*, and eaten on the *fifteenth*. "The lamb was sacrificed between [the first] evening and sunset after the daily sacrifice, and eaten in the night." That is, it was killed before sunset on the fourteenth day, and eaten in the night following, which must be the fifteenth day, if the day began at sunset. As the passover was to be eaten on the fourteenth day in the evening or night following that day, this "amounts to absolute certainty," that the evening *following*, and not *preceding*, belonged to the day, and that the day did *not* begin at sunset.

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* Encyclopedia, Art. Day.

† Idem.

* Miller's Works, Vol. 5. pp. 131, 132.

† Encyclopedia, Art. Sabbath.

The Bible teaches that the fifteenth day was the first day of unleavened bread, and that they put away leaven on that day, which was the first of the seven days of unleavened bread, or put it away, and began to eat unleavened bread the evening following the fourteenth day. Ex. xii. 15—18. xiii. 3—7. Lev. xxiii. 5, 6. But he says, "The preparation commenced on the evening *preceding* the fourteenth by searching for leavened bread by the light of candles. This search continued four hours after the rising of the sun, from which time until noon the leavened bread was destroyed." But where is there any Scripture for this? As he says "the preparation commenced at three,* did they begin to "search by the light of candles" three hours before sunset? When the Scriptures are so particular upon the passover, and the feast of unleavened bread, it is surprising that any should regard, or bring forward as authority, such Talmudical writings, which are so at variance with the Bible.

Q. Q. says that unleavened bread "was not eaten until the fifteenth day." But the Bible says it was eaten "on the fourteenth day at even:" Ex. xii.15—18—"a fact of which I was aware;" though I was "*not* aware," that the Bible teaches that "they abstained from the use of leavened bread on the afternoon of the fourteenth day." But if they ate unleavened bread on the evening of that day, the reader is left to judge whether this "is a very unsatisfactory reason for calling the fourteenth day the first day of unleavened bread." Or if leavened bread was put away on the fourteenth, but unleavened bread was not eaten until the *fifteenth* day, whether this is a *more* satisfactory reason for calling the *fourteenth* day the first day of *unleavened* bread, as he seems to suppose.

He mentions three days among the Jews, the natural day, consisting of twenty-four hours, and the others, consisting of twelve hours each, and extending from three and six in the morning to those hours in the afternoon, and thinks "that the last mentioned day did not commence at midnight is evident from Ex. xii. 29—31, compared with verse 22." Perhaps he meant *first* mentioned day. For no one supposes that the day which began at three or at six, began at midnight. But those texts do not make it "evident" to my mind, that the Israelites did not commence their natural, or civil day, at midnight. Did the command not to go out till the morning imply that they must or would go precisely at the time, when the day began? Though it is evident that they did "go out at the door of their house" soon after midnight, and consequently that it was morning. Ex. xii. 29, 30, 33. I do not know, however, that the Bible mentions a day beginning at three in the morning, and ending at three in the afternoon.

My grand objection to the argument drawn from Gen. i. 5, that as the evening and morning included twenty-four hours, the evening must extend to sunrise, and the morning to sunset, he has passed in silence, and has not attempted to show that the time from midnight to sunrise is ever called evening, or the time from noon to sunset, morning. All my proofs that the order of time is often in Scripture inverted, he has also overlooked. But he thinks that, if the evening succeeding belonged to the day, "the *repeated* mention of the evening first, to say the least of it, would have been awkward and unnatural." And as Japheth was "the elder," and Ham "the younger" of Noah's sons, must he not consider the *repeated*, and even uniform, mention of them by the inspired writers in this order, Shem, Ham, and Japheth, "to say the least of it, awkward and unnatural?"—more especially as Ham, upon whom the curse was pronounced, is *repeatedly* mentioned before his elder brother Japheth.

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*Dr. Clarke says "the preparation began about twelve."

Q. Q. brings forward the *circumstance* of the Jews' bringing their sick to Christ when the sun was set, to prove that the Sabbath ended at sunset, without noticing one of the arguments, which I adduced, to prove that this was not the reason they brought them at that time. But if this "fact" made it "evident that the Sabbath ended at sunset," and I was "reduced to such a dilemma in attempting to prove that they did not consider the healing of the sick as a violation of the Sabbath," I should have thought that he might have produced some other evidence besides the mere fact that his malignant enemies "watched him whether he would heal on the Sabbath day; that they might accuse him." I should have thought he might have shown why, if they "considered the healing of the sick as a violation of the Sabbath," they spread abroad Christ's fame for doing it—why the *elders* of the Jews besought him to do it, and thus violate the Sabbath, Luke vii. 1—4. Mat. viii.. 5—16. Mark i. 21—32—why all his adversaries were ashamed for attempting, as they supposed, to maintain the sanctity of the Sabbath—why they sought false witnesses to put Christ to death, when they could easily prove that he healed on the Sabbath.

My second argument, founded on Neh. xiii. 16—19, and which "related *immediately* to the Sabbath," he did not notice.

In replying to my fourth, he did not notice one of the reasons, which I offered, to prove that the expression, "When the even was come," must mean the second evening, or sunset, to which reasons I would refer the reader. But he says it *must* denote either the first or second evening. This I admit. But he cannot infer, that it was the first evening, "because it was the preparation, that is the day before the Sabbath," unless he takes it for granted, that the Sabbath began at sunset, which is the very point for him to prove. He says the first evening began at three. Pool and Scott say it "began when the sun had passed the meridian." But if it were three, Christ did not expire till *after* three. I will add another reason. Would they have broken the legs of the thieves, while alive, that they might take them down, three hours before sunset, and before it was necessary to take them down.

Did he mean to intimate, as his words evidently imply, that in Lev. xxiii. 32, referring exclusively to to the day of atonement, it is "expressly stated that they were to begin the 'weekly' Sabbath on the *ninth* day?" If by "both evenings being included," he means to include the first evening, beginning, as he says, at three, then would not this prove that the Sabbath began at three?

My grand argument from John xx. 19, that the evening *following* the first day of the week is called the first day of the week, he wholly overlooked, which is rather surprising, if he designed to meet the argument *fairly*.

As "the Lord's Supper was constantly celebrated by the primitive Christians on the Sabbath,"* I stated as proof, that the Christians met to celebrate the Lord's Supper at Troas on the evening following the first day of the week, which he left unnoticed.

Did he suppose that it was the design of "Minimus to prove that the evening *generally* followed the day," but not always?

Since writing my first essay, I have met with Vincent's explanation of the Catechism, "and have been agreeably surprised at the *exact* coincidence in the results to which we have arrived. This coincidence is a strong confirmation of their truth."

Though I did not attempt to prove any "change of the evening" of the Sabbath, but the contrary, yet I will now cheerfully submit it to the candid reader whether "the ground that Minimus has taken is absolutely indefensible."

Whether Q. Q's. implied charge against those, who differ from him, of "a rage for innovation, temporizing and accommodating policy, accommodating the commencement of the Sabbath to the convenience of the worldly and irreligious, &c." is calculated to convince, or is consistent with that meekness and candor, which ought to guide all religious controversy, I leave to others to decide. I doubt not that the pious, who differ from me on this subject, are conscientious. And I should regret to wound their feelings. And if my cause cannot be supported by fair arguments, without casting reproach upon them, let it fall. MINIMUS.

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*To the Editor of the Christian Spectator.*

Sir,

Your correspondent, Paterfamilias, has in your number for August, discussed the propriety of the common practice of performing two distinct religious services at meals. As his style seems to invite further discussion, perhaps the following remarks will not be wholly inappropriate.

His objections to performing two services are five, viz; That two are not essential, nor conformable to the nature of the duty; that the second is a repetition of the first; that it is an unprofitable multiplication of religious services; is inconvenient; and not agreeable to the practice of Christ, and the ancient people of God. I shall attempt to show that none of these objections are valid.

1. That two services are not essential is admitted. But if we proceed on the principle of doing nothing which is not essential, we shall confine Christian practice within narrow limits. It is not essential that there be *any* service at the table. The whole of supplication and thanksgiving might be included in the morning prayer, and every service at meals, and also the evening sacrifice, might be omitted. Or the object might be effected in a different way. Whenever we make any considerable provision beforehand, of food or drink, we might give thanks to God for it, and, if such a request should be judged proper, might implore a blessing on its consumption. He who should conscientiously do either of these, would, no doubt, do all that is essential. No one could say that he had not a sense of his dependence on God, and of his obligation to him for life and all its enjoyments. We act on a different principle.

But that two services are not conformable to the nature of the duty, is not admitted. We are not to be confined to the formulas* of the Talmud, nor to the sentiments which they contain. A prayer, as well as an expression of thanks, is proper in such a case. These, indeed, may be united. In every thing by prayer and supplication, with thanksgiving, we are commanded to let our requests be made known to God. Still they are in their nature, distinct. A day specially devoted to prayer, is different from a day of thanksgiving, though in each of them there may be, and ought to be, both prayer and giving of thanks; and if both of these be found in every address to God, however short, it is no violation of propriety. But he who would be very prayerful and very thankful, will find it convenient to devote a distinct service principally to each.

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*Encyclopedia.

* "Blessed be thou, O Lord our God! Sovereign of the universe! who bringest forth this food from the earth," *or, as the case might be,* "this wine from the grape."

2. The second service is not necessarily a repetition of the first. Common practice does not make it such. Careless or injudicious men will, no doubt, perform this duty improperly, as they will public or family prayer. But there are common and very plain men, and those not a few, who in praying, in asking a blessing, and in returning thanks, are not chargeable with repetition, nor do they become unmeaning, or unnatural in their attemps to avoid it. Those who pray "for a blessing on the food provided for us," or "that it may nourish our mortal bodies," do not think the petitions unmeaning or unnatural. Nourishment from food would, indeed, be in the course of nature; but it is not on that account regarded as superfluous to pray for it. Moreover, their experience has convinced them, that in this respect, nature does not always have its proper course.* If the experience of any one has convinced him of the contrary, he has peculiar reasons for being grateful. All my observation has gone to prove, that any man of sincere piety and common ability, is capable of performing both services properly, and with all desirable distinctness. But if this conclusion should happen not to be true in every case, there can be no reasonable objection to supplying the defect by a form, which shall make the proper distinction. Such forms may be found in the devotional books which are more or less generally possessed by the members of the Episcopal church; and I have seen some by Dr. Watts, published, if I mistake not, in an edition of his Hymns for Infant Minds.

3. It does not make religious services too frequent. Morning prayer is by some performed before, by others, after the morning meal. In the latter case, the reading of the Scriptures, which ought to precede prayer, is a sufficient interposition; in the former, time enough commonly intervenes between the prayer and the asking of the blessing, to make the whole very profitable to one who hungers for spiritual food. In answer to the question, whether we are heard for our *many times speaking*, more than for our *much speaking?* I would say: Not for either of these are we heard, but for our much *praying* and our many times *praying*. The efficacy of mere *lip-service* is not a subject of discussion.

4. There is no such inconvenience in the practice as to make it objectionable. The practice of a few, not of all, boarding houses, is not a pattern for the vastly greater numbers of well regulated families. In some of them there is irregularity, some boarders coming and departing earlier than others. How far this disorder admits of cure, is worthy of consideration; but if it is an argument against the second service, in what relation does it stand

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* David seems to have contemplated the possibility of a failure. "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap." Psalm lxix. 22.

to the first? As to those public dinners at which there is "no place found for decency and order for the second service;" it is only necessary to say that a spiritual Christian will not be so often found at them, as to render expedient a total change in the habits of the religious public for his accommodation.

The example of Christ, and his ancient people, and of many of the excellent of the earth in his own generation, seems to weigh much with Paterfamilias. This argument is worthy of notice.

1. There is some difficulty in ascertaining what was the practice of Christ and his apostles, in this respect. According to Jahn, it was, in the days of Christ's personal residence on earth, the custom at meals, that the head of the family pronounced a blessing or gave thanks, according to the kind of food or drink,—both before and after the meal. That Christ did not customarily do the same at his meals though no specific mention is made of it, I should be afraid to affirm: for in the account of more than one meal at which he was present, no mention is made of either blessing or giving thanks. Luke vii. 36. John xii. 2.

2. Supposing, however, that Christ and his apostles ordinarily performed but one service, it does not appear to me that this fact need hinder a conscientious man from performing two. We do not think of doing in every respect as Christ and his apostles did. It is plain that he did many things because they were customarily done by others, and would have done differently, if the general custom had been different. What is the evidence on which we rest in our conclusions respecting the practice of our Saviour, in the case under consideration? Does it not largely consist in the known custom of his countrymen and cotemporaries? and do not these conclusions depend on the assumed principle that he must have conformed to those customs? It happens, moreover, that a religious service at the table was, at that period, performed, not by the Jews only, but also by the heathen. If Paterfamilias thinks that the example of Christ and his ancient people, admitting it to be ascertained, obliges or authorizes him to omit the second service, he will, in consistency, do well to inquire, whether the same example, on a point which *is* ascertained, does not oblige or authorize him to take two meals in a day, to eat in a recumbent posture, and to dip his hand in the dish. Such minutiae are remote from the genius of Christianity. No one was ever farther than Christ from limiting devotion to times and seasons. He has admonished us to avoid ostentation and vain repetition of words in prayer; to pray with a spirit of forgiveness and charity; has commanded us to pray always, and warned us not to faint: but a hint of the danger of praying or giving thanks unseasonably, is not recorded by any of the evangelists. His plan seems to have been, to state the duty and all its importance; and leave his people to show, by the frequency and the manner of their performance of it, how they estimate it.

But there is one part of his example, the propriety of imitating which, will not be disputed. A principle on which he uniformly acted, was, *in performing the public duties of religion, not to depart from the usages of pious people, without an important reason.* For doing likewise, we have a motive which he had not. It is easier to do as others do than to do differently. Whoever, on any point, deliberately varies from the universal practice of good men, must, other things being equal, be either better or worse than they. We need all the influence of usage and custom to enforce conformity to our principles. Whoever foregoes this influence, exposes his conscience to the danger of frequent wounds—a danger which will not be safely encountered, without an uncommon degree of moral firmness. There is on this subject an existing practice, which, whether it was introduced before or after, the appearing of Christ, is of too long and too universal standing to be called an innovation. A departure from it would be rightly so called.

I am aware that some professing Christians omit the second service; how many, is to me unknown. Certainly, however, the omission is not general, at least in the northern and eastern parts of our country. Very rare are the instances in which it has fallen under my observation, excepting in those places of transient and way-faring entertainment, where the second, and also the first service, are, for the most part, unknown, and where, of course, he who is devout must often eat, and in silence give God thanks. In one instance in which I enjoyed the hospitality of a clergyman, a blessing was devoutly implored, but having eaten, each went his way, and, if he had gratitude, had it to himself. I cannot deny that, on this occasion, my moral sensibility suffered a qualm, which it would require some habitude to subdue.

Whatever others may do, there are, it is believed, some, who will prefer to do as they have been accustomed. Unless the reasons for a change are stronger than any I have yet seen, there are, I hope, many who will persevere in the present practice, till it shall be ascertained to have gone quite out of use. Some of my reasons for thus wishing are the following:

1. There is a propriety in beginning and ending every thing of importance with prayer or religious exercises of some kind. It is agreeable to the common sense of mankind; and our general practice is arranged accordingly. On the Lord's day we have service in the morning, and service in the evening or afternoon. Some request the prayers of the congregation before going to sea; and on their safe return offer public thanks—a custom, which, though not general, I have never heard rebuked. In general it may be assumed that where it is proper to begin with prayer, it is proper to end with thanksgiving. Our salvation will cost us many a prayer, and its final completion will be celebrated with unceasing praises. Why should not something like this happen at the beginning and end of every important temporal concern? But of such concerns there is none so important as eating and drinking.

2. A specific expression of thankfulness at the end of meals is peculiarly appropriate. I will not here dwell on the fact that, much occasion as we have to pray, we have much more occasion to give thanks. This will not be disputed, and it has a pertinent application to the case before us. I do not know of any time in which a truly good man will be more willing to give thanks to God, than when he has eaten what is enough for nature, and not too much for the mind. Surely the effect of food, thus taken, upon a healthy body, and a healthy soul, will make thanksgiving no inconvenient task. Such a soul, if by custom it were debarred from a public and united expression of its gratitude, would, no doubt, take the earliest opportunity of pouring it out in secret.

It may be here remarked that it is entirely agreeable to the word of God. I do not assert that we have any positive directions when and where to ask a blessing and give thanks. This seems to have been beneath a writer of the New Testament; or, after directing us to give thanks in every thing, it may have been thought superfluous to give particular directions in so plain a case. But the following passage, if it does not directly refer, is capable of an easy accommodation, to the existing general practice. "Every creature of God is good, and nothing to be refused, if it be received with *thanksgiving*. For it is sanctified by the word of God and *prayer*."

3. The effect which it has upon social order is not to be disregarded. Every thing is done with more composure and order, and is better done, for being attended with religious services. Our legislatures and courts of justice begin the day with one; and this not merely from deference to public opinion, but from experience of its beneficial effects. But the benefits of ending with it are quite as great as those of of beginning. Where it is expected at the end of a meal, men will not tarry long at the wine, nor give much occasion for the charge of gluttony or of levity. For this reason it would seem important that public dinners, which, perhaps, offer peculiar temptations to these faults, should be uniformly closed by a religious service.

I will not extend the subject further than to remark, that in the judgment of enlightened and penetrating observers, a person is known by the manner in which he eats. If he does it with a sober and devout cheerfulness, his general character is cheerful, sober, and devout. If he does it otherwise, his general character is otherwise. As it has been shown, if I do not deceive myself, that religious services, properly performed, at the beginning and end of meals, both suppose and tend to produce, proper feeling and behaviour in this respect, it follows that they have a beneficial influence on our whole character.

Taking every thing into view, it may fairly be concluded, that the sin, with which, at the final day, we shall, in relation to this subject, be found chargeable, is a sin of omission, rather than of commission.

CONVICTOR.

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# MISCELLANEOUS COMMUNICATIONS.

## DEFECTS OF ACADEMICAL EDUCATION, AS THEY APPLY TO THE EXISTENCE AND GROWTH OF PIETY IN STUDENTS.

WHAT are the reasons, that the Christian ministry of the present age, and of our own country, falls so far below the apostolic character in purity and zeal, in an unqualified and disinterested devotion to their Master's service? Is it to be taken for granted, that such character was peculiar to the exigencies of the time, and is never to be expected again? Excepting the power of working miracles, I am by no means prepared to admit, that there was any thing of purity and efficiency, of exalted and disinterested devotion, in the apostolic character, which cannot, and which ought not to be the character of the Christian ministry in every age.

Human nature, it must be admitted, is the same. And I will venture to affirm, there were no constitutional features of character, in the whole list of apostles and primitive evangelists, which cannot now be found in any considerable Christian community, and which, brought under the influence of the same moral causes, would not produce equal effects of the same character. It would be a slander on the Christian religion, an impeachment of the Holy Ghost, to say, that Divine truth and regenerating grace are not competent to produce the same character in men at the present age, which they actually produced eighteen hundred years ago. Nor is it sufficient to account for the difference by a change of circumstances; nor by subtracting that amount of character from the apostles, which was superadded by miraculous endowment. Indeed, I am not disposed to believe, that the addition to the inherent efficiency of apostolic charácter, conferred by the power of working miracles, was any thing considerable. In strictness, it was a mere co-operation on the part of God,—an exertion of divine power in concert with their will. Miracles were cotemporary events, but strictly formed no part of the character of the apostles. Every thing that they were, therefore, as men; every thing that they exhibited to the world, in their true and proper character, as Christian ministers, may fairly be regarded, as altogether independent of the accident of miracles. Their purity, their disinterested devotion, their missionary labours, their toils and perils, and their mighty achievements,—such as were effected by the joint influence of their personal character, and of the truths which they preached,—these are attributes that may be exhibited, and objects that may be accomplished, in any age, and by any set of men, who are possessed of equal natural endowments.

These are premises, which I shall take the liberty to assume, with no other argument at present, than what is involved in these prefatory observations. And they are to me exceedingly dear and precious. I would maintain them, as a citadel of truth; as one of the impregnable ramparts of Christianity, from which, well sustained, shall yet pour forth an artillery of moral influence, to shake the foundations, and pillars, and entire superstructure of society, till the whole mass be transformed into that blessed unity, which is to characterize the kingdom, and reign of Messiah.

Such, then, being the premises, the question returns: What are the reasons, that the Christian ministry of the present age, and of our own country, is so far below the apostolic character.

I will not say, that the obstacle which I at present contemplate, is the only one; nor that it is one of two, or three. There may be, doubtless there are, many. But I greatly err if it is not one of the chief, and itself chief. Remove this, and if you have not removed every other, yet that same courage, which has prostrated this, will make all others bend before it. I mean, *the defects of academical education, as they apply to the existence and growth of piety in students.*

I assume it, as a leading principle, that the character of the present age, the objects of Christianity, and the conversion of the world, demand a well educated ministry. Their education should be long protracted, and thorough, and of the highest order. But the grand question is, how shall it be conducted, on what principles, under what superintendence.

I assume, also, as another first principle, and itself the first of all, that a strong and decided character of piety should be made an indispensible qualification in a candidate for the ministry, in the very outset of his education. I say *strong* and *decided*. For there is no earthly vocation, in which the absence of vigour and decision of character, would be a greater misfortune.

It being admitted, that the candidate is possessed of a decided character, that he loves his Saviour, and feels that he loves him; that he prefers his service to every other pursuit, and is ready to sacrifice any thing and every thing to its objects, even life itself; that he is filled with a holy ardour, and urged on by a burning enthusiasm for the glory of Christ, in the emancipation of souls from sin;—on this foundation, from this starting point, the *supreme* and *unerring object* of education should be to keep alive this first love, to cherish and nurture this original enthusiasm, to reduce it to order, direct its energies, and render its aims infallibly certain of accomplishing its objects. Not only should those first feelings of love to Christ, which are strong and ardent, not be permitted to decline, but they should be invigorated. Their growth into maturity, into the highest perfection of character, should be an incessant aim. For, the preservation and maturity of this character should be counted so dear and so important, that if this is lost, *all* is lost. Whatever else is sacrificed, in the progress of education, this must never be sacrificed. In other words, *moral culture*, and that on the principles of Christianity, should ever take precedence of *intellectual*.

It is the inversion of this order, an order which God has established, and which can never be violated with impunity, which constitutes the grand misfortune of the prevailing methods of education.

I shall first attempt to establish the *fact* of such inversion of the proper and natural order of education, as characterizes all our academical institutions. The charge I bring, is this: (which I confess is of no trivial character,) viz. That *intellectual culture* uniformly takes precedence of *moral culture*; and that moral culture is rarely, if ever undertaken *systematically*, on the principles of Christianity.

The first proposition in this charge may be settled by a single appeal, and that is, to the *condition* of academical honours. Which, if I mistake not, is exclusively *intellectual excellence*, as attained and developed in the prescribed course of study. It is admitted, that the candidate for academical honours, must refrain from outrage on the customs of society; that he must preserve a devout exterior, and support what is commonly called a good moral character. But he may be an infidel, a Mahommedan, or a pagan. He may have no small luxuriance of vice about him, only that it has not made its appearance in great prominence before the world. If he is not absolutely degraded by such considerations, in the estimation of the world, low as may be its standard of character, he may stand on the very summit of the temple of Science, and flourish in his ribboned livery; while he who has sought the approbation of his God, rather than the honours which come from men, who has cultivated his heart on the principles of Christianity, without neglecting his understanding;—while he, I say, is scarcely permitted to enter the vestibule below.

That such are the conditions of academical honours, none, acquainted with the subject, will pretend to deny. A man, for instance, is a great mathematician, but ignorant of every other science, and of all the departments of literature. He has any thing but common sense. So perfectly absorbed is he in his favourite study, that he can hardly walk the streets, without describing in his track almost every description of geometrical lines and angles. He lives and dies without knowing what is meant by the social and benevolent affections of the heart. And yet he is honoured; while the name of him, who, in the same walks, has endeavoured to qualify himself for the noblest objects of man's existence here below, doing good to his fellow-creatures, is excluded from the registries of academic fame.

Respecting the degree of attention, which moral culture, on evangelical principles, is accustomed to receive, at the common places of education, I am not aware, that it is ever undertaken *systematically*, except so far as the exhibitions of the pulpit may be of this character. But if moral culture be carried no farther than the pulpit, it can never, against all the disadvantages of a college life, preserve the character of the most ardently pious from relapse. And I maintain it as a principle, that a relapsed Christian can never fulfil the destiny of a minister of the gospel. The principles of Christianity, in my view, and in their application to human nature, demand, that the hearts of pious students, destined for the ministry, in the whole course of their education, should be constantly attended to,—constantly and principally cultivated, and that by the offices of the most skilful, experienced, and zealous men of God, that can be found in all the church. A loss, or suspension of a lesson in mathematics, or any of the sciences, should be regarded as of no importance, compared with a steady advance in holiness, a growing maturity of the best and purest affections, a constant increase of that character, which is so indispensible a preparation for the high office contemplated. This object being secured, and uniformly secured, all scientific and literary accomplishments will be attained with far greater facility and delight.

I anticipate it will be said, in reply to the charge of making intellectual culture a supreme object in academical education, 'That such is the very essence of the system, and such the professed object of academic laurels, to secure and crown intellectual excellence. We have no objection, it will be said, to moral culture. We approve of virtue and religion, in their purest aspirations, and highest attainments. But the special charge of the *heart*, falls not within the limits of our profession. It is our duty to guard the interests of literature and science!'

This is honest, and probably not far from the truth. And I now proceed to show the *effects* of such education on the existence and growth of piety in students.

And, however bold it may seem, I do not hesitate to say, that such a course is unfavourable to the very existence of piety. Piety may exist; but it struggles along, and maintains its existence under great disadvantages and conflicts.

Even a revival of religion may occur in a college. And there are officers and students in some of our colleges, who constantly desire and pray for it. But such a work labours under the greatest disadvantages, on account of the inflexible, unyielding round of college business. It would seem as if a single recitation in human science might not be suspended, for the conversion of a soul; nor the least change allowed in the general system, for the continuance, or extension of so blessed a work. Hence the sudden arrests of revivals of religion, the instantaneous disappearance of all symptons of divine influence, before such intellectual occupancy and absorption.

The pious student, in the ordinary state of a college, looks around for that communion and fellowship, which he instinctively desires, and which is so essential to keep alive the wasting embers of grace, and to kindle up its ardour. But he soon discovers, that the academic groves are not the place for such communion. There may be other kindred spirits in the same walks, but how shall he find them, since every one of this character is diffident and suspicious in such a place, and all is bustle and strife after science and intellectual culture? And if he does find them, such are the incessant occupations of intellect, common to all, that the feelings of none are prepared to respond to the pure and heavenly sympathy of Christian fellowship.

The pious student looks up for patronage. He sees those in authority, who profess religion, and who are probably good men. He hears religion from the pulpit, and from that place it would seem to speak well. But all this is so distant, and maintains such distance, it is nothing to him. He realizes no protection, it brings to him no encouragement.

As a necessary consequence of such a state and course of things, though piety exist, it cannot grow and flourish; it must unavoidably decline. And such, we observe, is uniformly the fact. If a student enters college with all the ardour and enthusiasm of a young convert, or if by the grace of God he is possessed of this character during his collegiate course, it is morally impossible that he should retain it long. There are too many influences against him. The distant reserve of professors of religion, who have themselves been chilled by the necessity of their circumstances, begins to exercise its chilling influence on him by the same necessity. The unbending and unaccommodating character of college duties, which forces all minds, however dissimilar in their intellectual structure and moral tastes, to do the same things at the same time, under penalty of disgrace; and thus requiring a physical impossibility under a penal sanction; this circumstance not unfrequently operates to the great prejudice of piety. The leading and governing principle is: 'Do the things required, whatever may become of your religion.' And religion can never struggle with success against such domination, in such circumstances. It might maintain its ground for a day or two. But it cannot do it for weeks, for months, and for years. There is no youthful mind sufficiently firm to brave such a contest. The trial is unequal.

This trial, I believe, is sometimes conscientiously undertaken. The state of the religious affections is found to interfere with college exercises. Certain studies demanded are not congenial, or they are inopportune. The pious student prefers conscientiously to sacrifice a degree of reputation, as a scholar, that he may attend to his heart, as a Christian. And this he might endure, and come off triumphant, if it were to continue but a day. But when it drags along for months, and years, he becomes embarrassed, perplexed, and oppressed in the conflict. And ultimately he forfeits much of his character, as a scholar, and loses his object, as a Christian; when, under a proper moral regimen, he might and would have been the first in the registry of academic honours, and Christian attainments. And finally he is compelled by the misfortune and necessity of his circumstances, to leave the place of his education, with a Christian character reduced to the common level. The original enthusiasm of his espousals to Christ, has been literally *worn* and *beat out* of him, notwithstanding all his endeavours to retain it. And he, perhaps, has adopted the opinion, that this is the best that any Christian can do, and will never strive to rise again.

And such are the materials, honest to be sure, but miserably weak and inefficient, of which the Christian ministry is to be composed. And so low is this character, that dishonest and unregenerate men may enter the ministry, by supporting a devout exterior, and be equal in respectability and influence to those, who have better hearts, but no burning zeal.

Such is the unfortunate influence of the present system of academic education on religion:—it discourages the scholar, if pious, and tends to disqualify him for that high course of zealous and energetic action, which is demanded and so much needed in the Christian ministry. And this effect leads to the erroneous conclusion, that religion and science are opposed to each other. Whereas, the best and surest way of promoting the interests of science, is to promote religion on evangelical principles. Make a youth happy in religion, and keep him happy by maintaining his religious enthusiasm, and he is never so well prepared to profit in those branches of science and literature, to which he is naturally most inclined. Yes, make religion, or moral culture, the supreme object in education; raise and preserve the religious affections at the highest and holiest condition, and there will be vastly more science in the same number of students, and higher accomplishments in the wide range of the republic of letters. And this doctrine is founded on the fact, that religious sensibility, in its best and highest culture, imparts the greatest possible ardour of feeling. And the more intense the feeling, the greater the force of intellect, the more free and powerful the mind in all its movements, and the more vivid the imagination in all its conceptions. But, to attempt intellectual culture first and principally, as is the common character of academical education, to the neglect of the moral and religious affections, is, as before remarked, an inversion of the order of nature. And such a system of education can never prosper in its career, nor be happy in its results.

But, I will not quarrel with the men of this world. If they are satisfied with intellectual culture alone for their sons, they have a right, though it is a subject of the deepest regret. But it is a pity, it is cruel, it is unreasonable,—it is a spectacle over which heaven itself should weep,—that the sons of the church, who are to be the ministers of the church, should be dragged reluctant victims, through a long course, and their principal course of education, every grade of which is infallibly certain to detract from the force of their religious character, and so far to unfit them for that great work, to which they are destined. For, I assume as a first principle,—and I pray God I may never abandon this ground while I breathe,—that, unless the original enthusiasm of first love to Christ can be retained in all its primitive ardour, and invigorated by habitual culture, the true and proper character of the Christian ministry is forever lost. Without this, the world can never be converted, nor one inch of ground acquired on the territories of sin. With this, nothing is impossible. This character is absolutely irresistible. Nothing in the heart of man can stand before it.

Give this character to the entire Christian ministry of our land *this day*, and the sun in his annual course shall not have come to his present place in the heavens again, before the whole community of these United States will be a Christian community. Give this character to the entire Christian ministry throughout the world, and let all those coming into this office be possessed of the same spirit, and it shall not be half a generation, before the whole world will be reduced in willing subjection to the King of zion.

And is it indeed true, that the present candidates for the ministry, are in a course of education, that is sure to strip them of this character, so far as they possess it; and that so effectually that there is little hope it will ever be recovered? And is there no remedy? Yes, there is a remedy. And there is a loud and solemn demand for the church to rise, and assert her own rights, to do her own business, and secure her own objects.

And what makes this subject peculiarly imperious at the present time is the alternative, which seems to impend the church, at least in this country, viz. That enlightened enthusiasm, or blind fanaticism, must inevitably, one or the other, take lead, and controul the interests of religion throughout our land. Nor is this a choice of evils. The former character is the true apostolic spirit, and the only spirit that is capable of renovating this world. The present cold, phlegmatic temperament of the Christian ministry can never advance the church, nor stand against the encroachments of heresy and fanaticism. There is a necessity imposed upon us, either to sacrifice a long succession of religious prosperity,or to rise, and assert the primitive character and rights of the Christian church.

ANTIPAS.

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## GOD HELPS THEM THAT HELP THEMSELVES.

We often have contributions solicited for the purpose of assisting poor congregations to build or repair houses of public worship. Undoubtedly there may be cases, in which it is a real act of charity to grant assistance. But I am inclined to think that in many cases it is better for the societies themselves to build and finish according to their means. If they cannot build large, build small, and grow. They value their own acquisitions more than that which costs them nothing. They then have a real bond of union, a security against the incursions of other sects, a hold upon the affections of their people. They will know how to bear and forbear, while societies which have done but little for themselves will be constantly exposed to offences, and jealousies, and desertions. I am acquainted with a township of cold, hilly, hard land, which begun to be settled about 1764. In 1785, it was set off from another town, and incorporated. The first settlers, like most first settlers, were adventurers, with but little property. I presume it was thirty years at least from the first settlement, before there was one inhabitant who was worth so much clear of debt, as his farm and stock. By the United States' census of 1790, the number of inhabitants was three hundred and seventy-nine, or probably about eighty families, of whom many were very poor. As there had been a great increase subsequent to the incorporation, it is not probable there were in 1785, more than forty persons who paid taxes. Yet the same year they took measures to provide themselves with a meeting-house, and voted to raise twenty pounds for schools, twenty pounds to hire preaching, fifty pounds to build school houses, and fifty pounds for highways. In all four hundred and sixty-six dollars and sixty-seven cents, besides the meeting-house. In 1790, the pews in the meeting-house were sold to defray the expense of finishing the house. The same year, 1790, they raised twenty-five pounds for schools, and settled a minister, with a settlement of four hundred dollars, and a yearly salary of two hundred dollars, to be paid in produce at a stipulated rate.

Whenever I find a people as much in debt, as far from market, and in as hard times, willing to do as much for themselves as these, and yet really unable to secure the blessings of the gospel, I feel inclined to help them. In 1785, the number of church members was twenty males and fifteen females, and as they had no minister, it is not probable they would be much increased by 1790. So that this work was not wholly the effect of any such peculiar zeal for religion as is suppo-

*sed* to characterize professors of religion.

Does any one ask what was the effect of such early and vigorous exertions? I answer, the same that similar circumstances have upon a *man* at the outset of life. They imparted a tone and vigour to that little community, which characterizes them to this day, and makes them pre-eminently a virtuous, united, and enterprising people. The same effect that the trials of our forefathers had upon the character and destinies of our country, to give hardihood of character, far removed from sloth and sickliness. It was their education, their discipline. And when we attempt to save other societies from the burden of establishing religious institutions, in my opinion we act just as rationally, as the parent who employs servants to carry his boy, that is destined to be a soldier. S. F. D.

## THEOLOGICAL COLLECTIONS.

### THE NATURE AND EFFICACY OF THE SCRIPTURES.

More mystery has been attached to the Bible than actually belongs to it. Evangelical preachers (who in other points are much to be respected and admired,) have too generally represented the Bible as wholly unintelligible to the natural man, and declare that to all but the regenerate it is a sealed book. But *they* are much in the wrong, who thus impress it on the minds of men, that while they are unregenerate, the Bible is utterly incomprehensible: this is placing fresh barriers between the sinner and his God; for instead of searching the Scriptures, (which contain our only rule of faith and practice,) men stand waiting for some stroke of the Spirit, some sudden change, which is to remove the clouds of obscurity, in which they imagine the word of Christ is enveloped. But the Bible may be considered as the *legible Spirit*; it is the voice of the Spirit; and by this voice God is pleased to make his will known unto us.

When the Bible remains unopened and unregarded, when prayer and meditation are neglected, the house of God deserted, and the society of Christ's followers avoided, then we are not far from the kingdom of satan: and when that holy volume is studied and reflected on, and when the courts of the Lord are frequented, and the converse of his people eagerly desired and sought for, then we are not far from the kingdom of God.

There is no book which may be more easily comprehended than the Bible. It may be asked, Why do so many read it without deriving any benefit? The fault rests not with the Bible; it is wholly with the reader.

The written word is a pointed arrow, aimed by God himself at the heart of man; but the reason it is not felt, and understood, and remembered, is because the natural man is not willing to attain this knowledge: he seldom opens the Bible; he reflects not on what he reads; none of its contents have power to fix his wandering thoughts, except perhaps a moral precept, or a poetical expression; he does not seek to be made wise unto salvation: sufficient light is given him, but he wilfully shuts his eyes. There is no veil cast over the Bible, but satan and himself have cast a veil over his understanding; and his heart is so filled with the vanities of the world, as to leave no room for the reception of heavenly things. Now it may be firmly asserted, that any person regarding the Bible with reverence as the word of God, and reading it with an humble and teachable disposition, holding its contents as sacred truths, and sincerely desirous to impress them on his mind, may without difficulty comprehend what he reads.

I do not say that the light of the natural man is in equal degree with that of the spiritual man; (neither has one spiritual man the same proportion of light as another may possess;) but can we doubt of God's assistance in this holy study? Will not this knowledge, like all other, be progressive? It may at first be compared to the feeble glimmering of dawn, which, though but one faint streak, is nevertheless a certain presage of the meridian sun.

Let any man shut this book altogether; never enter a church-door, where its truths and precepts are explained; nor never into the company and conversation of those who frame their lives by this book; and I will tell him he is hastening to the land of unalleviated sorrows. On the other hand, let him read this book for edification, to learn the way to heaven; let him carefully attend upon the preaching of the gospel: converse and hold sweet counsel with the excellent ones of the earth, and imitate their example; and I will tell him he is not far from the kingdom of heaven. God never did, nor never will, withhold his blessing and the influences of his Spirit from those who diligently seek him.—*Irving*.

What was it that made man miserable? Sin. What is that can make him happy? A complete deliverance from it.

You say that your appetites and passions are so strong that they lead you astray. Say rather that you yield yourself up to them with heart and mind;—the word of God is put into your hands to be your guide, and it is of your own choice if you reject the counsels which it contains.

The religion of Christ has in it something extremely engaging. It is the scheme of God to make man happy, and to prepare him for that eternity which is before him.

Give me the man that likes to be good, and I will answer for his being good, all the world over.—*Rowland Hill*.

## CONSCIENCE.

Naturalists observe, that when the frost seizes upon wine, they are only the slighter and more watery parts of it that are subject to be congealed; but still there is a mighty spirit, which can retreat into itself, and there within its own compass be secure from the freezing impression of the element round about it: and just so it is with the spirit of man; while a good conscience makes it firm and impenetrable, outward affliction can no more benumb or quell it, than a blast of wind can freeze up the blood in a man's veins, or a little shower of rain soak into his heart, and quench the principle of life itself.—*South*.

# REVIEWS.

*Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy, of Intemperance.* By Lyman Beecher, D. D. Boston, Crocker & Brewster, and J. Leavitt, New-York, 1827. pp. 107. 12 mo.

*Discourses on Intemperance, preached in the church in Brattle Square, Boston, April* 5, 1827, *the day of annual Fast, and April* 8, *the Lord's Day following.* By John G. Palfrey, A. M. Pastor of the church in Brattle Square. Nathan Hale. Congress street, 1827. pp. 111. 18mo.

*An Address, delivered before the Massachusetts Society for the Suppression of Intemperance, May* 31, 1827. By Charles Sprague. Boston. Bowles & Dearborn. pp. 30. 8vo.

The progress of intemperance in our country, was for a long period gradual and almost imperceptible. It is within the memory of some now living, that drunkenness was a crime of rare occurrence, and an habitual drunkard an object of universal disgust and detestation; that ardent spirits were not considered necessary, to afford glee to the social circle, or strength to the laborer; that many large farmers gathered their hay and harvest with a single gallon, and still more with none at all. Though ardent spirits have always been within the means of the great mass of our population, yet the strict morality of our forefathers, their sacred regard to law, and their faithful execution of it, held this vice for a long time in check, and almost excluded shameful excess. But the strictness of their morality has passed away, our political revolutions and dissentions have relaxed the restraints of law, our new modelld constitutions have given to the lowest class in the community, a class most under the dominion of appetite, a political consequence, which enables them to "break in sunder the bands, and cast away the cords," which kept them back from excess; the abundant prosperity also, which has flowed in upon us, since we became an independent nation, has made every qualification easy, and rendered those things, which were formerly luxuries, common as our daily bread. From these causes, intemperance has increased for thirty or forty years past, with unexampled rapidity.

Our peculiar circumstances account for the fact, that the increase of this evil has been more rapid in our own, than in other countries, without supposing our people more unprincipled, or more debased, than theirs. While the poor Irishman, whose chief joy it is that he can add a piece of meat to his potatoes on St. Patrick's, has not the means of forming and continuing a habit of intemperance, and the English labourer, who can only afford himself a little indulgence once a week, is under the same inability, the poorest of our inhabitants, by an hour's labour, can procure the means of intoxication, and even our beggars can gratify their unnatural appetite and riot in scenes of excess. The price of labor is so high, and that of spirits so low, that we can drink almost as freely as if our rivers and streamlets ran down with the intoxicating liquid.

The causes, which began to accelerate the progress of intemperance, were, for a while, unobserved, or were regarded as irresistible, and the extent to which they were proceeding was not apprehended. The wise and the good looked on, and lamented the evil, and knew not which way to turn themselves, or where to look for a remedy; till at length it became so alarming, they felt that something must be done; that inaction would be a quiet acquiescence in the ruin of our country, and a tame surrendry of the inestimable privileges transmitted to us by our fathers. The inquiry was made, with increasing solicitude, what remedies could be found to stay the plague; and some insulated efforts were made. Doctor Rush, at the request of an ecclessiastical body, we believe, published his excellent essay in 1810. About sixteen years since, a committee was appointed to devise measures to produce a reformation, who reported to the General Association of Connecticut in 1812. This report suggested a system of measures, which were recommended by the Association, and followed with considerable effect, in various parts of this and other states. Ardent spirits were banished pretty extensively from the meetings of ecclessiastical bodies, and from the hospitable board of many families; societies were formed to secure the execution of the laws; ministers preached, pamphlets were published, and the able pages of the Panoplist were devoted to the cause of reformation. These measures were attended with considerable effect. But from the fact, that comparatively few entered into them with interest, and pursued them with persevering energy, and from the violent opposition made to "moral societies," they failed of that success which was hoped and anticipated. The exertions of the most ardent friends of reform flagged, and the evil, though somewhat checked, still continued its desolating progress.

But we rejoice that of late, the friends of reform seem to be inspired with new courage; that a new impulse is given to benevolent effort on this subject, which affords a prospect of more extended, systematic, and persevering measures, to arrest the march of the common enemy; and that the pressure of the calamity upon the community is so felt, as to promise a more general co-operation of the friends of our country, and of humanity. The American Society for the promotion of Temperance has come into existence with fair auspices; its title is unobtrusive; the field before it is immense, and the commencement of its operations has reanimated the hopes of the friends of reform. It is a subject of gratulation, that so many men of distinguished talents and influence have volunteered their services in this good cause.

We hail the authors at the head of this article, as among the foremost in the list of these champions. We shall give a brief account of their productions, interspersed and followed by such remarks as may appear to us pertinent.

These writers traverse substantially the same ground, though they do not describe with equal minuteness the same parts. They all treat of the *causes*, *evils*, and *remedies*, of intemperance. Mr. Palfrey has considered more particularly than the others the extent of the evil, and has furnished us with a number of valuable documents on the subject. Dr. Beecher has defined the nature of intemperance; he has drawn the line of demarkation, to admonish the unwary of the dangerous ground; he has also furnished the signs of its incipient stages, and the various steps of its progress, to its fearful termination.

The extent of this evil deserves particular attention. The great body of our citizens are not aware of the greatness of its prevalence. Its progress has been so gradual, one victim after another has fallen so silently, that scenes of desolation have, almost unawares, become familiar to their eyes; and they have passed along with the current, and have not paused to reflect, and compare the present with former times, and seem scarcely to know that there is a greater proportion of drunkards now than there was fifty years ago, or that more ardent spirits are now consumed, than in the days of our fathers. Facts and documents on this subject, though to many they may seem trite, must be exhibited again and again, to produce a general conviction, and awaken a general sensibility. The mass of the people have never yet been roused: they sleep quietly, while the enemy is drawing his lines of circumvallation, and raising his ramparts. The heralds must "cry aloud and spare not," and they must cry long, as well as loud, or the people will not apprehend the danger and be prepared to make vigorous efforts for their escape.

"No one knows," says a correspondent in the National Philanthropist, "what a deep and dreadful hold intemperance has obtained, till he has examined for himself. I made something of an accurate estimate of the number of the habitually intemperate in two towns in New-England, each containing about one thousand two hundred inhabitants. In one, the amount was thirty-five, and in the other, forty." These towns, he represents, as by no means distinguished for intemperance. Taking them as an example, with a large abatement, allowing only thirty drunkards to every one thousand two hundred inhabitants, he calculates that the number of drunkards in New-England is nothing short of thirty-seven thousand. We are confirmed in the opinion, that this estimate is not beyond the truth, by our own calculation. Out of a population of two thousand, in a place whose standard of morality is above the ordinary level of towns in New-England, we found it easy to select fifty habitual drunkards, leaving out of the account numbers who drink extravagantly, and some who become occasionally intoxicated. This would bring us to the same results—one habitual drunkard to every forty persons. According to these calculations, there are, in the United States, not much short of three hundred thousand drunkards.

These examples are taken from small towns, in the most moral and best instructed parts of the community. If we take into consideration the greater prevalence of intemperance in our large towns, and in those parts of the country which are less under the restraints of Christian institutions, the amount will be still more appalling.

Three hundred thousand! a formidable army! not indeed to the foes of our country, but to all her best interests; an army who wage war against her wealth, her domestic peace, her social happiness, and her hopes of eternal felicity. The destruction of human life, by this vice, is immense. Mr. Palfrey states the annual number of deaths in the United States, which are produced directly by intemperance, to be ten thousand. So say the committee of the American Society for promoting Temperance. But by data which Mr. P. introduces, it appears that this estimate is much too small; that from the bills of mortality, in several places, the number of deaths produced directly by this cause cannot be less than thirteen thousand. From data, which, he says, seem to have been accurate as far as they went, he computes, that intemperance was the remote or proximate cause of the death of about three persons yearly, in a population of a thousand; and accordingly the number of deaths thus caused annually, in the United States, is thirty-six thousand. This computation is corroborated by two documents, preserved in a note. "In Portsmouth, twenty-one persons died by excess in drinking last year, (1826.) This place had, at the last census, a population of seven thousand, three hundred and twenty-seven. The Medical Association of the city of New-Haven, in a late publication, say, "on referring to the list of deaths in this town during the year 1826, we find, that of the ninety-four persons over twenty years of age, more than one third were, in our opinion, caused, or hastened, directly, or indirectly, by intemperance; and on referring further back, we find a similar proportion imputable to the same cause for the two years preceding."

Assuming these documents as the basis of a calculation, it will lead to nearly the same result. Thirty-one deaths by intemperance in a population of eight thousand three hundred and twenty-seven, which is that of New-Haven, is a small fraction less, than one to two hundred and seventy, and this proportion in ten millions, would be more than thirty-seven thousand. No disease, then, is so destructive to human life, in our country, as intemperance. No pestilence spreads so wide a desolation, or causes so deep a lamentation. Above thirty-six thousand in our country every year are guilty of voluntary suicide!

The expense of ardent spirits, to the country is enormous.

According to the estimate of Mr. Palfrey's discourses, and several other respectable documents, the quantity consumed annually in the United States, is not less than forty-five millions of gallons, and the expense he calculates at thirty millions of dollars. The estimation of the committee of the American Society for the promotion of temperance, is forty millions of dollars, and the expense of the pauperism occasioned by the improper use of spirits, is twelve millions of dollars; making an annual expense of more than fifty millions of dollars. Considering this expense to be only thirty millions of dollars, Mr. P. observes, it is a sum greater than that levied for the support of the general government, in all its branches, in the proportion of five to two. According to his estimation, the State of Massachusetts pays annually six hundred and fifty thousand dollars for the maintainance of the joint interests of learning and religion, and one million five hundred thousand dollars, at the lowest computation, for ardent spirits. If we add to the above fifty millions of dollars, the charities bestowed upon the intemperate and their families, the waste, loss of labor, and the cost of the legal prosecutions, occasioned by intemperance, the amount would be swelled beyond our suspicions. Such is the price of our degradation and misery. Verily "the way of transgressors is hard."

The above estimates, though not arithmetically accurate, have been cautiously kept within the truth. Such then is the prevalence of the vice which has caused alarm. And is there not reason? Thirty-six thousand lives are annually sacrificed to this Juggernaut, near three hundred thousand masses of living corruption are stalking among us, polluting the moral atmosphere, and scattering pestilence among those who are not yet contaminated; and for this we pay more than fifty millions of dollars.

"It is a scourge, which has come up upon the breadth of the land," and has entered our pleasant places. If it be permitted to proceed but a little longer, resistance will be unavailing.

Dr. B., in his first discourse, has given a definition of intemperance, to which he seems to attach considerable importance, as he recommends it to be read frequently, in the family.

Though we agree with him, that this sin, above most others, is deceitful, and that this is one great cause of its prevalence; that the foolish and the wise are alike beguiled by it; and that "it is not unfrequent, that men become irreclaimable in their habits without suspicion of danger," we doubt whether this definition will enable his readers, to detect the deceit, or will add any thing to the wisdom of past experience. It will fix the charge of intemperance on many who may justly plead not guilty; and will be regarded by most sober men, as an intrenchment upon the lawful enjoyments, with which, a kind Providence has blessed us.

The first four particulars, in this definition, are,

"The use of ardent spirits daily, as ministering to cheerfulness, or bodily vigor, ought to be regarded as intemperance."

"All such occasional exhilaration of the spirits, by intoxicating liquors, as produces levity and foolish jesting, and the loud laugh, is intemperance."

"A resort to ardent spirits, as a means of invigorating the intellect, or of pleasurable sensation, is also intemperance."

"Let it be engraved on the heart of every man, that the daily use of ardent spirits, in any form or degree, is intemperance."

To the second of these particulars there can be no objection; but the justness of the others may admit of some question.

Had it been said, that the use of ardent spirits daily, as ministering to cheerfulness, or bodily vigor; or daily in any form or degree; or on any occasion as a means of invigorating the intellect, or of pleasurable sensation, is dangerous, is tampering with the tempter, we should have given our assent. But we should hesitate to fix the charge of crime, to stigmatize as intemperate, all who do thus use ardent spirits. We should hesitate to deny that many may have so used spirits, without guilt in the sight of God.

It is certain that wine is used to produce cheerfulness, and pleasurable sensations, and vigor of body, if not of mind, and that the Scriptures sanction such a use. The psalmist, speaking of the bounty of God's providence, says "That he may bring forth food out of the earth; and wine that maketh glad the heart of man." Our Saviour ministered to the "cheerfulness and the pleasurable sensations" of a large company by a miraculous production of wine. Dr. B. himself would not suppose that he designedly ministered to their intemperance. Now if *wine* may be used to produce cheerfulness, and pleasurable sensations, and bodily vigor, may not ardent spirits occasionally be used for the same purposes? It may be replied that ardent spirits are more liable to produce intoxication. True; but wine may produce it, and exposure to temptation is not sin, is not intemperance. According to the notions contained in this definition, it is by far too long; it would be better said at once, that the use of ardent spirits in any form, or degree, or for any purpose, except as medicine is intemperance; for every purpose for which spirits are ever used, except this, is excluded by the terms of this definition.

In the closing part of this definition, Dr. B. says, "But we approach now a state of experience, in which it is supposed, generally, that there is some criminal intemperance. I mean, when the empire of reason is invaded, and weakness and folly bear rule; prompting to garrulity, or sullen silence; inspiring petulance, or anger, or insipid good humor, and silly conversation; pouring out oaths and curses, or opening the store-house of secrets, their own and others. And yet, by some, all these have been thought insufficient evidence to support the charge of drinking, and to justify a process of discipline before the church."

The only objectionable thing here

is, the intimation, or more than intimation, that the above named symptons are sufficient evidence to sustain a charge of intemperance before a church. There is no rational question, that a vast proportion of those in whom these symptoms appear, are guilty of drunkenness; but there is no less doubt, that folly, garrulity, &c. sometimes proceed from other causes than the excitement of ardent spirits. The evidence, therefore. is equivocal, and though it will excite strong suspicion, it will not, in many cases, be full proof to a candid mind. Human tribunals are often incompetent to discriminate nicely; they are, therefore, required to judge and condemn only on palpable and unequivocal evidence. Judge Rush, in remarking upon the legal definition of drunkenness, observes, "If it could be supposed, that the laws were otherwise, and that a degree of intoxication *less* than that which produces a species of mental absurdity and disorder, was comprehended in the act of the legislature, it might be the means of proscribing innocent mirth. The penalty of the law might be inflicted where nothing else could be discovered but the effusions of joy and festivity." Ecclessiastical tribunals are, usually, less competent judges of the nature of evidence, than civil courts.

Perhaps it is impossible to draw the line of demarkation between temperance and intemperance so exactly, as to enable us to distinguish the smallest degrees of it in others. All excitement or exhilaration by ardent spirits, is not intemperance, but every one may conclude for himself that when the use of them diminishes judgment, or when they are used in large quanties, though the excitement do not rise so high, as to produce this effect, he is intemperate.

The real cause of intemperance is well described by Mr. Palfrey.

> The fact is that spirituous liquors possess the remarkable, the mysterious property to practise on minds, otherwise most clear and wary, that deception of which our text calls the subject unwise. Administered to the human constitution, they so affect it, as to dispose it powerfully to an excessive indulgence in them. They invite the appetite urgently, when a relish for them has once been formed, to overstep the limits of a strict temperance, and when that step has been taken, they have depraved the appetite. They have given it a vigour, which is monstrous. They have created an unnatural craving, which growing continually as it is fed, hurries the victim on with a strength which is all but irresistible. I do not undertake to describe the physical process. That would be the subject of another kind of treatise. But I speak nothing but most painfully familiar truth, when I say, that with more certainty than vaccination changes the constitution, so that the subject cannot suffer from that disorder against which it is a precaution, a certain degree of indulgence, towards which every degree of indulgence tends, so alters the constitution, that the subject cannot again be a temperate man. We know of nothing which so takes away the freedom of the will. A certain point passed, which no one is conscious of having approached, till it is passed, and to all human expectation, though not indeed to human effort, he must be given up as lost. It is all but certain, that he is soon to go down to his grave a dishonoured, undone man. Motives are no longer any thing to him. Dread of disease and want in their most revolting forms; shame; pity for his best friends; fear and hope of a hereafter,—to all that can touch a manly heart, and that once touched his, to all he is as insensible as a rock. pp. 54, 56.

Dr. Beecher's description of it, in his philosophical analysis, is substantially the same, though clothed in a more scientific garb.

> Experience has decided, that any stimulus applied statedly to the stomach, which raises its muscular tone above the point at which it can be sus-

tained by food and sleep, produces, when it has passed away, debility—a relaxation of the over-worked organ, proportioned to its preternatural excitement. The life-giving power of the stomach, falls of course as much below the tone of cheerfulness and health, as it was injudiciously raised above it. If the experiment be repeated often, it produces an artificial tone of stomach, essential to cheerfulness and muscular vigour, entirely above the power of the regular sustenance of nature to sustain, and creates a vacuum, which nothing can fill, but the destructive power which made it—and when protracted use has made the difference great, between the natural and artificial tone, and habit has made it a second nature, the man is a drunkard, and in ninety-nine cases in a hundred, is irretrievably undone. Whether his tongue falter, or his feet fail him or not, he will die of intemperance. By whatever name his disease may be called, it will be one of the legion which lie in wait about the path of intemperance, and which abused heaven employs to execute wrath upon the guilty. pp. 13, 14.

The appetite for ardent spirits is, except perhaps in a few unhappy cases of hereditary descent, entirely artificial. The child loathes spirits, until its disgust is overcome by artful mixture. Though we cannot account for it philosophically, yet it seems to be a fact established by observation, that artificial appetites have a much greater tendency to excess, and are more difficult of government, than those which are natural. The ultimate cause of this fact is not occult. A kind Providence would confine us to indulgences which are not injurious, and prevent us from wandering for sensual enjoyment out of those regions where he has furnished a healthful supply. The fact that artificial appetites have this tendency, renders even the moderate use of ardent spirits dangerous.

The temptations which induce a habit of intemperance, are well exposed by each of our authors.

A vast proportion of the cases of confirmed intemperance may be traced, not so much to any innate depravedness, as to the crafty workings of the unreproved usages of society; and we, who continue to follow these usages, even while we laugh at them, are ourselves more or less chargeable with the evils we lament over, and are bound to exert our efforts for the alleviation of them.—*Sprague.* p. 5.

It is truly astonishing to behold how completely the habit of *unnecessary* drinking pervades the various classes of our community. In one way or another it is their morning and evening devotion, their noonday and midnight sacrifice. From the highest grade to the lowest, from the drawing-room to the kitchen, from the gentleman to the labourer, down descends the universal custom. From those who sit long at the wine that has been rocked upon the ocean, and ripened beneath an Indian sky, down to those who solace themselves with the fiery liquor that has cursed no other shores than our own—down, till it reaches the miserable abode, where the father and mother will have *rum*, though the children cry for *bread*—down to the bottom, even to the prison-house, the forlorn inmate of which hails him his best friend, who is cunning enough to convey to him, undiscovered, the all-consoling, the all-corroding poison.

Young men must express the warmth of their mutual regard, by daily and nightly libations at some fashionable hotel—it is the custom. The more advanced take turns in flinging open their own doors to each other, and the purity of their esteem is testified by the number of bottles they can empty together—it is the custom. The husband deems it but civil to commemorate the accidental visit of his acquaintance by a glass of ancient spirit, and the wife holds it a duty to celebrate the flying call of her companion with a taste of the latest *liqueur*—for this, also, is the custom. The interesting gossipry of every little evening coterie must be enlivened with the customary cordial. Custom demands that idle quarrels, perhaps generated over a friendly cup, another friendly cup must drown. Foolish wagers are laid, to be adjusted in foolish drinking—the rich citizen stakes a dozen, the poor one a dram. "The brisk minor panting for twenty-one," baptizes his new-born manhood in the strong drink to which he intends training it up. Births, marriages, and burials, are all hallowed by strong drink. Anniversaries, civic festivities, military displays, municipal elections, and even religious ceremonials, are nothing without strong drink. The political ephemera of a little noisy day, and the colossus whose footsteps millions wait upon, must alike be apotheosised in liquor. A rough-hewn statesman is toasted at, and drank at to his face in one place, while his boisterous adversary sits through the same mummery in another. Here, in their brimming glasses, the adherents of some successful candidate mingle their congratulations, and there, in like manner, the partisans of his defeated rival forget their chagrin. Even the great day of national emancipation is, with too many, only a great day of drinking, and the proud song of deliverance is trouled from the lips of those, who are bending body and soul to a viler thraldom than that from which their fathers rescued them. pp. 8—10.

"For the benefit of the young especially," says Dr. Beecher, "I propose to lay down a map of the way to destruction, to rear a monument of warning upon every spot where a way-faring man has been ensnared and destroyed." Under the title of "occasions of intemperance," he mentions the following :

"The free and frequent use of ardent spirits in the family, as an incentive to appetite, an alleviation of lassitude, or an excitement to cheerfulness."

"Ardent spirits given as a matter of hospitality."

"Days of public convocation."

"Evening resorts for conversation, enlivened by the cheering bowl."

"Convivial associations, for the purpose of drinking, with, or without gambling, and late hours."

"Feeble health, and mental depression."

"Medical prescriptions."

"Distilleries."

"The vending of ardent spirits, in places licensed and unlicensed."

"The continued habit of dealing out ardent spirits, in various forms and mixtures."

"A resort to ardent spirits as an alleviation of trouble."

"The employment of ardent spirits to invigorate the intellect, and restore exhausted nature under severe study."

"The use of ardent spirits employed as an auxiliary to labor."

To complete the list, we will add a few more.

Attending market in a large town has often proved an occasion of intemperance. While the seller is waiting for a purchaser, to relieve the tedium of idleness and deferred expectation, he is tempted to resort to one of the many tippling shops, or soda establishments, which display their signs before him, and take a dose of the consoling cordial. Perhaps he meets some of his acquaintances in similar circumstances, and they go together and take a social glass. These visits are repeated as occasions occur, till a habit is contracted which leads on to excess.

The practice of many merchants to treat their customers, has been the stumbling block to others. We knew a respectable merchant in a country town, who used frequently to observe, that "brandy is the steam of trade." And we have observed decanters and glasses placed on the counter in other stores, to which customers had free access. And in some places every considerable purchase must be complimented with a glass of spirits, and every bargain be confirmed in the same way. Merchants who court custom by such means, conduct many of those who frequent their shops into the path of ruin. Men will drink when liquor is thus presented to them, who would not purchase it for the purpose.

Public dinners are not unfrequently the occasion of excess, and of the commencement of a habit which becomes inveterate. Every one knows that it is the fashion to drink deep at these festal boards, and that the multiplication of toasts almost compels the guests to go beyond the bounds of strict sobriety.

So numerous and so varied are the temptations to this vice. They surround our path, and meet us at every step of our progress. In every form and shape, they have beguiled some of the unwary into the way of destruction; but the most dangerous of these temptations are the various forms of social drinking, and the use of spirits to support the fatigues of labor; the one is encouraged by generous, friendly feeling; the other, by the plea of necessity. "With her much fair speech she caused him to yield, and with the flattering of her lips she forced him."

He, who would escape the guilt and wretchedness of intemperance, must understand the temptations to which he is exposed, and guard himself against them. Our course lies among the rocks and shoals, which are covered with the bones of the heedless, who have been wrecked upon them, and if we neglect our chart we shall add to the fearful number of victims.

The cause of humanity is much indebted to Dr. B. for his exposition of the signs of intemperance. It is of great advantage to the patient to know the early symptoms of his disease, as seasonable remedies afford the only hope of cure. We verily believe, that the habit of drinking, in many, is so confirmed as to render their case hopeless, before they have a suspicion of danger. For the benefit of such as may have entered on the dangerous ground, we shall quote Dr B's. account of the signs of the incipient habit; those which indicate its confirmation are so obvious, and common, and well understood, that we shall leave them to be observed as they are exhibited in actual life, believing that the originals are more affecting than any representation.

1. One of the early indications of intemperance may be found in the associations of time and place.

In the commencement of this evil habit, there are many who drink to excess only on particular days for military exhibition, the anniversary of our independence, the birth-day of Washington, Christmas, new years' day, election, and others of the like nature. When any of these holidays arrive, and they come as often almost as saint's days in the calendar, they bring with them, to many, the insatiable desire of drinking, as well as a dispensation from the sin, as efficacious and quieting to the conscience, as papal indulgencies. p. 26.

There are others who feel the desire of drinking stirred up within them by the associations of place. They could go from end to end of a day's journey without ardent spirits, were there no taverns on the road. But the very sight of these receptacles of pilgrims awakens the desire "just to step in and take something." p. 27.

In every community you may observe particular persons also who can never meet without feeling the simultaneous desire of strong drink. p. 27.

2. A disposition to multiply the circumstances which furnish the occasions and opportunities for drinking, may justly create alarm that the habit is begun. When you find occasions for drinking in all the variations of the weather, because it is so hot or so cold—so wet or so dry—and in all the different states of the system—when you are vigorous, that you need not tire—and when tired, that your vigor may be restored, you have approached near to that state of intemperance in which you will drink in all states of the weather, and conditions of the body, and will drink with these pretexts, and drink without them whenever their frequency may not suffice. In like manner if on your farm, or in your store, or workshop, or on board your vessel, you love to multiply the catches and occasions of drinking, in the forms

of treats for new comers—for mistakes—for new articles of dress—or furniture—until in some places a man can scarcely wear an article of dress, or receive one of equipage or furniture, which has not been "wet," you may rely on it that all these usages, and rules, and laws, are devices to gratify an inordinate and dangerous love of strong drink. pp. 28, 29.

3. Whoever finds the desire of drinking ardent spirits returning daily at stated times, is warned to deny himself instantly, if he intends to escape confirmed intemperance.

It is infallible evidence that you have already done violence to nature—that the undermining process is begun—that the over-worked organ begins to flag, and cry out for adventitious aid, with an importunity which, if indulged, will become more deep-toned, and importunate, and irresistible, until the power of self-denial is gone, and you are a ruined man. It is the vortex begun, which, if not checked, will become more capacious, and deep, and powerful, and loud, until the interests of time and eternity are ingulfed.

It is here then—beside this commencing vortex—that I would take my stand, to warn off the heedless navigator from destruction. To all who do but heave in sight, and with voice that should rise above the winds and waves, I would cry—"stand off!!"—spread the sail, ply the oar, for death is here—and could I command the elements—the blackness of darkness should gather over this gate-way to hell—and loud thunders should utter their voices—and lurid fires should blaze,—and the groans of unearthly voices should be heard—inspiring consternation and flight in all who came near. For this is the parting point between those who forsake danger and hide themselves, and the foolish who pass on and are punished. pp. 29, 30.

4. Another sign of intemperance may be found in the desire of concealment. When a man finds himself disposed to drink oftener, and more than he is willing to do before his family and the world, and begins to drink slily and in secret places, he betrays a consciousness that he is disposed to drink more than to others will appear safe and proper, and what he *suspects* others may think, he ought to suppose they have *cause* to think, and reform instantly. p. 31.

5. When a man allows himself to drink always in company so much as he may think he can bear without awakening in others the suspicion of inebriation, he will deceive himself, and no one beside. p. 31.

6. Those persons who find themselves for some cause always irritated when efforts are made to suppress intemperance, and moved by some instinctive impulse to make opposition, ought to examine instantly whether the love of ardent spirits is not the cause of it.

An aged country merchant, of an acute mind and sterling reputation, once said to me, "I never knew an attempt made to suppress intemperance, which was not opposed by some persons, from whom I should not have expected opposition; and I never failed to find, first or last, that these persons were themselves implicated in the sin." Temperate men seldom if ever oppose the reformation of intemperance. p. 32.

To recount the number of the evils of intemperance, and portray them in their true colors, exceeds the powers of human genius. The most frightful pictures are but faint representations of the originals. These evils in our country are almost omnipresent; and we might as well undertake to count those which are said to have issued from the fabled box of Pandora. Yet something must be attempted to alarm, if possible, the heedless, and those who are entering upon the paths which lead to this land of sorrow, and guilt, and despair.

On this part of the subject our authors have done what argument and eloquence can do. Take from Dr. B. a glowing representation of the miseries of the drunkard himself.

But of all the ways to hell, which the feet of deluded mortals tread, that of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthful aliment, is like the rage of thirst, and the ravenous demand of famine. It is famine: for the artificial excitement has become as essential now to strength and cheerfulness, as simple nutrition once was. But nature, taught by habit to require what once she did not need, demands gratification now with a decision inexorable as death, and to most men as irresistible. The denial is a living death. The stomach, the head, the heart, and arteries, and veins, and every muscle, and every nerve, feel the exhaustion, and the restless, unutterable wretchedness which puts out the light of life, and curtains the heavens, and carpets the earth with sackcloth. All these varieties of sinking nature, call upon the wretched man with trumpet tongue, to dispel this darkness, and raise the ebbing tide of life, by the application of the cause which produced these woes, and after a momentary alleviation will produce them again with deeper terrors, and more urgent importunity; for the repetition, at each time renders the darkness deeper, and the torments of self-denial more irresistible and intolerable.

At length, the excitability of nature flags, and stimulants of higher power, and in greater quantities, are required to rouse the impaired energies of life, until at length the whole process of dilatory murder, and worse than purgatorial suffering, having been passed over, the silver cord is loosed, the golden bowl is broken, the wheel at the cistern stops, and the dust returns to the earth as it was, and the spirit to God who gave it.

These sufferings, however, of animal nature, are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins, and suffers; and as his earthly house dissolves, he is approaching the judgment seat in anticipation of a miserable eternity. He feels his captivity, and in anguish of spirit clanks his chains and cries for help. Conscience thunders, remorse goads, and as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it yet again,"—again resolves, and weeps, and prays, and "seeks it yet again!" Wretched man, he has placed himself in the hands of a giant, who never pities, and never relaxes his iron gripe. He may struggle, but he is in chains. He may cry for release, but it comes not; and lost! lost! may be inscribed upon the door posts of his dwelling.

In the meantime these paroxysms of his dying moral nature decline, and a fearful apathy, the harbinger of spiritual death, comes on. His resolution fails, and his mental energy, and his vigorous enterprise; and nervous irritation and depression ensue. The social affections lose their fulness and tenderness, and conscience loses its power, and the heart its sensibility, until all that was once lovely and of good report, retires and leaves the wretch abandoned to the appetites of a ruined animal. In this deplorable condition, reputation expires, business falters and becomes perplexed, and temptations to drink multiply as inclination to do so increases, and the power of resistance declines. And now the vortex roars, and the struggling victim buffets the fiery wave with feebler stroke, and warning supplication, until despair flashes upon his soul, and with an outcry that pierces the heavens, he ceases to strive, and disappears. pp. 14—16.

As these evils afflict the family circle, they are beautifully pourtrayed by Mr. S.

May we not select some youthful victim of excess, and trace him back, step by step, to these *harmless* indulgencies —these *innocent* recreations? Have we not seen

"The young disease, that must subdue
at length,
"Grow with *their* growth, and strengthen with *their* strength."

Could he repeat—alas! he cannot—his mind is sunk in his body's defilement—but *could* he for a moment shake off his lethargy, and repeat to us the story of his errors, as faithfully as he *looks* their odious consequences, he would tell us that to the *innocent* enjoyments of hospitality and festivity he owes his ruin—that the *warranted* indulgencies of convivial life led the way to the habitual debauch, which has finally set upon him the seal whereby all men may know the drunkard. He would tell us that he was once worthy of a happier destiny—that he stepped on life's pathway, rejoicing in purity and hope—that he was blessed with a frame for vigorous action, and a heart for the world's endearing charities—that his eye loved the beauties of nature, and his spirit adored the goodness of nature's God. But, he would tell us, that in an evil hour, he found he had fallen, even before he knew he was in danger—that the customs of society had first enticed him, and then unfitted him for its duties—that the wreaths they had insidiously flung round him hardened to fetters, and he could not shake them off. He would tell us that over the first discovery of his fatal lapse, his alarmed parents wept, and he mingled his tears with theirs—that as he grew more unguarded in his offence, they raised the angry voice of reproof, and he braved it in sullen silence—that as he became still more vile and brutish, kindred and friend turned their cold eyes away from him, and his expiring shame felt a guilty relief. He would tell us, that at length, just not hated, he has reached the lowest point of living degradation—that in his hours of frenzy he is locked up in the receptacle for the infamous, and in his lucid intervals let out, a moving beacon to warn the virtuous.—Could he anticipate the end of his unhappy story, he might tell us that yet a little while, and his short and wretched career will be ended—that the father who hung over his cradle, weaving bright visions of his son's future greatness, will feel a dreadful satisfaction as he gazes upon him in his coffin—that the mother who lulled him to sleep on her bosom, and joyed to watch his waking, will not dare to murmur that the sleep has come upon him, out of which on earth he will never awake—that the grave will be gladly made ready to receive him—that as, "while living," he forfeited "fair renown," so "doubly dying," he must

"Go down
"To the vile dust from whence he sprung,
"Unwept, unhonoured, and unsung."

But deplorably as the frivolous usages of society show, in their effects upon the young, the prospect is doubly terrific, when we behold their ravages among the more mature. The common calamities of life may be endured. Poverty, sickness, and even death, may be met—but there is that which, while it brings all these with it, is worse than all these together. When the husband and father forgets the duties he once delighted to fulfil, and by slow degrees becomes the creature of intemperance, there enters into his house the sorrow that rends the spirit—that cannot be alleviated, that will not be comforted.

It is here, above all, where she, who has ventured every thing, feels that every thing is lost. Woman, silent-suffering, devoted woman, here bends to her direst affliction. The measure of her wo, is, in truth, full, whose husband is a drunkard. Who shall protect her, when *he* is her insulter, her oppressor? What shall delight her, when she shrinks from the sight of *his* face, and trembles at the sound of *his* voice? The hearth is indeed dark, that *he* has made desolate. There, through the dull midnight hour, her griefs are whispered to herself, her bruised heart bleeds in secret. There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting, yet dreading his return, that will only wring from her by his unkindness, tears even more scalding than those she sheds over his transgression. To fling a deeper gloom across the present, memory turns back, and broods upon the past. Like the recollection to the sun-stricken pilgrim, of the cool spring he drank at in the morning, the joys of other days come over her, as if only to mock her parched, and weary spirit. She recalls the ardent lover, whose graces won her from the home of her infancy—the enraptured father, who bent with such delight over his new-born children—and she asks if *this* can really be him—this sunken being, who has now nothing for her but the sot's disgusting brutality—nothing for those abashed and trembling children, but the sot's disgusting example! Can we wonder, that amid these agonizing moments, the tender cords of violated affection should snap asunder? that the scorned and deserted wife should confess, "there is no killing like that which kills the heart?" that though it would have been hard for her to kiss for the last time the cold lips of her dead husband, and lay his body forever in the dust, it is harder to behold him so debasing life, that even his death would be greeted in mercy? Had he died in the light of his goodness, bequeathing to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not have been also the tears of shame. But to behold him, fallen away from the station he once adorned, degraded from eminence to ignominy—at home, turning his dwelling to darkness, and its holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the wo that the wife feels is more dreadful than death,—that she mourns over as worse than widowhood.

There is yet another picture behind, from the exhibition of which I would willingly be spared. I have ventured to point to those who daily force themselves before the world, but there is one whom the world does not know of —who hides herself from prying eyes, even in the innermost sanctuary of the domestic temple. Shall I dare to rend the veil that hangs between, and draw her forth?—the priestess dying amid her unholy rites—the sacrificer and sacrifice? Oh! we compass sea and land, we brave danger and death, to snatch the poor victim of heathen superstition from the burning pile—and it is well —but shall we not also save the lovely ones of our own household, from immolating on *this* foul altar, not only the perishing body, but all the worshipped graces of her sex—the glorious attributes of hallowed womanhood!

Imagination's gloomiest reverie never conceived of a more revolting object, than that of a wife and mother, defiling in her own person the fairest work of her God, and setting at nought the holy engagements for which he created her. Her husband—who shall heighten his joys, and dissipate his cares, and alleviate his sorrows? She, who has robbed him of all joy, who is the source of his deepest care, who lives his sharpest sorrow?—These are indeed the wife's delights—but they are not hers. Her children—who shall watch over their budding virtues, and pluck up the young weeds of passion and vice? She, in whose bosom every thing beautiful has withered, every thing vile grows rank? Who shall teach them to bend their little knees in devotion, and repeat their Saviour's prayer against "temptation?" She, who is herself temptation's fettered slave? These are truly the mother's labours—but they are not hers. Connubial love and maternal tenderness bloom no longer for her. A worm has gnawed into her heart that dies only with its prey—the worm, *Intemperance*. pp. 10—16.

It ought never to be forgotten among the personal miseries of the drunkard, that when the habit is once formed, he has put himself almost beyond the influence of the means of grace. The slave of appetite finds no peace except in some system of falsehood, or in the destruction of his moral sensibilities. "They make their hearts as an adamant stone, lest they should hear the law." If all excitability is not destroyed, and he is visited by a momentary pang of remorse, he flies to the relief of the sovereign opiate, and sinks back to stupidity again. This remark has been often verified in the late revivals of religion in our land. Drunkards have in some instances been alarmed and apparently under serious impression; but a return to the cup has drowned the voice of conscience, and erased the impression, and few, very few, have given evidence of conversion to God.

The evils of intemperance, as they respect the general interests of society, are classed in different divisions.

The miseries of pauperism are chiefly imputable to this cause. From an examination into the state of the alms-houses in Portland, Portsmouth, New-York, and Baltimore, it was found, according to documents introduced by Mr. P., that the greater part of their wretched tenants were brought thither by intemperance. In one, two thirds, in another, three fourths, in another, four fifths and in another, six sevenths, of their number, owed their poverty and degradation to this cause. The proportion, we apprehend, is not much less in our country towns. Drunkards, and the families of drunkards, compose at least two thirds of the whole number of paupers. This fact, however, gives but a faint idea of the poverty caused by intemperance. The number of those reduced to want, but kept from becoming a public burden by private charity, is much greater; and the want and wretchedness, from the same cause, of multitudes more who receive no assistance, is almost beyond calculation. Should any benevolent individual undertake to ascertain the dimensions of this evil, and visit all the miserable hovels, and all the abodes of squallid poverty, and investigate the causes which have brought their tenants to this condition, he would find three fourths, at least, and we we believe nine tenths, of all this wretchedness to result from the idleness, improvidence, and expense, occasioned by intemperance.

"I have seen," says one—"I have seen ardent spirits more than once, form, with a scanty allowance of bread and meat, the only meal of an almost perishing family. I have seen a mother and her children hovering, in the depth of winter, over a few dying embers, half naked and half starved; bread and water the only nourishment of the children, bread and rum of the parents." "I have seen a little child, squallid and filthy, pinched with cold and want, covered but not protected from the inclemency of the winter, by a few tattered garments, her bare feet on the frozen earth, stealing along with a broken pitcher to bring to her parents the liquor, which was to serve for the morning's repast—whilst in their comfortless dwelling, gladdened by no blazing hearth, they were waiting in bed, with a drunkard's longing, for that which to them was better than food, clothing, or fire."*

The next of the public evils of intemperance, is the multiplication of crimes.

Intemperance is not only a crime in itself, but is more prolific than any other cause of crimes. Drunkenness produces in many of its subjects a temporary madness, and in his phrenzy the drunkard "scatters firebrands, arrows, and death." Mr. P. has furnished a number of facts in illustration of this position. In 1819, three fourths of the assaults and batteries charged in the city and county of New-York, and brought before the court of sessions, proceeded from the degrading use of ardent spirits. A judge of North-Carolina lately declared from the bench, that of the cases of manslaughter which had come before him, there was not one which had not been occasioned by intemperance; and few of murder which were not attributable to the same cause. The following is a remark of Sir Matthew Hale. "The places of judicature," said that great lawyer, "which I have so long held in this kingdom, have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years; and by a due observation I have found that if the murders and man slaughters, the burglaries and robberies, the riots and tumults, the adulteries and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking, of tavern and alehouse meetings." We learn from another source that out of one thousand and sixty-one cases of criminal prosecution in the year 1820, before the court of sessions in the city of New-York, more than eight hundred were stated to have been connected with intemperance. Judge Rush, of Pennsylvania, makes the following declaration in a charge to the grand-jury.* "I declare, in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on his trial for man-slaughter, which did not originate in drunkenness; and but few instances of trials for murder, where the crime did not spring from the same unhappy cause. A moment's reflection will be sufficient to convince you, gentlemen, that the various breaches of the peace, that are daily brought before the courts, are derived in a greater or less degree from this infamous and mischievous vice."

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*Dr. John Ware's Address, quoted by Sprague.

A respectable young gentleman, resident in Louisiana, stated to us in conversation a few weeks since, that a man could not maintain a respectable standing in society there, who would receive an insult, without demanding satisfaction in an honorable way. We inquired of him, how a man could mingle in such society, without exposure to the necessity of giving or accepting a challenge? He replied, that this was not at all difficult, as most of the insults which resulted in duels originated over the bottle. "The way, therefore, to avoid the necessity of fighting a duel, in that part of our country, is, as the Scotchmen say, just to keep sober."

The board of managers of the the Prison Discipline Society say, "Intemperance directly, or indirectly, furnishes a great proportion of the subjects for Houses of Correction and Prisons."

From these documents the conclusion is obvious, that intemperance is the great cause of those crimes which require civil punishment: that if this single vice could be exterminated, man-slaughters would nearly cease, murders would be few, assaults and batteries and breaches of the peace would be rare, our prisons emptied, and our courts discharged from a great part of their burdens.

The evils of intemperance have a fearful aspect in respect to our civil liberty. This is exhibited by our authors with a fine glow of patriotic feeling.

> The ruinous consequences of wide-spread intemperance to a people governing themselves, can hardly be overrated. If there be on earth one nation more than another, whose institutions must draw their life-blood from the individual purity of its citizens, that nation is our own. Rulers by divine right, and nobles by hereditary succession, may, perhaps, tolerate with impunity those depraving indulgencies which keep the great mass abject. Where the many enjoy little or no power, it were a trick of policy to wink at those enervating vices, which would rob them of both the ability and the inclination to enjoy it. But in our country, where almost every man, however humble, bears to the omnipotent ballot-box his full portion of the sovereignty—where at regular periods the ministers of authority, who went forth to rule, return to be ruled, and lay down their dignities at the feet of the monarch multitude—where, in short, public sentiment is the absolute lever that moves the political world, the purity of the people is the rock of political safety. We may boast, if we please, of our exalted privileges, and fondly imagine that they will be eternal—but whenever those vices shall abound, which undeniably tend to debasement, steeping the poor and the ignorant still lower in poverty and ignorance, and thereby destroying that wholesome mental equality, which can alone sustain a self-ruled people—it will be found by woful experience, that our happy system of government, the best ever devised for the intelligent and good, is the very worst to be entrusted to the degraded and vicious. The great majority will then truly become a many-headed monster, to be tamed and led at will. The tremendous power of suffrage, like the strength of the eyeless Nazarite, so far from being their protection, will but serve to pull down upon their heads the temple their ancestors rear-

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*Rush's Charges.

ed for them. Caballers and demagogues will find it an easy task to delude those who have deluded themselves; and the freedom of the people will finally be buried in the grave of their virtues. National greatness may survive—splendid talents and brilliant victories may fling their delusive lustre abroad—these can illumine the darkness that hangs around the throne of a despot—but their light will be like the baleful flame that hovers over decaying mortality, and tells of the corruption that festers beneath. The immortal spirit will have gone—and along our shores, and among our hills—those shores made sacred by the sepulchre of the Pilgrim, those hills hallowed by the uncoffined bones of the Patriot—even there, in the ears of their degenerate descendants ,shall ring the last knell of departed Liberty.

I would not, even in anticipation, do my country injustice. I glory in my citizenship. With the exception of the *one* hateful vice, which is spreading its ravages far and wide, we may proudly challenge a comparison with the dominions of the earth. The present, however, is not a time for the silken phrases of self-condemnation. This gross and besetting sin, the parent of so many others, *is* a national blot: and if it shows the darker on our scutcheon, that it pollutes so fair a surface, it becomes more imperiously the duty of every patriotic citizen to assist in removing it. Let not our glory and disgrace go hand in hand. When we exultingly proclaim to the decrepit communities of the old world, how far we have out-stripped them in liberty, let them not be able to tell us that we have also out-stripped them in a vice, which is liberty's most deadly foe. If that be true, which we have been told, let it teach us humility, and excite us to amendment—that though but two hundred years a people, but fifty years a nation, we have already, in this particular, attained a wicked preeminence over kingdoms that had seen centuries come and depart, long before the white sail of Columbus caught the inspiring winds of our western sky.—*Sprague*. pp. 20—22.

It is admitted that intelligence and virtue are the pillars of republican institutions, and that the illumination of schools, and the moral power of religious institutions are indispensable to produce this intelligence and virtue.

But who are found so uniformly in the ranks of irreligion as the intemperate? Who like these violate the Sabbath, and set their mouth against the heavens—neglecting the education of their families—and corrupting their morals? Almost the entire amount of national ignorance and crime is the offspring of intemperance. Throughout the land, the intemperate are hewing down the pillars, and undermining the foundations of our national edifice. Legions have besieged it, and upon every gate the battle-ax rings; and still the sentinels sleep.

Should the evil advance as it has done, the day is not far distant when the great body of the labouring classes of the community, the bones and sinews of the nation, will be contaminated; and when this is accomplished, the right of suffrage becomes the engine of self-destruction. For the labouring classes constitute an immense majority, and when these are perverted by intemperance, ambition needs no better implements with which to dig the grave of our liberties, and entomb our glory.

Such is the influence of interest, ambition, fear, and indolence, that one violent partizan, with a handful of disciplined troops, may overrule the influence of five hundred temperate men, who act without concert. Already is the disposition to temporize, to tolerate, and even to court the intemperate, too apparent, on account of the apprehended retribution of their perverted suffrage. The whole power of law, through the nation, sleeps in the statute-book, and until public sentiment is roused and concentrated, it may be doubted whether its execution is possible.

Where is the city, town, or village, in which the laws are not openly violated, and where is the magistracy that dares to carry into effect the laws against the vending or drinking of ardent spirits? Here then an aristocracy of bad influence has already risen up, which bids defiance to law, and threatens the extirpation of civil liberty. As intemperance increases, the power of taxation will come more and more into the hands of men of intemperate habits and desperate fortunes; of course the laws gradually will become subservient to the debtor, and less efficacious in protecting the rights of property. This will be a vital stab to liberty—to the security of which property is indispensable. For money is the sinew of war—and when those who hold the property of a nation cannot be protected in their rights, they will change the form of government, peaceably if they may, by violence if they must.

In proportion to the numbers who have no right in the soil, and no capital at stake, and no moral principle, will the nation be exposed to violence and revolution. In Europe, the physical power is bereft of the right of suffrage, and by the bayonet is kept down. But in this nation, the power which may be wielded by the intemperate and ignorant is tremendous. These are the troops of the future Cæsars, by whose perverted suffrages our future elections may be swayed, and ultimately our liberties destroyed. They are the corps of irreligious and desperate men, who have something to hope, and nothing to fear, from revolution and blood. Of such materials was the army of Cataline composed who conspired against the liberties of Rome. And in the French revolution, such men as Lafayette were soon swept from the helm, by mobs composed of the dregs of creation, to give place to the revolutionary furies which followed.—*Beecher*. pp. 56—59.

Let no one turn away his eyes from this subject, or laugh at these representations, as the fancy of a sickly brain, or as a topic introduced merely to display the powers of the orator. The danger is real, and cannot be denied unless we will shut our eyes to the light of history, and deny the connection between cause and effect; it cannot long be disregarded with impunity; the time to meet it will soon have passed by, and we as a people may lament in the sadness of despair, over an evil too great to be remedied.

Mr. P. presents this subject in a style of cool and conclusive argumentation.

I affirm no more than is past contradiction; that slaves to their own desires are ready to be slaves to other men; that luxury has been the bane and ruin of republics; and that the vile indulgence which is now a destruction wasting at noon-day among us, is luxury in one of its most menacing forms, and prepares a worthless population the most effectually for a master's yoke. We are jealous of our liberties, we say. And are we the first of modern free states that have been so, and yet have fallen? Was not Venice watchful of its liberty, and self-devoting to maintain it, till enterprize brought wealth, and wealth, indulgence, and indulgence, effeminacy, and effeminacy, bondage? We are wise and refined, we think. Was Florence less so, when it unsaid all its weighty republican maxims, and bowed its neck to the foot of a rich and popular citizen? No, the guardian of our institutions is public virtue; an erect, manly virtue, in full command of all its powers; an independent virtue, not capable of being seduced for the offered supply of a base appetite. Let but the habit we have been to-day contemplating pursue its ravages, and that virtue will fast be sapped. A miserable population will grow numerous, the subjects alike of intimidation and bribes. Without sense of character, without means of living, they will stand ready to be the instruments of the ambitious purposes of any wicked man. Is it thought such persons will value their own political prerogatives too much to forego them, though they may not respect those of others, too much to invade them? What care such persons for the difference between one political relation and another? Their tastes have another object; and is it to be supposed that the despotic appetite against which natural affection is powerless, is to pause in opposition to a thing so unsubstantial as a theory of the rights of man?

I cannot avoid thinking, that as there is no darker stain in our national morals, so there is no darker cloud over our political prospects,—the prospect of the permanency of our free institutions,—than this. I see not how this view can be gainsaid, if it be true, as it is unquestionable, that intemperance is an evil of vast extent among us; that it is a thorough corrupter of the mind, that the disorders of a depraved population almost demand a despotism, and make it acceptable, and that its services may always be bought to establish one. I never see the drunken crowd on our public days celebrating their freedom, that I do not think they are then preparing themselves to part with it. pp. 42—44.

We do hope that if our sober citizens will not be excited to decided and united exertions, by a sense of religion or humanity, they will be moved by their patriotism, their love of liberty, and their love of themselves.

(To be continued.)

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*Address on Church Music, delivered by request on the evening of Saturday October* 7, 1826, *in the vestry of Hanover Church, and on the evening of Monday following in the third Baptist Church, Boston.* By Lowell Mason. Revised Edition. Boston: Hillard, Gray, Little and Wilkins. 1827. 8vo. pp. 44.

The state of church music in our country has been long viewed by men of piety and taste, with dissatisfaction and regret. In some instances, measures of improvement have been put in train; and with a degree of success. More generally, little has been attempted, and little accomplished. The evils which exist have been either indistinctly perceived, or imperfectly estimated. Of course the means of their removal have been neglected; or if not wholly unemployed, have wanted judgment in their selection, or skill and energy in their application.

We are glad to see a subject so deeply momentous to the church, and the community, distinctly presented to the public mind; and in a manner which can scarcely fail to secure both attention and interest. In the pamphlet before us, Mr. Mason exhibits much good sense, much sound reflection, and no common degree of acquaintance with the principles of musical composition and taste. Nor do we regard it as of less importance, that the whole discussion is pervaded by a truly Christian spirit, and an ardent desire to promote the interests of piety.

Having briefly adverted to the divine institution of church music, the author explains its design.

> To animate and enliven the feelings of devotion, is undoubtedly the office of music in the church.
>
> Through the medium of music, truth is presented to the heart in the most forcible manner; the feelings are aroused, the affections elevated.
>
> Music is a refined species of elocution; and, as such, its office is to enforce upon the heart the sentiment which is sung.

Probably few readers who admit the justice of these views, will fail to agree with Mr. Mason, that sacred music "as conducted in many churches at the present day falls far short of producing its legitimate effects." The cause of the evil he thus explains:

> The principal reason for the present degraded state of church music, seems to be, that its design has been forgotten, and its cultivation as a religious exercise neglected. It is a fact, that while music is regarded almost universally as a necessary appendage to public and social worship, its importance as a devotional exercise, is in a great measure overlooked. Hence it is often given up, almost exclusively, into the hands of those who have no other qualifications than mere musical talent; and who, being destitute of any feelings of piety, are almost as unfit to conduct the singing of the church, as they would be the preaching or the praying. Having been furnished by nature with an ear to appreciate the melody of sweet sounds, they take it up as a mere amusement, and pursue it solely with reference to the tasteful gratification it affords them. In proportion, therefore, as they are enabled to de-

light themselves, and to draw forth the applause of others, by communicating the same feelings to them, in the same proportion they succeed in accomplishing the object of their exertions.—pp 8, 9.

Having thus indicated the source of the evil, the author proposes the means of its removal.

The church must take up the subject: the influence of piety must be brought to bear upon it, the influence of that same spirit of the gospel which is so manifest in the benevolent exertions of the present day: the proper object of church music must be understood; and Christians must cultivate it as a part of religious duty.—p. 12.

Christian parents should feel it their duty to have their children instructed in such a manner as that when they grow up, and become pillars of the church in other respects, they may also be so in this.—p. 29.

When the church shall take this subject into its own hands, when children shall be taught music, when choirs shall be composed of serious and proper persons who shall cultivate music as a religious duty, when singing shall be considered as much a devotional exercise as prayer, the evils which have been so long existing will speedily be removed; and church music will be performed in some measure as it ought to be. Christians on earth will imitate the redeemed in heaven; and the praises of God in the church below, will be a faint shadow of the triumphant strains which animate the heavenly choir.—p. 30.

Mr. Mason would not exclude from the public singing those who are otherwise qualified, for the want of decided piety; though he thinks it important that "in every choir there should be a prevailing influence of piety." He adds with reference to the qualifications and duties of the leader:

Every choir should have a competent leader, if possible a pious man; at least a man of intelligence, taste, judgment, and influence; one who is well acquainted with the whole subject of church music, and who is capable of instructing others. He should study Watts, if Watts be the book used, and indeed the whole range of lyric verse and musical expression, as regularly as a player studies Shakespeare, or the histrionic art. His soul should swell with the sentiment of the poet, and that reading and that style of performance should be adopted, which are best calculated to enforce it upon the hearts of others. He should be as punctual in his attendance as the clergyman; and to him every member of the choir should be in strict subjection. Such a laborer is worthy of his hire: and although, like the minister he should be influenced by nobler motives, yet it is proper he should receive a suitable compensation: for much time and exertion he must necessarily devote to the duties of his office.—p. 27.

The duties of the choir are thus delineated:

Let the choir meet occasionally for practice, perhaps as often as twice a week until they have made considerable progress; and choirs formed from materials now existing in the churches may find it necessary to meet even more frequently than this, for a short time. But they should meet, not so much for the purpose of learning new tunes, as for the practice of such tunes as are already known, in connexion with psalms or hymns, and with reference to devotional effect; keeping constantly in view the great design of church music, the solemnity of public worship, and the responsibility of their station, as leading and greatly influencing the devotion of others. Nor is there any good reason why such meetings may not be profitable and pleasant; for if singing be cultivated as a devotional exercise, why may not singing meetings be as profitable as prayer meetings, both to the choir, and to the congregation? A choir should always feel that the devotions of the congregation, so far as this exercise is concerned, depend wholly upon them; and let them not forget what an important influence their performances may have upon the other exercises of public worship; that, under God, they have it in their power ordinarily to deepen impressions which divine truth may have made, or to scatter and dissipate those pious feelings which the minister has been instrumental in exciting.—pp. 27, 28.

Though no friend to "flourishing and fanciful interludes, foreign to the subject, and unfit for the church," Mr. Mason considers the *organ* as adding much to the beauty and effect of church music. And he justly remarks that "when instruments are employed as an accompaniment, they should always be made subordinate to the vocal parts, with which they should combine in a harmonious and delicate manner."

The author's observations on "the nature of musical adaptation," and "on the character of the music best calculated to promote devotional feeling," though brief, are discriminating and judicious.

In this concise analysis of a discourse of considerable length, many particulars are of course omitted. On a few points introduced into the discussion, we are scarcely prepared to decide. To the grand object of the Address, and to its leading principles, we yield our unqualified approbation.

Mr. Mason has deserved well of the religious community. He has rendered an invaluable service to the church of God. He has exposed the defects and vices which mar the beauty of an important part of divine worship, and effectually defeat its design. He has done this, not with the captiousness of a mere critic, but with the salutary severity of a friend. While he has detected and displayed the evil, he has indicated the remedy; and earnestly, though judiciously, pressed its application.

That his complaints are but too well grounded, is indisputable. They do but echo the sentiments and feelings of thousands of cultivated minds, and pious hearts. Who can deny that an exercise pre-eminently calculated to raise the soul to heaven, is frequently perverted into an instrument of sensualizing, and chaining it down to earth! Who has not remarked with pain, that the music of the sanctuary, instead of exciting pious affections, and fastening divine truth on the mind, too often dissipates serious thought, and enfeebles, or banishes every devout impression? Thus the temple of God becomes a theatre; amusement usurps the place of spiritual edification, and immortal beings lose the benefit of those invaluable moments on which their salvation is suspended.

Evils such as these ought no longer to exist. They are the *opprobrium* of Christian worship, and of the Christian church. They ought to be removed without delay. The spirit of the age demands it. The glory of God, the soundness of his worship, the honor of religion, the interests of the church, and of human souls, all unite to demand it.

In a cause so holy, all good men may be expected to unite. Let the "influence of piety," as our author suggests, "be brought to bear upon the subject." Let churches awake and act. Let them act with discretion: and let them act with energy. Let it be ceaselessly inculcated, and universally understood, that the singing of the sanctuary is a direct and solemn address to the Heavenly Majesty; and that in this part of worship, the choir are as really the organ of communication between the audience and the Deity, as the minister is in prayer. Let it never be forgotten, that without a pious heart, the service is essentially defective; and that every degree of levity in thought, in air, in manner, is an outrage on piety, and not less an outrage on decorum. Let children be taught sacred music with special reference to their bearing a part in the praises of the sanctuary. Let religious persons, qualified for his service, be reminded that by shunning it without reason, they *bury* an important talent which they are bound to *employ*. Let singing companies assemble frequently; and this not merely for the purpose of exhibition, or of learning new tunes; but of adapting tunes already learned to their proper subjects, and of awakening and cherishing all those tender, sacred sensibilities which will render their performances edifying to themselves and edifying to others. Let these meetings be rendered solemn by prayer, and by serious remarks from the teacher, addressed directly to the conscience, and the heart. The presence and aid of the minister on these occasions, may be likewise incalculably important and useful. They furnish him a rich advantage for free communication with opening and forming minds, for sowing the seeds of piety, and for refining and elevating the style of sacred music.

Let a process of this kind be commenced; let it be pursued with vigor and perseverance; and, under the blessing of God, the happipiest results may be anticipated. Meetings for singing will assume a high rank among the *means of grace*. The choir will be a nursery for the church; its public performances will be marked with a solemnity and tenderness which will be felt through the whole assembly; and the music of the earthly sanctuary will be a lively emblem and anticipation of the songs of heaven.

If much of the character and effect of church music depends on choirs, much likewise depends on the *collections* employed. On this topic, full of interest as it is, we have room only for a few hints. That some of our modern collections furnish many specimens of a high style of excellence, we readily admit. But we apprehend there is much room for improvement still. We want more of the *music of the heart*; by which we mean, music which gives a natural expression to the variety of emotions which Christians feel, and which breathe in the hymns of our best Christian poets. In this essential point, some of the master spirits of Europe not unfrequently fail. For music of this description, neither genius, nor science, nor natural sensibility, nor all united, can furnish all the requisites. The spirit of *display* which vitiates and degrades so much of our religion, has, we fear, infected our very music. Some of the cheerful airs in our collections remind us of the affected and extravagant joys of the hypocrite, or fanatic, rather than of the meek and subdued delight of the real Christian. In the music of the sanctuary, the grand desideratum is simplicity. It is an essential constituent of the sublime; nor is it a less essential constituent of the pathetic. Some of the compositions recently introduced seem fitted to please for a time; but wanting simplicity, they cannot be immortal. They will soon pall on the ears of their very admirers.

The musical compositions of MADAN are stamped with excellencies of a high order—simplicity, fervor, refinement, richness of melody, if not perfection of harmony. Few authors have so great a variety of style; few, who have written so much, have borrowed so little from themselves. Many of his airs are the legitimate expressions of tender and deep-toned piety. When there shall be a louder and more general demand for the *music of the heart*, a greater portion of the compositions of MADAN will enrich our musical collections.

We cannot conclude, without cordially commending the Address before us to a general and attentive perusal. Sincerely could we wish to see its spirit breathed through the whole community. The plans and measures it recommends are worthy of universal adoption. Indeed, the demand thus early made for a second edition—an edition which is materially improved—evinces that its author has not spoken in vain. May his voice be heard, and with effect, to the remotest extremities of our continent.

The Christian public will be gratified to learn that Mr. Mason has been induced to remove his residence from Georgia to Boston; and this, for the purpose of devoting himself to the improvement of church music, on the principles inculcated in his Address. He has likewise been elected to the presidency of the Handel and Haydn Society; an association whose exertions in refining the musical taste of the age, have been of inestimable value. On such a theatre, and with such advantages; with faculties so well adapted to the work, and with an ardor so fully justified by its importance, Mr. Mason we are well assured, cannot labor in vain.

# LITERARY AND PHILOSOPHICAL INTELLIGENCE.

## COLLEGIATE RECORD FOR 1827.

| COLLEGES. | DEGREES CONFERRED. | | | COLLEGES. | DEGREES CONFERRED. | |
|---|---|---|---|---|---|---|
| | A. B. | M. D. | A. M. | | A. B. | A. M. |
| Bowdoin, | 32 | 23 | | Geneva, | 3 | 4 |
| Waterville, | 13 | | 2 | Rutgers, | 5 | |
| Dartmouth, | 38 | 19 | 20 | Nassau Hall, | 32 | 23 |
| Middlebury, | 15 | 26 | 9 | Univ. Penn., | 15 | 12 |
| Univ. of Vt., | 14 | 14 | 5 | Dickinson, | 22 | 23 |
| Harvard, | 43 | 22 | 30 | Wash'ton, Pa. | 11 | |
| Williams, | 31 | 7 | 8 | Hampden Sid'y, | 8 | 7 |
| Amherst, | 23 | | 7 | Franklin, | 19 | 8 |
| Brown, | 31 | | 19 | Ohio Univ., | 3 | 6 |
| Wash'ton, Ct., | 10 | | | Miami Univ., | 9 | |
| Yale, | 79 | 19 | 33 | Centre, Ky., | 5 | |
| Columbia, | 34 | | 18 | Trans'va. Univ., | 22 | |
| Union, | 68 | | 23 | Chapel Hill, | 18 | |
| Hamilton, | 23 | | | Univ. of Ga., | 30 | |

## HONORARY DEGREES.

Union.—The honorary degrees conferred by this College the present year, were the degree of A. M. on James A. Bayard of Wilmington, Del., and that of D. D. on the Rev. Francis Wayland, President of Brown University, Rev. John Ludlow, of Albany, Rev. Orin Clark, of Geneva, and the Rev. John Brown, of Cazenovia.

University of Pennsylvania.—The Hon. R. Peters, of the U. S. District Court, LL. D.

Middlebury.—Gordon Newell, Esq. A. M.; Waitstill R. Renne, and John Locke Chandler, M. D.; and the Rev. Reuel Keith, of the Episcopal Theological Seminary, at Alexandria, D. D.

Dartmouth.—Rev. Leonard Worcester, of Peecham, Vt., Hon. James W. Ripley of Fryeburg, Me., and Levi Chamberlin, Esq., of Fitzwilliam, A. M.; Hon William M. Richardson, LL. D.

University of Vermont.—Rev. Sylvester Nash, A. M.; Elijah Baker of Canton, N. Y., and Robert Nelson, of Montreal, M. D.

Geneva.—Rev. Ezekiel G. Geer, of Ithaca, and Rev. William Nisbet of Seneca, A. M.; Rev. James Montgomery, of Philadelphia, Rev. Nathan B. Crocker, of Providence, and Rev. Henry U. Onderdonk, of Brooklyn, D. D.; Hon. John S. Richardson, of S. Carolina, LL. D.

**Rutgers' Medical College.**—Prof. Thomas P. Jones, of Pennsylvania, Thomas Fearn, of Alabama, Samuel S. Kuypers, Lewis Belden, David Rogers, Henry Schenck, and John Corneleison, of New-York, and Lewis Heermans, of Louisania, M. D.

**Washington, Con.**—Rev. John M. Garfield, and William Croswell, of New-Haven, A. M.; His Excellency Gideon Tomlinson, LL. D.

**Columbia.**—Rev. Smith Pyne, A. M.; Rev. Henry U. Onderdonk, of Brooklyn, and Rev. Jasper Adams, President of Geneva College, D. D.

**Harvard.**—Nathan Johnson, and Peter Bachi A. M.; John C. Park, and William G. Stearns, LL. B.; and Hon. Bushrod Washington, of Virginia, and Horace Binney of Philadelphia, LL. D.

**Brown.**—Albert C. Greene, Attorney General of R. I., Charles Morris, of the U. S. Navy, John R. Vinton, of U. S. Army, and Rev. William H. Smith, of Providence, A. M.

**Yale.**—John Adams Albro, Timothy Dwight, and Charles A. Ingersoll, Esq. A. M.; James O. Pond, Gaylord Wells, John Andrews, Archibald Mercer, Elijah Baldwin, Samuel Simons, Daniel Comstock, and Jacob Green, M. D.; Rev. Justin Edwards, D. D.; Hon. David Dagett, Hon. Charles Chauncey, and Hon. Samuel Hubbard, LL. D.

**Hamilton.**—Hon. Nathaniel W. Howell, LL. D.

**Franklin.**—Rev. Mr. Cunningham, of Alabama, and Rev. Mr. M'Dowell, of Charleston, D. D.

**Williams.**—Benjamin F. Butler, and John F. Bacon, A. M.

**Waterville.**—Rev. Isaac Merriman, of Eastport, and the Rev. Gustavus F. Davis, of South Reading, Ms. A. M.

**Nassau Hall.**—Rev. Samuel Fisher, of Paterson, and the Rev. Samuel Osgood, of Springfield, Ms. D. D.; and William Rawle, Esq. of Philadelphia, LL. D.

**Dickinson.**—Charles F. Mayer, Esq., and John Vethake, M. D. of Baltimore, and the Rev. David Kirkpatrick, of Milton, Pa. A. M.

**Washington, Pa.**—Rev. James Boyle, county of Antrim, Ireland, D. D

**Miami Univ.**—Rev. James Boyle, county of Antrim, Ireland, D. D.

## PHI BETA KAPPA ANNIVERSARIES.

**Alpha of Connecticut.**—*Yale.*—Professor Olmsted, Orator, Charles Atwood, Esq. of Boston, Poet. Orator for next year, William Maxwell, Esq. of New-York,—Poet, Henry E. Dwight, of Philadelphia.

**Alpha of Massachusetts.**—*Harvard.*—Orator, Rev. James Walker of Charlestown. Poet, Dr. Gamaliel Bradford, of Boston.

**Alpha of New Hampshire.**—*Dartmouth.*—President Marsh, of Vermont University, Orator.

**Alpha of New-York.**—*Union.*—Hon. John B. Yates, of New-York, Orator; Rev. Dr. M'Auley, of New-York, Orator for next year.

**Alpha of Maine.**—*Bowdoin.*—Orator, Hon. Asher Ware, of Portland.

## RESIGNATIONS AND APPOINTMENTS.

William W. Ellsworth, Esq. has been appointed Professor of Law, in Washington College, in this State.

Sylvester Hovey, of Yale College Theological Seminary, and late a Tutor in Yale College, has been appointed Professor of Mathematics in Williams' College.

Dr. John E. Cooke, is elected Professor of the Theory and Practice of Medicine in Transylvania University.

Thomas J. Conant, late Tutor in Columbia College, has been appointed Professor of Languages, and Rev. Dr. Chapin, Professor of Intellectual and Moral Philosophy, in Waterville College. The Rev. Mr. Briggs, late Professor of Languages, has been appointed Professor of Mathematics, Natural Philosophy, and Chemistry.

The Rev. Gideon Blackburn, D. D. has been elected to the Presidency of Centre College.

The visiters of William and Mary College, have appointed the Rev. Adam Empie, an Episcopal clergyman of Wilmington, to the Presidency of the College.

The Rev. Charles Coffin, D. D. has resigned the station as Principal of Greenville College, and accepted an invitation to the Presidency of East Tennessee College, at Knoxville.

Dr. Drake, late Principal of the Wesleyan Seminary, has accepted the appointment of Professor of Mathematics in Ohio University,—and the Rev. William Mann, of Philadelphia, has been appointed to supply his place in the Seminary.

The Trustees of Madison College, Penn., at the first Session in June of the present year, elected the following officers.—Rev. H. B. Bascom, Principal; Rev. Charles Elliott, Professor of Languages; Rev. John H. Fielding Professor of Mathematics; John Lyon, Esq. Professor of Rhetoric; Dr. Hugh Campbell, Professor of Chemistry, Agriculture, &c.; and Moses Hampton, John Robinson, and R. E. Stokes, Tutors.

Thomas Goodsell, M. D., of Utica, N. Y., has been appointed Lecturer on Materia Medica, and Obstetrics in the Berkshire Medical Institution.

Dr. John Torry, Prof. of Chemistry, Mineralogy, &c., in the Military Academy at West Point, is appointed Professor of Chemistry and Botany in the College of Physicians and Surgeons in the City of New-York, in the place of Dr. James F Dana, deceased.

Dr. Granville Sharp Pattison has resigned the appointment of Professor in the University of Maryland.

The Rev. Dr. M'Auley has been elected President of Transylvania, in Kentucky, in the place of Dr. Holley, deceased.

William F. Page, A. M., is elected Professor of the Latin Language, and Latin Literature; Hugh A. Garland, A. B., Professor of the Greek Language, and Grecian Literature, in Hampden Sidney College.

James Hamilton, Esq., of New-York, has accepted the appointment of Professor of Mathematics, and Natural Philosophy in the University of Nashville.

## THEOLOGICAL SEMINARIES.

*The Academical and Theological Institution at New Hampton, N. H.* contains about eighty students. An additional building is now nearly completed, and will be ready to be occupied the ensuing term.

*Rock Spring Theological High School* has been recently established by the Baptists in St. Clair county, Illinois, seventeen miles from St. Louis. The officers are to be, a Professor of Christian Theology, and a Professor of Mathematics and Natural Philosophy.

*The Western Theological Seminary* is beginning to awaken an interest in the community. Several subscriptions have recently been made to aid in its establishment. The prospect of raising adequate funds is so favorable, that no doubt is entertained by its friends, of its complete success.

*The Episcopal Theological Seminary of Virginia* is about to be permanently established in the vicinity of Alexandria, and its sphere of usefulness greatly enlarged. The Trustees have lately purchased a beautiful site, containing about sixty acres, two and a half miles N. W. from Alexandria, and intend immediately to add to the buildings on it, which are already considerable, a spacious edifice for the accommodation of students. They expect to finish and occupy it by the first of November. Professors Keith and Leppets, it is understood, will reside on the spot, and devote their whole time and talents to the school, and the Rev. William Jackson, who fills the chair of Pastoral Theology, will give attendance there, so far as his pastoral duties of Rector of St. Paul's Church, Alexandria, will allow.

The Trustees also contemplate the establishment of an Academy, on a liberal plan, to be under the direction and management of the Professors of the Seminary,

*The General Theological Seminary,* in the city of New-York, contained, the last year, twenty-one students; six of whom, composing the first class, were admitted to Orders at the close of the summer term.

*The Lutheran Theological Seminary*, at Gettysburg, Pa. numbers twenty-three students. The Theological department is under the superintendance of Rev. S. S. Smucker, A. M., and the Classical department is conducted by D. Jacobs, A. B.

*Princeton Theological Seminary*, at its late examination, graduated fourteen of its members, who had completed the prescribed course of study.

*Newton Theological Institution*, of the Baptist denomination, is yet in its infancy, but affords encouraging prospects of success and usefulness.—The following were the exercises of its late anniversary. Essays by members of the *Junior* class: On the Samaritans.—On the Pharisees and Saducees.—How may a Theological student guard against the dangers incident to habits of retired study?—On the importance of being acquainted with biblical geography.—On the judicial regulations of the Hebrews.—Why should a young man who is called to the ministry, spend several years in preparing for the work?—By members of the *Middle* class: On the statement of Paul and that of James concerning faith, Rom. iii. 28, and James ii. 24.—On the connexion in which the purposes of God are introduced in the Scriptures.

Address before the Society for Missionary Inquiry, by T. J. Conant, Professor of Languages in Waterville College.

*Bangor Theological Seminary* has of late received some important alterations in the course of study pursued, which we noticed in a late number.—The following are the dissertations read at the examination in August with the names of the writers. Influence of circumstances on character: Geo. Brown. The preacher's political duties: Philip Bunnell. Knowledge and virtue essential to the permanence of free governments: H. J. Lamb. The frequency of revivals of religion a motive to Christian exertion: W May. Characteristics of true greatness: George W. Ranslow. Peculiarities in the political and social state of Christian nations: A. Sheldon. The importance of aiming at a high standard of character and action. Claims of the religious state of the world upon young men, with the valedictory address: Nelson Bishop.

*The Theological School at Cambridge* held its anniversary in the College chapel, July 20. Dissertations were read on the following subjects.

*Junior Class.*—The comparative advantages of reading sermons, reciting *memoriter*, and extemporaneous discourse: Horatio Alger. The use of a liturgy: William Barry. The circumstances of Peter's denial of his master: Hersey B. Goodwin. On the spirit of persecution, and the different forms under which it has appeared: William Newell. Miracles, their susceptibility of proof by human testimony: Cazneau Palfrey. An explantion of Matthew xii. 1–8 "At that time Jesus went on the Sabbath-day through the corn," &c.: George Whitney.

*Middle Class.*—On St. Paul's Epistle to the Gallatians: George P. Bradford. On our Saviour's prophecies respecting his second coming during the life-time of some who heard him, comparing with the expectations of the apostles upon this subject: Jonathan Cole. On the influence which the fact, that the apostles expected a personal return of our Saviour to the earth, at no distant period, should have upon us of the present day: Frederick Augustus Farley. A view of the ecclesiastical, moral and intellectual condition of Europe, previous to the Reformation, showing the necessity and sources of that event: Frederick H. Hedge. On the conversion of Rammohun Roy, and its effect upon Christianity in India: Samuel K. Lothrop. On the connexion between enlightened views of Christianity and luke-warmness in its cause: William P. Lunt. The advantages and disadvantages of a church establishment, and the probable effect of the absence of one in this country: Artemas B. Muzzy. On the Sabbath: John L. Sibley. On the uses of controversy: Moses G. Thomas.

*Senior Class.*—On the disinterestedness and devotedness required in a Christian minister: Daniel Austin. The comparative value of the English and French styles of preaching as models of pulpit eloquence: George W. Burnap. The present state of religious inquiry in this country, as relating to the ministerial office: Christopher T. Thayer. Importance to the young preacher o cultivating religious feeling: William H. White. On the advantages of permanence in the relation of a pastor to his flock: William A. Whitwell.

*The Theological Seminary at Andover* held its annual examination, Sept. 26. The exercises were all from the Senior class, and on the following subjects.

*Sacred Literature.*—Remarks on Matth. xxii. 41—45: T. G. Worcester. Exegetical preaching: E. Adams. Explanation of Philip. iii. 8—11: J. Marsh. Scriptural use of the number *seven*: S. G. Clap. Can it be shown from the Scriptures, that the Jews will be literally restored hereafter to the land of Palestine? Affirmative, S. F. Beard, Negative, L. Cobb. Translation of Isa. xxi. 1—10, with a brief explanation: J. S, Green. Does the *authority* of the sacred writers depend on the reasoning which they employ? G. Hayes.

*Ecclesiastical History.* St. Athanasius: D. Phelps. St. Augustine: L. Gilbert. Lord Cobham: A. A. Hayes. John Calvin: G. Shepard. The Westminster Assembly: D. Adams. Recent Genevan persecutions: F. A. Strale. Present state and prospects of the church: W. Clark.

*Christian Theology.* The special influence of the Spirit not inconsistent with moral agency: E. W. Clark. Doctrine of instantaneous regeneration, with its necessary qualifications: T. R. Durfee. The religion taught in the Old Testament and the New, substantially the same: S. W. Clark. The rewards of the righteous in the future world consistent with the Scripture doctrine of salvation by grace: S. Hardy. Influence of prayer on the benevolent affections: H. C. Jewett. The perfection of the Scriptures: J. A. Albro. Scriptural mode of addressing Christians as to the necessity of persevering in holiness, and the danger of apostacy: C. H. Kent.

*Sacred Rhetoric.* Literature, as exhibiting the moral character of man: J. Crosby. The French pulpit in the time of Louis XIV.: A. Greenwood. The power of impression: J. W. Powers. The danger of substituting, as the object of preaching, present emotion, for deep and permanent impression: H. A. Rowland. The proper mode of treating religious affections: A. Mahan. Manner, in oratory: J. W. Newton. Adaptation of preaching to the character of the age: D. Perry. Painting in language: A. Richards.

On the day preceding an Address was delivered before the Porter Rhetorical Society, by George Shepard, a Poem by Alfred Greenwood, and an Address by the Rev. Dr. Beecher.

The Anniversary Address to the Society of Inquiry respecting Missions, was delivered by a Member of the Senior Class.

*The Theological Department of Yale College*, of which we gave some account in our Number for September, is struggling through the losses it has sustained, in the failure of its funds; and we are encouraged to hope, from the exertions that are making, and the interest that is felt, that a competent support will soon be provided for its instructors. The number of students is greater than at any former period.

*Auburn Theological Seminary* held its anniversary in August. Essays were delivered on the following subjects. On the Sabbath: Joel Campbell. On the ministry of John the Baptist: R. B. Camfield. On the conflicting opinions of Deists: Ulric Maynard. On the character of Christ as a proof of Christianity: Joseph Steele. On the principles of interpretation: Hiram L. Miller. On the Union of science with piety: Josiah Kilpatrick. On the spiritual gratification of a gospel minister: Henry P. Tappan.

On the evening preceding an address was delivered On pulpit eloquence, by Charles E. Freeman. On theological controversy, by Ebenezer Mead. On Foreign Missions, by Henry P. Tappan.

Appropriations were made by the Trustees to provide additional exercises for the students;—and a committee appointed to devise measures to establish a professorship of Sacred Rhetoric and Pulpit Eloquence.

*Southern Review.*—Proposals are issued for a quarterly periodical, with this title, to be published at Charleston, S. C. in February next.—Its object and character will be similar to those of the other Reviews in our country, with the following peculiarities. It will be among its first objects to vindicate the rights, the privileges, the character of the Southern States, and to arrest, if possible, that current of misrepresentation which has been directed so steadily against our country generally, and the South in particular.—It shall be considered a paramount duty to watch over the administration of our Federal Government, and to guard against all violations of the Constitution.—Each number will contain two hundred and fifty pages. Edited by A. E. Miller.

*Occasional Sermons of Dr. Dwight.*—The Christian public will be gratified to learn that two volumes are about to be published of the occasional Sermons of the late President Dwight. Proposals have been issued for this purpose, by Hezekiah Howe and Durrie & Peck, at New-Haven. For the conditions of the work we refer our readers to the Prospectus on our covers.

## NEW PUBLICATIONS.

### RELIGIOUS.

An Essay on the Importance of considering the subject of Religion. Addressed particularly to men of Education. By John Foster, Author of Essays on Decision of Character, &c. Boston. 1827. 8vo. pp. 172.

Dialogues between the Rev. Dr. Andrew Fuller and a Regular Baptist.

Knowledge is Power, or the true Secret of New-England Strength; a Sermon preached in Hollis Street Church, Boston, on the Fast Day, April 5, 1827. By John Pierpont.

The Scriptural Doctrine of Predestination, stated and vindicated. By the Rev. Mr. McFarlane, of Deerfield, N. J.

A Dialogue on Providence, Faith, and Prayer. Boston. Bowles & Dearborn. 12mo. pp. 24.

### MISCELLANEOUS.

Letters from Europe, comprising the Journal of a Tour through Ireland, England, Scotland, France, Italy, and Switzerland, in the years 1825, '26, and '27. By N. H. Carter. 2 vols. 8vo. New-York. G. & C. Carvill. 1827.

The American Chesterfield; being Selections from Chesterfield's Letters, and from other Authors on the Subject of Politeness: Suited to the youth of the United States. By a Member of the Philadelphia Bar. Philadelphia. John Grigg. 1827.

Dunnallan: or Know what you Judge. By the Author of Decision, Father Clement, &c. 2 vols. 8vo. Boston. 1827.

An Epitome of History, with Historical and Chronological Charts. By J. E. Worcester. 18mo. pp. 130. Cambridge. Hilliard & Brown. 1827.

Memoirs of the Life of Joseph Alleine, author of "An Alarm to the Unconverted." By his Widow, Mrs. Theodosia Alleine. Philadelphia.

The Life of Philip, the Indian Chief. Salem. Whipple & Lawrence.

A Manual of Descriptive Anatomy of the Human Body, illustrated by two hundred and forty Lithographic Plates. By Jules Cloquet, M. D. Translated by John D. Godman, M. D. Boston. W. & J. Pendleton. 4to. 1827.

An Account of Sundry Missions performed among the Senecas and Munsees, in a Series of Letters. By Timothy Alden. New-York. J. Seymour. 1827.

Poems. By the Author of 'Moral Pieces in Prose and Verse.' Boston. S. G. Goodrich. 12mo.

Arlan, or the Force of Feeling; a Poem. With other Poems. By T. Bynum, Jr. Columbia. Sweeney & Sims. 12mo. pp. 99.

A Sketch of the Politics, Relations, and Statistics of the Western World, intended to demonstrate the Necessity of the Grand American Confederation and Alliance. Philadelphia. Robert H. Small. pp. 200. 8vo.

Sketches of a Tour to the Lakes, of the Character and Customs of the Chippeway Indians, and of the Incidents connected with the Treaty of Fond du Lac. By Thomas L. McKenney.

The Influence of a good Taste upon

the Moral Affections. An Address delivered at Amherst College, before the Alexandrian Society, the Thursday preceding Commencement. Aug. 21, 1827. By Daniel A. Clark, A. M. Pastor of the Church in Bennington, Vt. 8vo. pp. 30. Amherst.

### AMERICAN EDITIONS OF FOREIGN WORKS

The Economy of Human Life, translated from an Indian Manuscript, written by an Ancient Bramin. Cambridge. Hilliard & Brown. 18mo. pp. 113.

The History of Roman Literature, from the Earliest Period to the Augustan Age. By John Dunlop. Philadolphia. E. Littell. 2 vols. 8vo.

The History of the Rebellion and Civil Wars in England. To which is added, an Historical View of the Affairs of Ireland. By Edward, Earl of Clarendon. First and Second Volumes. Boston. Wells & Lilly.

The Spirit of Contemporary Poetry. No. I. and II. Boston. True & Green. 8vo. pp. 43.

A History of Modern Greece, with a View of the Geography, Antiquities, and Present Condition of that Country. Boston. Republished by Nathan Hale. pp. 503.

Familiar Letters between a Mother and her Daughter. By Mrs. Taylor, and Jane Taylor. Boston. James Loring.

The Living and the Dead. By a Country Curate. New-York. J. & S. Harper. 12mo.

# MONTHLY RECORD.

## RELIGIOUS.

*The American Board* held its annual session in New-York on the 10th ult. The Annual Sermon by Dr. Beecher has been given to the public through the National Preacher. From the Report of the Treasurer it appears that the amount of receipts for the year was $92,380 53, and of expenditures $104,430 30. The meeting as we learn from the New-York Observer, was one of uncommon interest, and we regret that our limits prevent us from detailing an account of it. There seemed to be a spirit of Christian enterprize, among the members of the Board, and others who were present, such as never had been witnessed before. Among the resolutions adopted was that of sending a Mission to Africa.—A most interesting meeting was held on one of the evenings during the session, at which the Corresponding Secretary gave a statement of the operations of the Board, and of the calls and opportunities for extending them. The Missions at Bombay, in Ceylon, in the Mediterranean, at the Sandwich Islands, and among the Indians of our own country, are in need of more Missionaries: and new Missions should be established in Western Africa, on the Northwest coast of the United States, and in other places. To establish the several Missions contemplated by the Board, he said that not less than $100,000 would be necessary, in addition to the usual receipts. This statement was followed by addresses from others; when a gentleman present remarked that if $100,000 was needed for so good an object, it must be had; and that he himself would stand responsible for $5000. A gentleman from Rochester, expressed his belief that the stock would be profitable in that vicinity, and pledged himself either to collect or give $10,000 more. Six other gentleman subscribed $1000 each, and several clergymen of the city united in making up another $1000. There were two subscriptions of $500 each, one of $400, one of $300, three of $200, ten of $100, and other smaller sums to the amount of $375. Total, $25,675.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period*, the donors of $20,675 assented. Making the total of subscriptions pledged to foreign Missions in a single evening by a small number of our citizens and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND SEVENTY-FIVE DOLLARS.

The next annual meeting is to be held in Philadelphia, on the first Wednesday of October, 1828. Rev. Dr. Rice of Virginia is appointed to preach the Sermon, and Rev. Dr. Alexander of Princeton his substitute.

*Missionary Reinforcement*—The following persons have been designated as Missionaries from the American Board to the Sandwich Islands, and were commended to the grace of God by religious services in Park Street Church, Boston, on the evening of October 31st.

*Ordained Clergymen and their Wives:* Rev. Jonathan S. Green, Lebanon, Ct.; Mrs. Green, East-Haddam, Ct.; Rev. Lorrin Andrews, Vernon, Ct.; Mrs. Mary Ann Andrews, Washington, Ky.; Rev. Ephraim W. Clark, Haverhill, N. H.; Mrs. Mary K. Clark, Mount Vernon, N. H.; Rev. Peter J. Gulick, Freehold, N. J.; Mrs. Gulick. Lebanon.

*Physician and his wife:* Dr. Gerritt P. Judd, Paris, N. Y.; Mrs. Judd, Clinton, N. Y.

*Printer and his wife:* Mr. Stephen Shepherd, Johnstown, N. Y.; Mrs. Shepherd.

*Single Females:* Misses Maria C. Ogden, Woodbury, N. J.; Mary Ward, Whitesborough, N. Y.; Delia Stone, East-Bloomfield, N. Y.; Maria Patten, Lancaster, Pa.

*Sandwich Islanders:* John E. Phelps, Henry Tahetee, Samuel J. Mills, Geo. Tyler.

The four natives have been acquiring an education in this country, and probably may be employed in various ways in connection with the mission; but they are not under the direction of the Board.

The company have taken passage in the ship Parthian, capt. Blinn, bound directly for the islands.

*The Vermont Bible Society*, following the example of others before mentioned, have resolved that within *two* years every family in that state shall be supplied with a Bible.

DONATIONS.

To the American Colonization Society, from the 20th of August to the 24th of October, $4,553 43.

To the American Tract Society for two months, ending September 15th, $3,484.

## MISCELLANEOUS.

*American Theatres.*—At how great an expense to the community these institutions are supported, may be inferred from the large sums which they can afford to lavish on their great performers. It is stated on the authority of the manager of the Philadelphia and Baltimore theatres, that the sums paid by those establishments, (which are not the most conspicuous of the kind in the union,) to ten different London performers amounted to 68,500. Of this sum, the notorious Edmund Kean received upwards of eighteen thousand dollars. But it were a small matter if these sums were the heaviest item in the account against our theatres; their drafts on the pecuniary resources of the community is a trifling evil compared with their heavier drafts on its morals.

*The United States Mail* is, hereafter, to be run three times a week to the British lines at New-Brunswick—and it is proposed to run the Halifax Mail thence twice a week.

*French and American Mail.*—Agreeably to an arrangement of the two governments, a regular mail will be made up for France, at the Post Office in New-York. All letters will be received gratis, and put in bags, having affixed to them the Post Office Seal.

*Telegraph.*—A French paper gives the following details with respect to the rapidity of the communications by means of the telegraph:—At Paris, news arrives from Lisle, (150 miles,) in 2 minutes; from Calais, (170 miles,) 4 min. 5 sec.; Toulon, 18 min. 50 sec.; Bayonne, 14 min.; Brest, (376 miles,) 6 min. 5 sec.; Stratsbourg, (300 miles,) 5 min. 52 sec.

## OBITUARY NOTICES.

The *Rev. Edward Payson*, D. D. of Portland, Me., closed his laborous and useful life, on the twenty second ult. in the forty-fourth year of his age. He had been for twenty years a Pastor of the Second Church in that town; and his happy and extensive influence over the people of his charge and the community around him; and the deep affliction which all who knew him feel at his removal, are a memorial which will go down to many generations.

The *Rev. T. Charlton Henry*, D. D., who, for several years had been Pastor of the Second Presbyterian Church in Charleston, S. C., died October fifth, in his thirty-eighth year. For talents and acquisitions, and for zeal and faithfulness in his holy profession, (says one who had the best opportunity of knowing him) he had few equals. His ministry was signally owned and blessed. His remains were carried into the church where he had the Sabbath previous dispensed the word of life; and were followed by a numerous concourse of deeply afflicted mourners.

## ORDINATIONS AND INSTALLATIONS.

Aug. 1.—Rev. S. R. Johnson, was admitted to the holy order of Priests, at St. James's church, Hyde Park, N. J., by the Rt. Rev. Bishop Hobart.

Aug. 22.—Rev. Gerrish Barrett, Chaplain of the State Prison at Mount Pleasant, N. Y. was ordained as an Evangelist. Sermon by the Rev. J. How, of Springfield.

Aug. 22.—Rev. J. H. Martin, as an evangelist, at Hanover, Mass. Sermon by the Rev. Mr. Colburn, of Abington.

Aug. 26.—The Rev. Henry J. Whitehouse, minister of Christ's church, Reading, and the Rev. John B. Clemson, minister of St. Stephen's church, Harrisburg, deacons, were admitted to the holy order of priests, in St. James's church, Philadelphia, by the Rt. Rev. Bishop White.

Aug. 29.—Rev. Moses Curtis, over the Baptist church in Canton, Mass. Sermon by the Rev. James D. Knowles, of Boston.

Sept. 2.—The Rev. Messrs. Nathaniel Kingsberry, and Edward W. Peet, were admitted to the holy order of Deacons, at Bridgeport, by the Rt. Rev. Bishop Brownell.

Sept. 5.—Rev. Irenas Atkins was ordained over the Baptist church in Southington. Sermon by the Rev. Benjamin Hill of New-Haven.

Sept. 6.—The Rev. Amasa Clark, was ordained as an Evangelist, in Russell, Ms. Sermon by Elder Barnett.

Sept. 6.—The Rev. John T. Baldwin, was ordained as an Evangelist, at Springville, N. Y.

Sept. 12.—Rev. George Cowles, was installed as pastor of the Second Congregational church, in Danvers, Ms. Sermon by the Rev. Dr. Woods, of Andover.

Sept. 12.—Rev. Jared Curtis, Chaplin of the State Prison, at Auburn, N. Y. was ordained as an Evangelist. Sermon by the Rev. Dr. D. Field.

Sept. 19.—Rev. John Boynton over the Congregational church, in Phipsburgh, Me. Sermon by the Rev. John W. Ellingwood, of Bath.

Sept. 24.—Rev. Thomas De Witt, late of Fishkill, N. Y., was installed as an associate Pastor in the Collegiate Dutch church in the city of New-York. Sermon by the Rev. Dr. Brownlee.

Sept. 26.—The Rev. John Roberts, as collegiate pastor with the Rev. Joel Herrick, over the Congregational church, at Durham, Me. Sermon by the Rev. Caleb Bradley, of Westbrook.

Sept. 26.—Rev. Daniel Wales, over the first Congregational church in Belfast, Me. Sermon by the Rev. Professor Smith.

Sept. 26.—Rev. John O. Chowles, over the Second Baptist church in Newport, R. I. Sermon by Rev. Dr. Grant, of Providence.

Sept. 26.—Rev. Jubilee Wellman was installed over the Congregational church in Warner, N. H. Sermon by the Rev. Dr. Wood, of Boscawen.

Oct. 3.—Rev. Jonathan S. Green and Ephraim W. Clark, as Missionaries to the Sandwich Islands.

THE
CHRISTIAN SPECTATOR.
New Series.

Vol. I.] DECEMBER, 1827. [No. XII.

# RELIGIOUS COMMUNICATIONS.

*To the Editor of the Christian Spectator.*

## THE TESTIMONY OF JESUS CHRIST RESPECTING EVERLASTING PUNISHMENT.

I HAVE long wished that some of the able writers who enrich your pages would say something about the reality and nature of future punishment. The subject is important enough, and if I do not greatly misunderstand the times, circumstances are now such as to call for a thorough and earnest discussion of many questions connected with it. Being myself wholly unqualified for such a work, it has appeared to me that the facts in the case ought to be capable of proof by some very simple process of argument. Perhaps the merit of simplicity will be adjudged to the following thoughts on the testimony of Christ.

The testimony of Christ is, that he in his capacity of Judge will sentence a part of mankind to everlasting fire, and that they will go away from the judgment bar *into everlasting punishment.* This is the testimony. Let us examine as to the competency and credibility of the witness.

1. Of his *knowledge.* How does the witness know what he testifies?

So far as the intention or consent of God the Father is concerned, Christ says, John vii. 29, *I know him, for I came from him, and he hath sent me*: viii. 55, Ye have not known him, but I know him, and if I should say I know him not, I should be a liar like unto you; but I know him and keep his sayings: v. 38, I speak that which I have seen with my Father. John Baptist confirms his perfect knowledge of God, and tells us how he came by it, and compares it with the ignorance of men. John i. 18, No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him: iii. 32, What he hath seen and heard, that he testifieth. And lest any one should pretend to know the character and views of God better than his own Son, he declares, Mat. xi. 27, All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him. All which we know about God, is from the testimony of the same witness, who declares that a part of mankind will suffer everlasting punishment.

So far as the character of the subject is concerned, *He needed not that any should tell him of man, for he knew what was in man.* I know you, said he to a congregation of unbelievers, that ye have not the love of the Father in you. He knows, therefore, exactly how wicked that part of mankind are, who will go away into punishment, and can tell how much punishment they deserve, and whether "all the sins committed in this life's brief interval deserve" a punishment that is everlasting.

As to his own firmness of purpose to do what he declares he will do, he knows his own mind and his own feelings, and whether it is consistent with the love which brought him into the world to inflict such a sentence. In the epistle to the Hebrews the apostle says, He is the same yesterday, to-day, and forever. If at the time when he held this conversation with his disciples, it was his expectation or intention to send the wicked into everlasting punishment, it will always be so. He can get no new knowledge, and will not form any new purposes.

As to the difficulties in the execution of this declaration, he knew them all. He had created the universe, and had superintended and given laws both to the natural and moral world, and directed the whole machinery of providence for some thousands of years. He had destroyed the old world by a deluge, and the cities of the plain by fire from heaven, and had raised the dead to life, and carried on the conflict with the powers of darkness long enough to know his own ability, and his own works. If there was any place already *prepared for the devil and his angels* he must have known it, and must have known whether it was a suitable place to punish wicked men. And if there was no such suitable place already in existence, he could tell whether it was practicable to make such a place, and whether he who made both soul and body *can destroy both soul and body in hell.*

In regard to the changes which might be supposed to intervene, to prevent the full accomplishment of the declaration, he knows all the events that will ever take place. It is the oath of Jehovah that if a *wicked man will turn from his wickedness he shall live.* But Jesus Christ says, all that are on the left hand *shall go away into everlasting punishment.* And he knows certainly, whether any of that class will ever repent and be converted, that their sins may be blotted out.

In his powers of expression he was also a competent witness. He knew how to express himself. *Never man spake like this man.* Never was human language used more clearly or expressively than by Jesus Christ. He had the faculty, in a pre-eminent degree, of saying explicitly what he meant to say. He had formed the mind of man, and created the organs of speech. His inspiration had given understanding. And he that teacheth men knowledge, shall not he know? If he had wished to say, that those of mankind who are not so good as they ought to be, would receive all their punishment as they pass along, he could have said it. Or if he had wished to say that those on the left hand, who were too obstinate to be converted by the means used in this life, should then be put into the place of torment for a longer or shorter time, and by that means be brought to repentance, and all saved, he could have said just the thing he meant, and said it as plainly as any body has ever said it since. And if he had wished to say that they should go away into everlasting punishment, he knew how to say it. It is an idea which the human mind can form, and which human language can express. Every human being, who has the power of thinking at all, has the power of thinking about duration that is everlasting, or that lasts forever. People have always talked about eternity, and have always meant a duration which they can conceive nothing beyond. Many have believed that the wicked would go away into everlasting punishment, just as Christ says they will, and have expressed their belief in plain language. Many have argued against it. And those who have argued against it, have been able to express it. They could always tell what they were trying to disprove. Every scholar who understands Greek knows very well that the Greek philosophers, and poets, and other writers, treated upon everlasting duration. And they had words to express their thoughts intelligibly. The Scriptures speak of the eternity of God, and of his *everlasting throne*, and of the *eternal life*, or everlasting happiness, of those who go to heaven. And they could equally speak of *everlasting shame*, or misery without end. It is plain, therefore, that our witness need not be at a loss for expressions to state the fact of everlasting punishment. Now I ask our scholars, who understand Greek, what words a plain honest witness would use to express his intention of sentencing a part of mankind to everlasting punishment? Suppose it were against the law to hold the doctrine of everlasting punishment; and suppose a man was on trial for holding it, and witnesses should testify that they heard him say a part of mankind would be sentenced to *everlasting fire*, and would *go away into everlasting punishment:* Would not the jury consider the charge as proved? The charge is proved in respect to Jesus Christ. He has declared this very fact, and in the most plain and simple language possible. Now when a witness has this power of using language in a clear and discriminating manner, we always expect to understand him in the most direct and simple manner. He is one who knows what he is saying, and speaks just as he means, and we always know how to take his meaning.

2. Of his *disinterestedness.* Has he any interest or strong feeling to give a bias to his testimony?

He has no interest in establishing a doctrine of everlasting punishment, unless it is true. He has always an interest in the truth, let it bear where it may. But I do not know of a single interest of his kingdom which would be permanently promoted by his preaching this doctrine, unless it is the truth. The grand interests which he seeks, are the holiness and happiness of his true followers. It cannot be to promote the happiness of mankind, that he attempts to terrify them with the idea of going away into everlasting punishment. Neither is the doctrine favorable to their virtue, unless it is true. True virtue consists in a supreme regard to God. It may strengthen the virtuous principles of the good to think that God is so holy and pure that he cannot bear sin, and that he will punish the ungodly *with everlasting destruction from his presence, and from the glory of his power.* And it may operate as a restraint upon the evil passions of the bad, to have it impressed upon their minds, that *the wicked shall be turned into hell, with all the nations that forget God.* But if it is not true, it must some time or other be found out, and then the effects will all be the other way. The virtuous will no longer regard God as so holy. Neither will the wicked fear his righteous indignation any more. Thus, instead of growing better by the influence of this doctrine, upon the supposition of its falsehood, the reaction would immediately make them worse. Many persons have flattered themselves that they had detected the fallacy of Christ's testimony on this point, and it has always made them worse.

As Christ has no interest, neither has he any *feelings*, which would be gratified by establishing a wrong belief about everlasting punishment. He has no desire to add to the burdens of an oppressed and miserable world. He came into the world to preach deliverance to the captives, and the opening of the prison doors to them that are bound; to heal the wounded spirit; to make the broken heart rejoice. He proclaims tidings of good will and peace. He offers rest to the weary and heavy laden. He declares himself to be the fountain of living waters, and invites all who thirst to drink of the water of life freely. He soothes the anxious breast when he says, Little children, let not your heart be troubled: ye believe in God, believe also in me. He comforts the foreboding mind. I will not leave you comfortless. Peace I leave with you. Not as the world giveth, give I unto you. Such a being as this would not afflict people without a cause. He could have none of that idle malice, which takes a pleasure in exciting groundless terrors, and sports with the fears of the ignorant. He would not say that he should send a part of mankind away into everlasting punishment, merely for the satisfaction of witnessing the anxiety which this doctrine often produces. Why should he wish to excite the distressing apprehensions that many persons have had for fear that they should dwell in *everlasting fire prepared for the devil and his angels?* Why should he cause that agony with which husbands anticipate that such may be the doom of their beloved companions, and wives of their husbands, and parents of their dear offspring, and children of their parents? Why, if there is no truth nor reason in it.

He did not testify to everlasting punishment because, in itself considered, he wished it to be true. People are sometimes liable to the suspicion of testifying that there is no such thing as everlasting punishment because they wish it to be true. Some have even said as much. They say it would make them perfectly miserable to believe this declaration of Jesus Christ about everlasting punishment. And there can be no doubt that it would. Persons who have such strong reasons to wish a thing were not so, are not very credible witnesses. Suppose you were on trial for murder, and one of the witnesses should acknowledge that it would make him perfectly miserable to think the prisoner was innocent. Would you think it fair that he should be allowed to testify against you? But Jesus Christ has no wishes which would bias his judgment or give a false coloring to his testimony. His ever memorable declaration when he wept over Jerusalem, is proof on this point. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not.

3. Of the *particularity* of his testimony.

The honest witness, who knows what he is saying, and who has no wish to have things appear different from the truth, may generally be known by the artless frankness with which he details particular circumstances. In the case before us, Jesus details the circumstances under which he shall sentence a part of mankind to everlasting punishment. He tells how he shall make his appearance. The Son of man shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory. He tells also who shall appear before him, and what preparation he will make for the judgment. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on the right hand, but *the goats on the left.* What he will say to one class: Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And to the other: Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. The reason why he calls the righteous to glory: For I was an hungered and ye gave me meat, &c. The reason why he bids the wicked depart: For I was an hungered and ye gave me no meat, &c. Describing exactly the leading characteristic of the two classes. All this is told with the undisguised simplicity of conscious truth.

4. His *consistency.*

He has said that at the day of judgment he shall send a part of mankind away into everlasting punishment. And he never has said any thing different. Never did his feelings of anxiety for the salvation of all the sinners in the world lead him to drop a single intimation that all would be saved. Even when he wept over Jerusalem, he says, Behold your house is left unto you desolate. In his most glowing descriptions of the dignity and efficacy of his mission into the world, he always introduces some such language as this: He came unto his own, and his own received him not. This is the condemnation, that light hath come into the world, and men have chosen darkness rather than light. They all with one consent began to make excuse. None of them that were bidden shall taste of my supper. Ye will not come unto me that ye might have life. And it cannot be pretended that he ever varied from this statement. Those who have labored the most strenuously to disprove the testimony of Christ on the subject of everlasting punishment, have never fastened upon him the charge of inconsistency in his statements.

By the testimony of Jesus Christ then we have the fact fully proved, as far as the testimony of such a witness can prove any fact, that a part of mankind will be sentenced to everlasting fire, and will go away into everlasting punishment. Still, with all this evidence, there are not wanting those who confidently affirm that all mankind will be saved.

On this point they have not the testimony of Jesus Christ. He testifies to the existence of two classes of men on earth, *the righteous* and *the wicked; he that believeth on the Son of God*, and *he that believeth not.* He distinguishes them at death. One class die and are carried by angels into Abraham's bosom; the other die and are buried, and in hell they lift up their eyes being in torments. There is a distinction at the resurrection. All that are in their graves come forth; *they that have done good, to the resurrection of life*, and *they that have done evil, unto the resurrection of damnation.* He carries them forward to the tribunal of judgment in two classes, *the one on his right hand*, and *the other on the left.* He separates them in their sentence, saying, *to those on his right hand, come ye blessed of my Father*, and *to those on the left, depart ye cursed into everlasting fire.* He sees the sentence carried into effect, and testifies to his return. *These shall go away into everlasting punishment, but the righteous into life eternal.* And we hear nothing more about them, only that *the righteous shall shine as the sun in the kingdom of my Father;* and that the others shall be cast *in outer darkness, where shall be weeping, and wailing, and gnashing of teeth.* And there the testimony closes. The witness has told what he knows. He leaves them in the everlasting fire, suffering the horrors of everlasting punishment.

The subtle or ingenious advocate on the other side may put the most crafty questions in the cross-examination, in order to draw out of the witness some conjectures or hearsays, or may-bes; but in vain.

The witness is *faithful and true*, and *speaks* only that *which he knows*, and only *that which he has seen*.

*Question?*—But is not God too good to inflict eternal misery?

*Answer.*—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.

*Question.*—But will not his heart relent at last, and his mercy interfere to crush that gnawing worm, and quench the tormenting flame, short of eternity?

*Answer.*—Their worm dieth not and the fire is not quenched.

*Question.*—Will not that compassionate Savior finally interfere in behalf of those for whom he has died, and bring them all to glory?

*Answer.*—If ye believe not that I am he, ye shall die in your sins, and where I am, thither ye cannot come.

*Question.*—Will he not *draw all men unto him*, and so save them all?

*Answer.*—Ye will not come unto me that ye may have life.

*Question.*—Can the trifling errors of so brief a life deserve everlasting punishment?

*Answer.*—This is the condemnation. Ye have no cloak for your sins. Therefore your sin remaineth.

Baffled in his cross-examination, the learned counsel brings forward the witnesses on his own side. Let us now attend to the testimony on the other side.

*1st. Witness.*—God is too good to make any of his creatures eternally miserable. He delights to represent himself in the character of a parent, and teaches us all to call him *Our Father*. Which one of you, gentlemen of the jury, would put one of your dear little children, for a trifling offence, into a glowing furnace, or throw him to be devoured by wild beasts, or plunge him into a gloomy lake. Are you not all God's children? And is his heart more unrelenting than that of an earthly parent?

*Cross-examined.*—You, witness, are a parent. Could you drown all your children, as God actually drowned the old world? Could you let the stream of burning lava from a volcano flow over them, as God rained fire and brimstone out of heaven upon the cities of the plain? Could you bear to fill your house with perpetual sickness and pain and death, as God has made this world a vale of tears? Could you disappoint the hopes of your family and break their limbs, and put them to all the varieties of death, as God treats the human family? Is it not possible that you cannot judge so well what God will do, as he could who was the bosom counsellor of the Father? Do you *know* any thing about it? Our witness knows. He says, *all things that I have heard of my Father I have made known unto you.* Did you ever *hear* God say any thing like this? *What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction?* Witness, what if it is so? can you reply against God?

*2d. Witness.*—God *is able to subdue all things to himself*, and he has decreed the final restoration of all things. It is evident that this view is most honorable to God's character. It also reconciles all the difficulties of theology. It is also supported by many men of the greatest talents. How glorious is the prospect, that all things will finally be restored, so that praise shall resound to God without a single discordant note throughout all the created universe.

*Cross-examined.*—Do you know all this? Conjecture, and impressions, and imaginations, are not what we want upon this trial. It is too solemn a case to go upon uncertainties. We want your evidence, not your opinions. Do you know any thing of all this? Did you ever see a person who died without a Christian hope, restored afterwards to the love of God? That infidel who died with the horror of despair depicted on his countenance, and the blasphemies of hell rolling from his tongue—did you follow him down to the regions of punishment, and see him tormented in that flame, and see his obstinacy gradually relent, until his whole soul was subdued to love, and all his corruptions were burned up; and then did you see an angel of mercy in those dark abodes, apply a healing balm to his wounds, clothe him in white raiment, and bear him back across that great gulf, into Abraham's bosom? Our witness knows. Do you know? Are you certain. Jesus Christ is positive, that they *go away into everlastng punishment.*

3*d. Witness.*—Every wicked person has hell enough in his own bosom. He suffers everlasting fire every time he does wrong. And that is his punishment. So that when he dies he will go direct to heaven.

*Cross-examined.* Are you sure that this inward suffering is as much as sin deserves from a holy God? Do you know that it is always exactly proportioned to guilt. If a humble Christian actually suffers more for being cold and formal in his secret devotions, than a profligate does for cheating his neighbor, and getting drunk, and blaspheming his God, is that equal punishment? But leaving argument, what do you know about it? Have you ever seen any of these wicked persons die in their sins, and go immediately where Jesus Christ is? Did you see the mockers of the old world all glorified with God in heaven, while Noah was tossing about and buffeting the waves in the ark? Did the smoke which rose up from the cities of the plain waft the souls of its polluted inhabitants up to glory? Were you present when that man who died in a drunken fit appeared in the courts above, to take possession of an inheritance in the kingdom of heaven? Has God assured you that *every murderer hath eternal life?* Did you mark the course by which Tardy, the pirate and suicide, winged his way to paradise? Have you ever walked the golden streets, and seen murderers and their victims. tyrants and their oppressed subjects, persecutors and saints, hypocrites and honest men, basking in that ineffable light, and hymning the praises of boundless love? Do you know?

Here the evidence closes. And now every reader is under obligations equal to the most solemn oath, to give a true and impartial sentence. Is it true or false, that a part of mankind will suffer everlasting punishment? If there is not any reasonable ground of doubt that Jesus Christ has testified truly, intelligently, consistently, and impartially, you are bound to say TRUE.

If it was as likely to be true that the yellow fever was in a place, as it is that the wicked will go into everlasting fire, would you go there? If it was as likely that you would lose your life by sleeping in your bed to-night as it is that you will lose your soul unless you become a Christian, would you dare to sleep?

LEGULEIUS.

## TRANSLATION OF ISAIAH XXI. 1—10. WITH EXPLANATORY REMARKS.

*The Oracle concerning the Desert of the Sea.*

1 How the whirlwinds sweep along in the south,
From the wilderness they come, from a terrible land,
2 A dreadful vision is disclosed to me:
The robber is robbed—the waster is laid waste,
Go up, Elam; lay seige O Media,
All the sighing of the oppress'd will I make to cease.
3 Therefore are my loins filled with distress,
Anguish like that of travail hath seized me,

I am bowed down, so that I cannot hear,
I am convulsed so that I cannot see.
4 My heart is disquieted; quaking hath come upon me:
The season of my anticipated delight is become a season of terror.
5 The table is prepared; the watch is set; they eat, they drink;
Up ye princes, anoint the shield.
6 For thus said the Lord unto me:
"Go, station a watchman on his post,
"And let him report what he seeth."
7 And he saw cavalry, horsemen two and two,
Riders upon asses, and riders upon camels.
And he listened with the most profound attention.
8 Then he cried out like a lion,
"My Lord, continually do I stand on my watch-tower by day;
And on my ward do I keep watch whole nights.
And behold! there cometh cavalry, horsemen two and two.
9 Then continued he his report and said,
"Fallen, fallen is Babylon;
And all her idol gods are dashed to the ground."
10 O my crushed, afflicted [people,]
What I have heard from Jehovah of hosts, God of Israel,
I have made known to you.

In these verses we have a vivid prophetic description of the destruction of Babylon by the Medes and Persians. The prophecy was delivered about two centuries before the event happened, and more than one previously to the captivity of the Jews at Babylon.

In phrophetic vision, the writer foresaw the affliction of his nation, and the arrogance and cruelty of their enemies. The oppressed, God was about to rescue, the oppressor, to chastise; and this he designed to effect by the destruction of their proud capital, and the subversion of their government.

The storm which was gathering over the devoted city the prophet represents by the raging of tempests, which in their progress from the wilderness south of India, were exceedingly violent and destructive. He then declares that a vision, replete with terror, had been disclosed to him. He beholds the waster of nations shorn of his strength. He hears Elam, and Persia, and Media, commissioned to besiege the city, that an end might be put to the sighing of the oppressed. The surprise and perturbation of the besieged, he then describes with admirable simplicity, "I am filled," says he, presenting himself as viewing the scene, "I am filled with terror, anguish hath seized me so that I am deprived of hearing and sight, my heart utterly fails; my anticipated hilarity is turned to dismay." This consternation was the greater on account of the sudden transition from a state of entire security, to one of the most iminent danger. This circumstance is graphically described. A luxurious feast is prepared: the watch is set; the Babylonians eat; they drink; when suddenly the alarm is sounded; "Up, ye princes, anoint the shield"—a common usage among the orientals, to render their shields, which were of leather, more manageable, as it were to furbish them as other armour is furbished by scouring it,:—prepare for the attack.

The result of this attack upon the city, the writer describes in an inimitable manner. He represents himself as (in compliance with the direction of God) stationing a watchman on a tower, and bidding him give the result of his observations. He beholds cavalry and beasts of burden, riders on asses and camels, symbolic representatives of the Median and Persian armies. Their movements he watches with the deepest interest: he listens with the most wakeful attention. Having made the full discovery, he cries aloud to the prophet and describes what he had witnessed. Then after a short, but fearfully interesting pause, the watchman announces the fate of the city—"Fallen, fallen is Babylon, and all her idol gods are dashed to the ground." The prophet concludes by a tender address to the Israelites, who had been crushed and beaten as the grain of the threshing floor, by the Babylonians, assuring them that he had made a true statement of what God would accomplish on their behalf.

The similarity between the events here predicted and the events which occurred at the taking of Babylon, as stated by Herodotus and Xenophon, and by the sacred writer, is so striking that it may seem almost like an entire coincidence. Just fifty years before the fulfilment of this prophecy, the Babylonians, under Nebuchadnezzar, destroyed Jerusalem, demolished the temple, and carried the Jews into captivity. Nebuchadnezzar dying, Belshazzar his son succeeded to the throne. Upon this king, the Medes and Persians, under Darius, or Cyaxares, and Cyrus, made war, defeated him in battle, and having shut him up in Babylon, laid siege to the city. The besieged, strongly fortified, and amply provided with means of defence, derided all attempts to subjugate them. After two years of severe labor, Cyrus found means to enter the city with his army. To accomplish his designs with the least danger, he pitched upon a season of great festivity among the Babylonians. During this night Belshazzar celebrated a most impious feast; drank wine with a thousand of his lords; defiled the vessels which Nebuchadnezzar, his father, had plundered from the house of the God of Israel, and in the height of his festivity, praised his own gods of gold, and silver, and wood, and stone. But the storm was about to burst on his guilty head. One moment all was hilarity and joy; the next, the shout of battle interrupted the songs of Bel, and before the morning light all the idols of Babylon and their worshippers were prostrate in the dust.

This passage is remakable for its rapid movements, its sudden transitions, its graphic descriptions,—for its beauty and force. The painting is exquisitely fine. The storm, the consternation, the security, and sudden alarm, are almost blended in beautiful coloring, yet so as to preserve a distinct impression of each. The stationing of the watchman, and the result of his observations, are the strokes of a master hand. The design of the prophecy is admirably expressed in the concluding verse. For the consolation of God's people was this vision disclosed—this prediction uttered. To correct them for their wanderings, he had raised up a terrible scourge; when this was effected, he removed it; and while they beheld the proud city of Babylon swept with the besom of destruction, well might they exclaim, "So let thine enemies perish, O Lord!"

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## PRESIDENT EDWARDS'S VIEW OF ORIGINAL SIN.

President Edwards, in his work on Original Sin, Part IV. Ch. 3, says, "Therefore I am humbly of opinion, that if any have supposed the children of Adam to come into the world with a *double guilt*, one the guilt of Adam's sin, another the guilt arising from their having a corrupt heart, they have not so well conceived of the matter. The *guilt* a man has upon his soul at his first existence, is one and simple, viz. the guilt of the original apostacy, the guilt of the sin by which the species first rebelled against God. This and the guilt arising from the first corruption or depraved disposition of the heart, are not to be looked upon as *two* things, *distinctly* imputed and charged upon men in the sight of God. Indeed the guilt that arises from the corruption of the heart as it remains a confirmed principle, and appears in its subsequent operations, is a *distinct* and *additional* guilt: But the guilt arising from the first existing of a depraved disposition in Adam's posterity, I apprehend is *not* distinct from their guilt of Adam's first sin."

In accordance with this language, it is not *Adam's* sin, which is imputed to his posterity, it is their *own sin*, which they commit from the influence of their connexion with Adam. Precisely the same sin which was imputed to Adam was imputed to them; and they had therefore the same guilt. They are in fact *personally* partakers in his particular. individual sin *His* sin is not charged upon them; but they are considered as existing with him, and sinning with him; and as condemned with him, not for *his* sin, but for *their own* sin. I do not see how the language of Edwards can fairly be construed differently. A writer in the Christian Spectator for November, 1824, does however give another meaning to it. "Here then," he says, "our author, maintaining the personal identity, according to the divine constitution, of Adam and his posterity, declares that men do not come into the world with a *double* guilt, one the guilt of Adam's sin, and the other the guilt of having a corrupt heart; that the guilt which a man has upon his soul at his first existence, is *one and simple*, viz. the guilt of the original apostacy; that the inspired declaration, *all have sinned*, in respect to infants can be true *only* of their sinning by Adam's sin; that infants can be sinners in no other way but by Adam's transgression; and that they are not capable of any moral action at all. But how could Edwards, without falling into an inconsistency too gross to be imputed to him, maintain that the *only* guilt which belongs to man when he comes into the world is the imputed guilt of Adam's sin, and yet maintain that he is the subject of a natural propensity which is in itself sinful and deserving of punishment?"

Our duty assuredly is not to lay it down as a principle that Edwards could not think and write inconsistently; and then to explain his language by unnatural constructions, so that, in our view, he will be consistent with himself. So far was President Edwards from supposing that the only guilt of man when he comes into the world is the guilt of Adam's sin, in distinction from the guilt of having a corrupt heart, that he represents this last named guilt as existing *first*. Edwards writes, Part IV. Chap. 3, "The first being of an evil disposition in the heart of a child of Adam, whereby he is disposed to *approve* of the sin of his first father, as fully as he himself approved of it when he committed it, or so far as to imply a full and perfect consent of heart to it, I think, is not to be looked upon as a consequence of the imputation of that first sin, any more than the full consent of Adam's own heart, in the act of sinning; which was not consequent on the imputation of his sin to himself, but rather *prior* to it in the order of nature. Indeed the derivation of the evil disposition to the hearts of Adam's posterity, or rather the *co-existence* of the evil disposition, implied in Adam's first rebellion, in the *root* and *branches*, is a consequence of the *union* that the wise author of the world has established between Adam and his posterity; but not properly a *consequence* of the *imputation* of his sin; nay, rather *antecedent* to it, as it was in Adam himself. The first depravity of heart, and the imputation of that sin, are both the *consequence* of that established union; but yet in such an order, that the evil disposition is *first*, and the charge of guilt *consequent*, as it was in the case of Adam himself."

Did T. R., the writer in the Christian Spectator before alluded to, read this language? Does not Edwards here assert that man "is the subject of a natural propensity which is *in itself* sinful and deserving of punishment"? T. R. perceived that Edwards had "peculiar views respecting the imputation of Adam's sin"; at least he found he used peculiar language. He does not, however, suffer Edwards to have peculiar *views*, but he asserts that "he most unequivocally and abundantly affirms that the guilt, and the *only* guilt, which belongs to man on his first existence, is the imputed guilt of Adam's sin." He appears to me to teach unequivocally and abundantly, that the evil disposition in the heart of Adam's posterity is "not properly a *consequence* of the *imputation* of his sin; nay, rather *antecedent* to it, as it was in Adam himself."

Edwards does indeed say "The guilt a man has upon his soul at his first existence, is one and simple, viz. the guilt of the original apostacy; the guilt of the sin by which the species first rebelled against God." Edwards then proceeds to exhibit peculiar views of this "sin." He says "The *first existing* of a corrupt disposition in the hearts of Adam's posterity, is not to be considered as a sin belonging to them, distinct from their participation of Adam's first sin:" The only way, by which I can understand Edwards, is, that the first existing of a corrupt disposition makes man guilty; and this first existing of a corrupt disposition, though it is the moral depravity and guilt of the individual is yet a participation of the first sin of Adam. "The first depravity of heart, and the imputation of that sin, are both the consequences of that established union; but yet in such an order, that the evil disposition is *first*, and the charge of guilt *consequent*, as it was in the case of Adam himself."

I can conceive of man's being personally sinful on his first existence, and of his being so in consequence of his relation to fallen Adam; but I cannot conceive how his personal sin can be a part of Adam's sin or one thing with it. But "the simple question is, what does Edwards teach on these points," be it consistent or inconsistent with itself?

T. R. says, "While it is undeniable that he [Edwards] maintains that guilt and desert of punishment pertain to man, and even to his depraved disposition on its first existence; still the question is, in what does this guilt consist, according to this writer? Concerning the true answer to this inquiry, he has left us at no loss. For he most unequivocally and abundantly affirms that the guilt and the *only* guilt which belongs to man on his first existence, is the *imputed guilt* of Adam's sin."

How can this be? Guilt and desert of punishment pertain to man's depraved disposition on its first existence, and this guilt is only the imputed guilt of Adam's sin. If T. R. will adopt Edwards's views of Adam's sin, and will suppose it includes the first personal sin of every one of his posterity, he will be consistent with himself on this point. But this is the point at which he aims all his shafts. This point which I deem Edwards's stronghold, he labours to batter down.

If it is true that the first existing of depravity in us, is Adam's sin, and that this sin belongs to man at his first existence, then, T. R's "epitomised view of Edwards's theory respecting the origin of sin" is not correct. Edwards does maintain what he calls the imputation; but he supposes that in the order of nature, corruption of disposition *precedes* imputation, and makes the imputation *reasonable* and *just*. In my own view it is not Adam's sin which is imputed, but it is the personal sin of his posterity; but Edwards deemed the first sin of his posterity the same with his own sin.

Edwards's grand argument in reply to the great objection against his doctrine is, that men are *per-*

*sonally corrupt*, and that therefore the imputation of sin to them is just. He endeavours to illustrate the fall of the human race by a tree, whose branches all exist, and have a connexion with the trunk. Such he supposes the connexion of men with Adam, and their fall is as if they all existed with him, and at the same time that he sinned, they all sinned.

Let us go back to the beginning of Edwards's treatise on Original Sin, and ascertain what he under-ook to prove. He says, Part I. Chap. 1. Sect. 1, "By *Original* Sin as the phrase has been commonly used by divines, is meant, the *innate sinful depravity of the* eart. But yet, when the doctrine of Original Sin is spoken of, it is ulgarly understood in that latitude, s to include not only the *depravity f nature*, but the imputation of dam's first sin." "As all moral ualities; all principles either of irtue or vice, lie in the disposition f the heart, I shall consider wheth- r we have any evidence, that the eart of man is naturally of a cor- upt and evil disposition." Can T. R. ask, "does Edwards mean by his tendency, propensity, disposi- ion, &c. a substantial property of ur nature which is *in itself* sinful nd deserving of punishment?" an he ask this, and yet declare hat Edwards "maintains that guilt nd desert of punishment pertain to an, and even to his depraved dis- osition on its first existence"?

Edwards maintains that men, hen they come into the world ave a disposition which is corrupt, inful, and deserving of punishment. o prove this he shews that all men, s soon as they can exhibit to us heir moral character, display a cor- upt, sinful disposition; and Ed- ards's inference is, that this dispo- ition commenced with the exist- nce of the individual. This in- uence he leaves out of view in his irst section, that the argument might not be embarrassed by it. Must not every fair reasoner do the same? Because Edwards does not prove in his *first* section that man has in his first existence a disposition sinful, and deserving of punishment, does it follow that he does not prove it, nor believe it? Because he is wise enough to take one step at a time, does it follow that he goes no higher, and does not reach the head of the stairs?

In his *first* section he undertakes to prove "that every one of mankind, at least, of them that are capable of acting as moral agents, are guilty of sin." He does not take it for granted that men "come guilty into the world," but having proved his *proposition* in the first section, he draws the *inference* in the second, "that all mankind are under the influence of a prevailing, effectual tendency in their nature, to that sin and wickedness, which implies their utter and eternal ruin." He says in the caption of the third section, "That propensity, which has been proved to be in the nature of mankind, must be a very evil, depraved, and pernicious propensity; making it manifest, that the soul of man, as it is by nature, is in a corrupt, fallen, and ruined state; which is the other part of the consequence, drawn from the proposition laid down in the first section."

Can the question then be, "Does Edwards mean by this *tendency*, *propensity*, *disposition*, &c. a substantial property of our nature, which is *in itself*, sinful and deserving of punishment?" If the language of Edwards was designed to mean any thing else, he was a poor master of words, and his book is not safe without a glossary, and a commentary. If Edwards, who thought with extraordinary depth and acuteness, and who expressed himself with unusual accuracy and fulness, found our language so deficient, we need a new nomenclature in moral metaphysics. Did Edwards say that the propensity in the nature of all mankind is a very *evil*, *depraved*, and *pernicious* propensity, making it manifest that the soul of man is in a *corrupt*, *fallen*, and *ruined* state, and did he mean that this propensity is not *in itself sinful* and deserving of punishment ?

T. R. is anxious to prove that Edwards does not maintain the doctrine of physical depravity, which is ; "*that there is concreated with man a substantial property or attribute of his nature, which is in itself sinful and deserving of punishment.*" But the method pursued does not appear to me to be warranted by Edwards's language. Edwards, in my view, endeavours to shew that men are so connected with Adam, that they personally and voluntarily sin with him, or have a personal, sinful disposition like his, and with him ; and for this personal voluntary sin, or personal sinful disposition, they are condemned ; but such he supposes to be the connexion between Adam and his posterity, that his sin and their first sin are one and the same sin, his sinful disposition, and their first sinful disposition, are one and the same disposition.

This is incomprehensible to me ; but whether intelligible or not, it ought to exonerate Edwards from the charge of maintaining the doctrine of physical depravity. I believe that man is created a moral agent, that is, with moral faculties, and he instantly acts as a moral agent, and his first disposition, feeling, or action, is as much his own, as any disposition, feeling, or action through his whole existence. This first disposition, &c. Edwards would represent as the same thing with Adam's sin. Surely then he does not hold to the doctrine of physical depravity.

I do not know an uninspired writer from whose works I have derived so much profit as the writings of Edwards. With intense delight and wonder I read his work on the Freedom of the Will. It gave me views of God's omnipresence and power, which astonished and transported me. When I read of God's having a choice about the positions and movements of every atom of matter ; and of his knowing all the volitions of all creatures, I could not but pause and shut up the book, and indulge in contemplation on the perfections of Jehovah. His work on Original Sin gave me clearer views than I had ever before had of the corruption of mankind ; and his work on the Affections produced an effect more powerful and more permanent than any other human production I ever examined. But I do not believe that the science of theology stopped short where Edwards left it. He had himself no wish to be to theologians, what Aristotle was to schoolmen, and Augustine to Catholic divines. His works never perhaps will be out of date ; and even if they should be forgotten, all future ages will be deriving benefit from them : future divines will sow and reap where he broke up the ground. The men who survive a battle, who gave the last stroke, and who gather the spoils, often owe the victory to those who met the first shock, and died in the front ranks. Edwards, Owen, Calvin, and Augustine were great men, but their perfected spirits do not stand at the point of knowledge at which they left the earth ; but their minds are expanding in their conceptions of the Deity. The church on earth too, will go onward in theological science, and it will be the glory of these and other men, that they led on the church to heights of knowledge, of which we cannot now conceive, and which they did not themselves reach.

E. M.

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### TO J. P. W.

In perusing Thomas Hooker's "*Survey of the Summe of Church Discipline*," which, though not often quoted, is yet regarded as the work of one who by his wisdom and skill in the Scriptures is claimed to be the father of congregationalism, I find a quotation from Ambrose, which follows.

Apud omnes ubique gentes honorabilis est aetas, unde et synagoga, et postea Ecclesia seniores habuit, quorum sine consilio nihil agebatur in Ecclesia, quod quâ negligentiâ obsoluerit, nescio, nisi forte doctorum desidiâ, aut magis superbiâ, dum soli volunt, aliquid videri.

This passage is translated and commented on in your "Lay Presbyters, No. XII." (Christian Spectator for 1825, p. 183,) where the commentary on the Epistles of Paul, from which the passage is taken, is ascribed to Hilary. In remaking on the passage, you say, "This comment, like the text on which it was made, relates solely to old men who are not presbyters." The text is 1 Tim. v. 1. I am not fully satisfied that either the text or the comment "relates only to old men who are not presbyters." First, as to the text: The reason assigned is, that "they are contrasted with young men." But in 1 Pet. v. 5, the same word as in the text, πρεσβυτεροι, is contrasted with young men. And yet plainly *elders* there means *presbyters*. See Robinson's Lexicon, and Ros. in 1 Pet. v. 5. And why may it not here? There is only one passage in the New Testament, where the term is necessarily to be referred to age, and there it is used as an adjective, with its substantive expressed, Luke xv. 25. Unless we add Acts ii. 17, which is a quotation from the prophet Joel. As to the circumstance of there being "no mention made of office or order," I ask if it is common for the apostle Paul, when speaking of "Elders" to say "the order of elders?" I see not why the text does not as properly refer to office as 1 Pet. v. 5, which undoubtedly has this reference. So that it is by no means taken for granted that "the idea of an order of presbyters in the comment would have been a departure from the text."

Secondly, *Of the comment*: But if this were true, it is perhaps not an unsupposable case that "the comment should be a departure from the text." In bringing forward this ancient commentator, whoever he was, as a witness, we are to inquire, not what he *ought* to say, as a commentator, but what he *does* say, as a witness. To me it appears plain, that if "he does not speak of an *office* or *order* of men, he speaks of a *class* of men who used to be consulted in all the affairs of the church, and whose usefulness (if we must not say office) had grown obsolete by the sloth and pride of the teachers. The teachers would make themselves alone eminent, by disannulling the importance of others. Even admitting that the persons spoken of were old men, "majores aetate," yet they are not spoken of simply as old men, but as certain seniors in the church, who used to have a voice in all church acts. And the preachers had suffered their agency to grow into disuse, in order to increase their own influence and importance.

Are we then to conclude that either Paul or his commentator treated of a *third order* in the church? Not at all. These elders who were not teachers, were the deacons. By adopting this view, I believe all the difficulties are obviated in regard to these and a multitude of other passages in which the officers of the early churches are spoken of. All the varieties of office are to be ranged under these two general heads, of bishops and deacons.

I am happy to confirm, in general, my view of Rom. xii. 7, 8, by the opinion of so scriptural a divine as Hooker, Part II. p. 9.

"These publike Functions and Gifts are ranged and referred to two heads, in the generall, under which the severals are comprehended, and unto which referred, viz.

| | | |
|---|---|---|
| Gifts are either | Προφητεια | διδασκων<br>παρακαλων |
| | Διακονια | μεταδιδους<br>προισταμενος<br>ελεων* |

"So that Prophecie and Ministery are here put as common heads, unto which the rest are referred, and under which they are ranged, and that's the reason why the apostle in this enumeration changed his phrase: The first distinction he expresseth in the plurall: The second, in the singular. *Beza in locum.*"

Though the view which he gives of the division of duties differs in some particulars from that proposed in the *article on Deacons*,† yet it goes to confirm the idea of the various subordinate officers of the church being all included in the general office of the deaconship. Whether in this passage there is an allusion to the services of the deacons in teaching and exhorting or not, yet it seems to me there is evidence in the other passages there quoted, that the deacons were so employed in early times.

But the main idea of the piece is, that the office of deacons is properly a spiritual office, and includes all the various services, which are needed in the church, and are not provided for by the ministry of the word. And the passage in Ambrose, or Hilary, whoever is the author, is valuable as shewing the opinion of this ancient deacon, both of the importance of his office, and of the manner in which it had sunk from its primitive utility, through the negligence and self-sufficiency of the clergy. The subject is important, and I should like to learn the views of so skilful a Christian antiquary as the learned J. P. W. Perhaps the result will be the discovery, that the first step of usurpation was the degradation of the second order of church officers, and that the most effectual blow at the root of all the evils of church government will be the restoration of deacons to their primitive dignity and usefulness. This, as I conceive, will be most effectually done by establishing the position that "lay presbyters" and "deacons" have the same office, and that the government of the church, so far as it is separate from the pastoral care, belongs to the diaconate.

J. L.

## DR. OWEN ON ANTINOMIANISM.

In speaking of some of the first heretics, Dr. Owen has this observation, which is the more worthy of notice because from some of his peculiar views respecting atonement, &c. many Antinomians have been fond of quoting his authority.

"Instead of Christ, and God in him reconciling the world to himself, and *the obedience of the faith thereon according to the Gospel*, they introduced endless fables, which practically issued in this, that Christ was such an emanation of light and knowledge in them as made them perfect; that is, it took away all differences of good and evil, and gave them liberty to do what they pleased without sense of sin, or fear of punishment. This was the first way that satan attempted the faith of the church; namely, by

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*To be thus translated.

| | |
|---|---|
| Prophecy | teaching<br>exhorting |
| Deaconship or Ministry | distributing alms<br>ruling<br>shewing mercy, or care of the sick. |

Under the deaconship, therefore, Hooker would include the care of the temporalities of the church, of the good order of the church, and the relief of distressed members of the church.

†Christian Spectator, June Number.

substituting *a perfecting light and knowledge*, in the room of the person of Christ; and for aught I know, IT MAY BE ONE OF THE LAST WAYS WHEREBY HE WILL ENDEAVOR THE ACCOMPLISHMENT OF THE SAME DESIGN."

# MISCELLANEOUS COMMUNICATIONS.

## ON THE PRIVILEGES OF INVALIDS.

It seems to me that persons of delicate or sickly constitutions, whom for the sake of brevity I shall designate by the term, *invalids*, are a privileged class of people. As mere animal beings, they are indeed excluded from much of what is termed enjoyment; but man is a rational being,

> —"a creature holding large discourse,
> Looking before and after;"

capable of moral and intellectual attainments; and every moral attainment is a degree of happiness in kind, far transcending aught of which mere animal nature is susceptible. The invalid, therefore, who feels "how much the soul is superior to the frame that is influenced by it," though he may sometimes find occasion to lament the influence in turn, of a disordered frame on the mind that inhabits it, has no cause to be dissatisfied with his lot.

Without attempting a methodical dissertation on the privileges of invalids, or even an entire enumeration of those privileges, I shall name only those which more immediately occur to my mind, and shall express, in my own homely manner, a few such thoughts as are naturally suggested by the subject. These privileges are neither few nor unimportant. I sometimes think they are of a more exalted nature than those appertaining to any other situation in life. In one respect, at least, they are to be prized, viz. that they excite not the envy of the world. The situation of the invalid, with the concomitant appendages of pain and sickness, the pill and bitter draught, solitary days and "wearisome nights," the restrictions necessarily imposed, and the privations to which he is subject, has very little to excite the envy of a world, which "places its bliss in action," or luxurious "ease," in parade, and noise, and bustle, and (may I not add?) in vanity. But the world knows little of what may be enjoyed, even under all those seeming disadvantages. There are circumstances which can alleviate the sufferings of a sick bed—there are seasons of mitigation—there is that, which can sustain the soul, the nobler part, and give us strength to bear whatever an all-wise Providence sees meet to lay upon us. What reflecting invalid would exchange situations with one individual in the world, or barter his own little stock of comforts, for all the specious joys the world can promise? True he has a little world in himself—a host of enemies within to contend with—numberless petty fears and anxieties, and sometimes, alas! secret murmurings and distrusts of Divine Providence—(these, however, all belong to the reverse of the picture) and he is apt too, to be "forecasting the fashion of curious uncertain evils." On surveying the bright side of the life of an invalid, we find enough to overbalance all these, and that if such a "life has its weakness," it has "its comforts too." The pleasure of restoration from a fit of illness to a comparative degree of health,—to breathe again the freshness of the pure air, and look abroad once more on the green fields and all the smiling scenes of nature, arrayed it would seem in a thousand new charms—to taste again the sweets of society, and to feel one's self no longer in need of the kind exertions of friends, endeared far more than ever by their numberless labors of love, and patient, sympathetic listening to the tedious "tale of symptoms."—to be enabled to return again to accustomed, loved pursuits and duties—these, with the emotions of gratitude they excite, are enough to compensate for all the little train of sufferings, and afford a delight more exquisite than the enjoyment of uninterrupted health. Is it not gratifying to the best feelings of the human heart, to be placed in a situation, which though a privileged, and in many respects a happy one, is such as to excite nothing of that baneful passion, envy, in the breast of any beholder?

The invalid is also happily exempted from the ordinary cares and bustle of life, and "keeps the noiseless tenor of his way along its cool, sequestered vale." The circumstances in which he is placed, are friendly

—"to virtue and to manly thought,
And to the noble sallies of the soul;"

nor does he

—"think it solitude to be alone."

In the quiet chamber of retirement and seclusion, he hears truths, salutary truths, which "the world and the multitude would never tell him." He listens, he reflects, he moralizes, and "communes with his own heart." Thus his situation facilitates the acquisition of that very important attainment, self-knowledge. Pope, whose personal experience and knowledge of human nature might enable him to write feelingly and accurately on these subjects, observes in one of his elegant epistles, "If what Waller says be true, that

The soul's dark cottage, battered and and decay'd,
Lets in new light through chinks that time has made,

then surely sickness, contributing no less than old age to the shaking down of this scaffolding of the body, may discover the inward structure more plainly." "Sickness," he further observes, "is a sort of early old age; it teaches us a sort of diffidence in our earthly state, and inspires us with hopes of a future, better than a thousand volumes of philosophers and divines. It gives so warning a concussion to those props of our vanity, our youth, and our strength, that we think of fortifying ourselves within, when there is so little dependence on our outworks."

In this school of moral reflection, the invalid learns too, that his is not a detached, a separate interest; that the world, though made for him, was made "for others too." He perceives, that as a member of the great family of mankind, who are mutually dependent, however feeble, he is bound by the ties of consanguinity at least, to do good to all, and to promote the welfare of every individual so far as may be in his power. Feeling his own dependence, and absolute need of friends, he has an additional inducement to shew himself friendly." His own bodily and mental infirmities, and the knowledge he acquires of human nature, tend to soften his heart, and inspire him with the gentle virtues of compassion and forbearance. He "feels some generous joys and generous cares beyond himself." True, he finds his usefulness in active life somewhat limited, but is there nothing for him to do? Will the example of his life and conversation have no influence on those around him? Can he devise no schemes, and form no plans, to promote the welfare of those who have no capacity, or no opportunity, and perhaps no inclination, to plan and devise for themselves? Will benevolent wishes, firm purposes of soul, and unwearied perseverance, even of *feeble* endeavours to do good, accomplish nothing? Do we not know that they often eventually accomplish much. Dr. Johnson says, "The mind is elevated and enlarged by mere purposes, though those purposes end as they began, in airy speculation." May it not then be numbered among the privileges of the invalid, that he can frame purposes for the good of others, which though they may be but partially carried into effect, have yet an ennobling tendency in his own mind, and an expansive influence in his own heart? But we do not live for ourselves, and the invalid thus taught, is perhaps of all people on earth most deeply sensible of this truth.

Again, the situation of the invalid affords leisure and opportunity for intellectual pursuits. Of him it may be said in the words of the poet,

"The intellectual world invites his care,
Where he may range amid the wise and fair,
Untutored range."

Happy the invalid who has a taste for such employments! and thrice happy he whose talents, united with such a taste, enable him to make excursions far and wide in the regions of intellect and imagination, and to extend his researches with satisfaction to himself, and usefulness to others. The invalid with a cultivated mind, and a fondness for literary and scientific pursuits, though moderation must be his motto, will never find time hang heavily upon his hands; and he is thus often rendered more extensively useful to mankind, than if blessed with health to participate in the active duties of life. By mingling less in the bustle of society, he acquires a degree of abstractedness, a habit of deep thought and meditation, in some sort necessary to the author and man of science. Many a fine genius has undoubtedly been brought to shed its rays in the world, which but for the infirmities of a sickly constitution, would have been forever buried in the shades of obscurity and ignorance.

But the beauties of the natural world, in all their rich variety, are also spread before the invalid. A sensibility, the result perhaps of a finer and more delicate organization of the nervous system, (for aught we know, the connecting medium between mind and matter,) and nursed in the very congenial shades of retirement, often renders him exquisitely susceptible of the sublime and beautiful in nature. What though he may never peep at the crater of Etna, or ascend the snow-clad summit of Mont Blanc? What though he may ever remain a stranger to the sublimity of the prospects from such elevations? Or what if the wonders of the eastern, and the natural glories of the western hemisphere are all unseen by him? The spacious firmament glowing "with living sapphires," and illumined by the mild radiance of the silver moon, or the bright effulgence of the meridian sun—the vast expanse of waters, blue and boundless to the eye—suggest to his mind ideas of immensity, sublimity, and beauty, scarcely less exalting and joyous, than are excited by the view of those more wonderful, because more rare objects.

The invalid may have

"Attentive and believing faculties;
And go abroad rejoicing in the joy
Of beautiful and well created things:
May love the voice of waters, and the sheen
Of silver fountains leaping to the sea;
And thrill with the rich melody of birds,
Living their life of music; may be glad

In the gay sunshine, reverent in the storm;
May see a beauty in the stirring leaf,
And find calm thoughts beneath the whispering tree;
And see, and hear, and breathe the evidence
Of God's deep wisdom in the natural world."

To him the verdure, and freshness of spring; the luxuriance, beauty, and mild gales of summer; the mellow lustre, rich bounties, and sober-suited scenes of autumn; the thought-inspiring glooms and grandeur of winter, with its "wild warfare of winds, and its revelry of storms and tempests," have peculiarly enrapturing charms. Looking around on the fair face of nature, in the ecstasy of feeling, he adopts the language of the poet:

'Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams on herb, fruit, flower,
Glistening with dew; fragrant the fertile earth,
After soft showers, and sweet the coming on
Of grateful evening mild: the silent night,
With her lone, solemn bird; and the fair moon,
With the bright gems of heaven, her starry train;"

especially when he can add in the spirit of filial love and confidence, "My Father made them all."

"And when his eye hath seen, and when his ear
Hath drunk the beautiful harmony of the world,
He learns to humble his imperfect mind,
And leans his broken spirit upon God."

He sees that "the Power above us must delight in virtue;" and that "what he delights in, must be happy," and while contemplating his glorious works, he feels that there is every inducement to love and adore so great, so good a being, whose nature and whose name is love. He sees also that there is an overruling Providence, which is constantly "educing good from ill," controlling and directing all events in the wisest possible manner, and with reference to the highest good of all his creatures. He believes that this Providence "cares for all" in a temporal sense, and has abundant experience of its mercies in preserving. protecting, and comforting him through many a scene of suffering and hour of trial.

Though, as a consequence of his peculiar organization, the invalid may at times feel a disadvantage in being "tremblingly alive all o'er," he is compensated by a more than ordinary sensibility to the sweet sympathies and charities of life, the endearments of home and friends. Though he "feel another's woe," he is also a delighted sharer in the joys and happiness of all around him. His imagination in its occasional seasons of sickly musings, is indeed wont to brood over the "ills that flesh is heir to," evils that appertain to man in every climate, rank, and situation on earth, but in his brighter hours, (and those hours are not few) he beholds more joys than calamities, more happiness than misery, and is prompted more to cheerfulness of mind than to cherish gloomy sensations.

But the privileges I have principally in view, are those relating to invisible realities, bearing the proportion in point of importance, to many of those I have named, that eternity does to time, or the bliss of heaven to the poor and perishing pleasures of earth. And in this respect I think the invalid is unrivalled. He is constantly reminded by a monitor which speaks far more impressively than that of the Macedonian monarch, that his hold on life is by a very frail and feeble tenure. He hearkens to the still small voice which warns him that this is but

—"the bud of being, the dim dawn,
The twilight of our day, the vestibule"

to another and immortal state of

existence, and he is led to inquire how that state can be rendered happy. He finds that he is here a probationer for eternity, and that on his character and conduct in this life, his well-being in the life to come, will depend. He feels that he is an accountable being, and the doctrine of retributive justice, of rewards and punishments "according to the deeds done in the body," bears with solemn weight upon his mind Owing to considerations of this kind, and being in a measure free from the tumultuous passions that agitate the minds of men in vigorous health amid the bustle of life, the vanities and glitter of the present scene have to him but few attractions. He is led to seek an "inheritance incorruptible, undefiled, that fadeth not away, eternal in the heavens;" and is thus happily preserved from the temptations to which so many thousands fall victims. Many an invalid having "put on immortality" beyond the grave, will undoubtedly have reason in the realms of glory, to praise the God of all grace for the pains and sufferings of a sickly constitution of body during a few short years upon earth. True, "no chastening for the present seemeth joyous but grievous," but if it work for us the peaceable fruits of righteousness, "love, joy, peace, long-suffering," "temperance, patience, godliness, brotherly kindness, charity:" if it help to subdue our rebellious wills, and "bring every thought into captivity to the obedience of Christ," well may we exclaim, with the fervor of the ancient martyr, "Welcome crosses, welcome afflictions and sufferings!" The book of revelation is ever at hand for the perusal of the invalid. There his knowledge of the Divine Being, and of the state of mankind, is confirmed and extended. He learns what God is, and what he has done and is doing for the race of fallen man; and with the discovery of his unlikeness to God, he has the remedy which will restore him to his forfeited favour. He has opportunity to read of the Saviour, and to meditate on the wonderful work of redemption through Him, as revealed in the gospel, and, (as God often works by means) he is led cordially to embrace the way of salvation by Jesus Christ. May I not say that the religious invalid has fewer obstacles in the path of Christian progress, than he who is obliged, as it were, to fight his way through the crowds of conflicting cares and temptations that beset the path of the healthy, who live and act amid the allurements and turmoils of life? Trained by necessity to a life of outward self-denial, he may perhas find less difficulty in submitting to that self-denial of heart which the gospel requires, as he sees how much his spiritual interest, his peace and comfort depend on it. Not that a selfish reference to his own enjoyment, is the highest actuating principle. The light which has shone into his heart, has revealed to him the superior excellence and beauty of religion. It has shewn him that God is the supreme fountain and source of all goodness—that in him is concentrated every possible perfection, and that whatever we admire as lovely and good and beautiful in the moral or natural world, is but a faint reflection of those attributes of the Deity. He is therefore drawn by a sweet attraction to love God for His own excellence and too seek union and communion with Him as his chief good, his highest happiness. Then, no moments are sweeter to him than those of retirement, and what the world calls solitude, to which he is perhaps necessitated to resort by reason of bodily weakness and infirmities. —Surely an immoral, unreflecting invalid, is the least excusable of all erring mortals! An unbelieving invalid is mad! more emphatically so than "an undevout astronomer."

C. K.

### WEEKLY CONTRIBUTIONS.

It is the practice of some congregations to take up a collection *every Sabbath*. This practice seems to me, on several accounts, inexpedient.

In respect to any charitable purpose, or as a means of defraying the expenses of the congregation, funds so collected, are generally, I believe, of small importance. Many will give on a special call, and under the impulse of a definite appeal made to them, though they would contribute nothing on an ordinary occasion. They will give too from pride, being ashamed of witholding where all are liberal. But such motives will have little effect where the collection becomes a matter of course. The majority of a congregation will soon grow tired of always giving; and with the exception of the few who give from principle, the collectors will carry round empty plates.

And this is another reason against the practice—it tends to a bad habit in the congregation. A habit of not giving, and of getting over their motives for giving—a habit of which they will find it easy to avail themselves even on a great call for charity. Or else, what is worse, a habit of thinking to save their credit and consciences by contributing only their six-pences and *paltry cents*. I do not speak diminutively of these sums except in regard to the ability of the giver. The widow's mite is, I know, of great value in the sight of the Lord; but the *rich man's mite*, a six-penny piece from heaps of silver—what is it but a despicable offering?

I cannot help noticing, by the way, what a curious comment the small change of a contribution sometimes furnishes, on human selfishness. You shall shall find more dimes than shilling pieces, and a a larger proportion of pistareens than quarters,—and for this reason: a dime cast upon the plate, sounds just as loud to the credit of the contributor as a shilling piece, and a pistareen answers just as well as a quarter. Your neighbor's ears will not detect the difference.

If the practice of having a weekly contribution deters any from attending public worship, this is another reason for its discontinuance. That it does have this effect to some extent is probable. There are in every congregation some who are already indifferent to God's house, and with these a small motive will turn the scale. The small sacrifice of giving a trifle, or the small mortification of not giving, will come in to the help of their sloth, and decide them to stay at home. The house of worship should have as many attractive and as few repulsive things about it as possible, and where no great object is accomplished by a weekly contribution, this last consideration may be a sufficient reason why it should be omitted.

### AN ANTIDOTE TO DULL PREACHING.

But first, O complainer of tedious sermons, let me put to you these queries: and these may suggest the remedy.

Whether you do not rise later, instead of earlier, on Sabbath morning than on any other in the week?

Whether you do not eat more, instead of less, at least in proportion to the exercise you take on that day; and consequently,

Whether you do not bring with you more drowsiness to divine worship than to your weekly business?

I never see a congregation here and there falling asleep and dozing under the pulpit, and then waking up at the close, to complain of the dulness of the preacher, but I think of the physician's advice to the luxurious courtier: "You must eat less, or exercise more, or take physic, or be sick." Physic and exercise are not remedies for the Sabbath; but you must *rise earlier* and *eat less*, or you will *nod to dull preaching*. "Sloth casteth into a deep sleep," and "the full soul loatheth an honey-comb."

The preacher has enough to contend with in the natural stupidity of the heart: it were hard to require him, to overcome not only your spiritual sloth, but your physical lethargy added to it,—to expect of him to preach with liveliness and interest, when you have unseasonably slept away the interest of his discourse on your couch, and fed yourself with dulness at your table.

Exercise therefore the self denial which the day requires of you, and not only shall you bring to the house of worship an approving conscience and a cheerful mind, but you shall make the preacher seem to be more interesting than he was wont to be; he shall never be so dull but your wakeful mind shall find something in his sermon, or, at the least, in the hymns and Scriptures which he reads, and in the sacred associations of the place, upon which you may meditate with profit, and say it is good for you to be there.

VIGIL.

# THEOLOGICAL COLLECTIONS.

## THE SERMONS OF DR. SAMUEL CLARKE.

To the scholar the name of Samuel Clarke is familiar in the title page of the very common edition of Homer, attended with numerous learned annotations from his pen. To the mathematician he is not unknown as one of the early and most illustrious followers and the personal friend of Newton; having translated at the request of the great philosopher, "his treatise of Optics into that pure and intelligible Latin which sent it all over Europe in a plainer and less ambiguous style than the English language will sometimes permit." The metaphysician knows him as the author of a professed *a priori* demonstration of the Divine existence and attributes; and as having been the antagonist of Leibnitz in a certain more than half forgotten controversy respecting liberty and necessity, the reality of space, and other subjects of like nature. And the theologian who has heard of Dr. Samuel Clarke, the Arian antagonist of Waterland, remembers him as one of the many errorists whom the all-teeming, all-embracing church of England has been proud to cherish.

It is hardly necessary to say of such a man that he stood among the first and foremost of his day. His biography written by Hoadley, then bishop of Salisbury, and afterwards of Winchester, speaks of him in no limited terms of eulogy. At the age of twenty he had so distinguished himself in the University of Cambridge that the bishop of Norwich, to whose diocese he belonged, determined to patronize him "as a young man of a genius much exalted above the common rank." As soon as he had attained the prescribed age for ordination, he was appointed chaplain to that prelate, and was received into the familiarity and friendship of his patron "to such a remarkable degree that he lived in that station" "with all the decent freedoms of a brother and an equal rather than an inferior." By the bounty or interest of this powerful friend he was provided with a parish in the city of Norwich and another in the vicinity, of both which places he appears to have received the emoluments, while he retained his station in the family of the bishop; for his biographer remarks that the parishes, "both together were of very inconsiderable value," and that "he served them himself in the season when the bishop resided at Norwich." Afterwards he was introduced to the rectorship of a parish in London, and by the recommendation of the same steady patron, made one of the chaplains in ordinary to queen Anne. By the appointment of the queen he soon became rector of St. James, Westminster, a parish which seems, from the repeated intimations of Bishop Hoadley, to have concentrated under his pastoral care the highest nobility of the British empire. In this station he continued for above twenty years till his death, which took place in 1729.

While he lived, his theological publications were mostly controversial. After his death, twelve volumes of his sermons were given to the world. For myself, I have been much interested to see this extraordinary man in the aspect in which these volumes present him to our view. The universal scholar,—the richly gifted intellect;—he who was the friend, and by the force of talent even the patron of Newton, and yet at the same time the admirer and enthusiastic commentator of Homer;—he who had studied the Scriptures in their native tongues to a most uncommon familiarity—this is the man to preach in Westminster to the proudest nobility of England. What a sphere;—and what a luminary to enlighten it. How must such a man have caught the warm spirit of the prophets, and poured "the word of the Lord" upon the tingling ears of princes. How must he have set before them their pride, their luxury, their wretched and shameless squandering of God's noblest gifts; and as he "reasoned of righteousness, temperance, and judgment to come," have made their spirits tremble. Such preaching we might indeed expect from many a mind even less richly and variously endowed, when placed in such a sphere of action. But when it is remembered that the natural bent of his intellect was strongly to the abstruse and metaphysical, and that he had been trained not for shrewd observation on the ways of men or for keen analysis of human nature, but chiefly in the scholastic exercises of the university, and in the deep seclusion of his abstract studies; the expectation must be modified. Remembering this, we expect not to find character unfolded to its darkest and inmost involution, and depravity detected in its most latent workings;—we expect not to see the hearer's conscience touched and wounded through some unnoticed opening in his armour of defence. Yet we do expect to see great conceptions of divine truth gathered from every part of the wide field of revelation, and brought down upon the hearer's mind with force to overwhelm and crush, if not with skill to penetrate. But even such an expectation must be in a measure disappointed by an actual examination of the sermons. It must be remembered that the author was an Arian and a Pelagian; and then expectation will be duly modified, and the reader may proceed without the disgust of disappointment, and if he reads with judgment may read not only with interest but with profit.

Though Dr. Clarke is claimed by the Unitarians as their man, and justly; it is yet a fact that he stands at a very great remove from the latitudinarianism—not to say the Pyrrhonism of the modern school of Unitarians. His views of the nature and offices of Christ are such as remove him from their sympathies, quite as far as from ours. His notions of the divine government seem to reach a corresponding elevation. And though his system often assumes the negative aspect of the Unitarian faith, yet he shows no hesitancy in bringing forward and urging a great variety of topics, which if I mistake not are very generally exploded in the preaching of our Rationalists.

It is as instructive as it is interesting to observe the errors of a great mind. To see how some individual prejudice extends its perverting influence through the intellect, distorting its apprehensions of what might otherwise have been plain;—to see how the excessive dread of one false and pernicious notion results in the opposite extreme of error;—to see how some distinction overlooked throws confusion and darkness into what is clear beyond the need of explanation; may well teach us the hard lesson of intellectual humility. Clarke had probably in his *a priori* argumentation on the existence and necessary attributes of God, formed a peculiar notion of the nature of the Divine Unity. Thus, while he cannot question that Christ is a "Divine person" 'by whom the government of the whole world of rational creatures is administered, he cannot acknowledge that Christ is one with the Father, or equal with Him, lest in so doing he should weaken his own demonstration of the necessary unity of God.

In his defence of Natural and Revealed religion he had his eye particularly on the fatalism and pantheism of Spinoza. Hence a horror of fatalism, which makes him labour strangely on the foreknowledge of God;—confessing that God foreknows the acts of voluntary agents, yet denying that these acts are a part of the divine plan, denying even that God foreknows them "by foreseeing a continued chain of causes," in short making out that the divine foreknowledge of such events, is a knowledge resting upon nothing——an infallible conjecture formed almost at random; and withal vindicating the Divine foreknowledge by an argument which vindicates with equal conclusiveness the divine predestination. Then again we find such passages as the following.

Infinite power, *cannot* be understood to include a possibility of doing such things as are morally *evil*, with regard to *others*. Such are whatever things are *unjust*, *unrighteous*, *cruel*, *contrary to promise*, and the like. A possibility of doing any of which things, is (as before) a mark, not of *power*, but of *impotency or weakness*. Hence the Scripture frequently uses such expressions as these; *God, which* cannot *lie*, Tit. 1. 2; *he* cannot *deny himself*, 2 Tim. ii. 13. And *Heb.* vi. 13, 18. *Because God could swear by no greater, he sware by himself,—confirming the immutability of his counsel by an oath; that by two immutable things, in which it was* impossible *for God to lie, we might have a strong consolation.* The *ground* indeed or *reason* of the impossibility of God's doing any of these things, is not the same as the impossibility of working contradictions. For *contradictions* are impossible *absolutely*, in the nature of the *things themselves;* but *doing evil* is impossible *relatively* only, with respect to the *nature* of a perfectly *good being*. But though the *ground* or *reason* of the impossibility is different, yet the *impossibility itself* is *in event* the *same*. For God can no more act in contradiction to the *moral perfections* of his *own* nature, than he can act in contradiction to the *absolute nature* of *things*: Nor is it any more possible, that a being of infinite *justice*, *goodness*, and *truth*, should do any thing *unjustly*, *unrighteously*, or *falsely*; than that a thing should *be* and *not be* at the same time. The *rectitude* of his *will*, is as unalterable, as the *necessity* of his *nature*: and 'tis as truly a contradiction, that the *will* of an infinitely *good* being, should *choose* to do any thing contrary to *right;* as that the *power* of an infinitely *powerful* being, should be *able* to do any thing inconsistent with *power*. For in like manner as 'tis *for this reason* manifest, that infinite power cannot extend to *natural* contradictions, *because* they imply a destruction of *that very power*, by which they must be supposed to be worked; so 'tis also *for the like reason* evident, that the same infinite power cannot extend to *moral* contradictions, *be-*

*cause* these imply a destruction of some *other* attributes, as necessarily belonging to the divine nature as power. Vol. I. pp. 217—219.

On reading this paragraph, the question arises, Why could not the writer think of the difference between natural and moral inability, and of the frequent co-existence of moral inability with physical power; and in the light of this distinction and this fact, why did not he perceive in what way *the carnal mind is not subject to the law of God*, NEITHER INDEED CAN BE, while yet the carnal mind is free in all its operations?

But these volumes are valuable for other and higher reasons than because they exhibit here and there the errors of a gigantic intellect. The sermons are indeed singularly unadapted to the character and wants of the preacher's parish; and are as far from being specimens of eloquence, as the sermons of some modern preachers are from being specimens of thought. But their inappropriateness in the circumstances in which they were preached, does not affect their present worth as printed discourses; and their wanting the charms of style is no great diminution of their value to the student who in this age of style remembers the old maxim, "*Sapere principium est et fons.*" To the discriminating mind they afford an ample repository of rich thoughts and of suggestions fitted to awaken and direct the intellect.

As an interpreter of Scripture his merit is almost peculiar among the divines of his church. I doubt whether another can be found who exhibits so universal and familiar an acquaintance with the language and idioms of Scripture, or a more correct perception of the principles of exegesis. In the application of these principles he is, it is true, not always to be implicitly followed; and indeed who is? His prejudices and errors lead him sometimes to evade or to pervert the meaning of the sacred writers; and such is the cast of his mind, the bent of his somewhat phlegmatic disposition, and perhaps the want of the "unction from the Holy One" in his own spirit is such, that he often fails to enter fully into their emotions. Yet with all these exceptions, I am at a loss to say what divine of the English church has excelled him on the whole in the interpretation of the sacred volume.

The following passage is from a sermon on the Eternity of God.

> 'Tis worthy of observation, as to the *manner* of our conceiving the eternity of God; that the scholastic writers have generally described it to be, not a *real* perpetual *duration*, but *one point* or *instant* comprehending eternity, and wherein all things are really co-existent at once. But unintelligible ways of speaking, have (I think) never done any service to religion. The true notion of the divine eternity, does not consist in making past things to be still present, and things future to be already come; [which is an express contradiction:] But it consists in *this*, and in *this* it infinitely transcends the manner of existence of all created beings, even of *those* which shall *continue forever;* that whereas *their* finite minds can by no means comprehend all that is past, or understand perfectly the things that are present, much less know, or have in their power, the things that are to come; but their thoughts and knowledge and power must of necessity have degrees and periods, and be successive and transient as the things themselves; the eternal, supreme cause, on the contrary, has such a perfect, independent, and unchangeable comprehension of all things; that in every point or instant of *his* eternal duration, all things past, present, and to come, must be, not indeed themselves present at once, (for that is a manifest contradiction;) but they must be as entirely known and represented to him in one single thought or view, and all things present and future be as absolutely under his power and direction; *as if* there was really no succession at all, and *as if* all things *had been*, (not that they really *are*,)

actually present at once. *A thousand years in thy sight, are but as yesterday*, *Ps*. xc. 4. And 2 *Pet*. iii. 8, *one day is with the Lord as a thousand years, and a thousand years as one day*. Not, a thousand years *are* one day; but are to *Him*, as *if* they were only one day. Vol. I. p. 81, 82.

A few paragraphs selected from a sermon on the Glory of God, will serve to exhibit the author's familiarity with the language of the Bible.

As to the true meaning of that phrase which we so often meet with in Scripture, *the glory of God*: 'tis to be observed that the

1*st* and original signification of it, is to denote to us the *essence*, the *person*, or the *majesty* of God; that is, *God himself*, who is the *fountain of glory*. Thus 2 *Pet*. i. 17. *There came to him*, (to our Saviour at his baptism,) *such a voice from the* excellent glory: from *the excellent glory*, that is, from *God*, his *Father;* as 'tis literally expressed, in the very same verse. In *this* sense, the name *of God*, the *Majesty on high*, and some other such phrases, are also used in the like manner, to signify *God himself*. And, *sitting on the right hand of* power, *Mat*. xxvi. 64. is sitting at the right hand of *God*, who alone has properly *all power*.

*2dly*, This phrase, *the glory of God*, signifies in the *next* place, the manifestation of God's perfections or attributes by the *external exercise* of them towards his *creatures*. God was essentially happy before any thing was created, in the enjoyment of his own unspeakable perfections: but the *manifestation* of the glory of those perfections, and the *communication* of good to *others*, could not be till the creation of things. Hence the prophet *Isaiah* represents God thus speaking, (*ch*. xliii. 7.) *I have created him* for my glory, *I have formed him, yea I have made him*. In *allusion* to which expression it may probably be supposed to be, that St. *Paul* says, 1 *Cor*. xi. 7. that *man is the image and* glory *of God*.

And because in *every one* of the divine perfections *in particular*, when manifested *singly* in their proper and respective acts, there is something *distinctly* worthy of adoration and praise; 'tis therefore not unfrequent in Scripture to express any *one* of these perfections singly, by the title of the *glory of God*. Thus concerning the divine power, *Ps*. xix. 1. *The heavens declare the* glory *of God*, (that is, they show forth unto men the *power* of God in *creating*, and his *wisdom* in *disposing* things;) *and the firmament showeth his handy work*. And *Joh*. xi. 4, 40. *This sickness* of Lazarus, saith the Lord, *is not unto death, but for the* glory *of God*,—that *thou shouldest see the* glory *of God*,—*and that the* Son of God *might be* glorified *thereby:* the meaning is; it was intended for a manifestation of God's *power* to raise the dead, and of his having *communicated* that power also to the *Son of man*. Vol. 2. pp. 7—9.

Again: Because mercy and goodness are represented in Scripture, as the attributes wherein God chiefly delights; according to that of St. James, ch. ii. 13. Mercy rejoiceth against judgment; or, as it is in the original, mercy glorieth over judgment: therefore this also is, in a particular and emphatical manner, called the glory of God. Rom. ix 23. That he might make known the riches of his glory, on the vessels of mercy: and Ephes. iii. 16. That he would grant you, according to the riches of his glory to be strengthened—by his spirit in the inner man.

In pursuance of which same manner of speaking, grace or mercy is by the evangelist called likewise the glory of Christ; Joh. i. 14. We beheld his glory, the glory as of the only begotten of the Father, full of grace, (that is, of mercy,) and truth. And even of a man, Prov. xix. 11. It is his glory, saith Solomon, to pass over a transgression. And the thanks, which men are bound to return to God for his free goodness and compassion towards them, is expressed to be according to the praise of his glory. Eph. i. 14. The redemption of the purchased possession, unto the praise of his glory. In this particular sense is sometimes meant that general observation, that the end to which God directs all his actions, is his own glory; Rom. xi. 32, God hath concluded all under sin, that he might have mercy upon all.

Thus God's manifesting the several

attributes and perfections of his divine nature, in the external exercise of them towards his creatures; is frequently what the Scripture means by the glory of God.

*3dly*, From hence, on the other side, the return or acknowledgment, which creatures make again to God, for His manifestations of his goodness to them; is likewise in Scripture styled the glory of God, or their giving glory to Him. To give glory to God, is to promote his honour in the world; or to contribute what we can towards keeping up in all men's minds, a just sense of him, and regard towards him.

And this is done, particularly; by worshipping him, with constant and perpetually returning acts of solemn public devotion. Ps. xxix. 1. Give unto the Lord glory and strength; give unto the Lord the glory due unto his name; worship the Lord, in the beauty of holiness. Thus the saints in heaven, (Rev. iv. 11.) are represented as worshipping God, and saying, thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are, and were created. And the nations of the earth are directed accordingly, (ch. xix. 7.) Fear God and give glory to him, and worship him that made heaven and earth. Which worship because the heathen world gave to others instead of the true God, even to gods which did not make the heaven and the earth, as the prophet describes them; therefore St Paul thus charges them, Rom. i. 21. that when they knew God, yet they glorified him not as God.

Again: By thanks particularly returned for special mercies or benefits received by which we profess our sense of God's being the author of those benefits; is the honour of God promoted among men, or glory given unto him. Thus (Luke xvii. 18.) when of the ten lepers that were healed, one only, who was a Samaritan, was truly thankful for the mercy shown him; there are not found, says our Saviour, that returned to give glory to God, save this stranger.

Further: Glory is in like manner said to be given to God, by acknowledgment of his government and supreme dominion in the world: Phil. ii. 11. That every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father; that is, to the honour of God who exalted him, and who gave him a name which is above every name, by setting him at his own right hand in the heavenly places. Thus also Rev. xi. 13, when great judgments of God fell upon the idolatrous world, the remnant (says the text) were affrighted, and gave glory to the God of heaven; that is, they then acknowledged the true God to be indeed Supreme Governor of the world. For not acknowledging of which, but proudly assuming to himself the cause of his own grandeur and riches, king Belshazzar is thus reproved by Daniel, (ch. v. 22.) Thou, O Belshazzar, hast not humbled thine heart, but hast lifted up thyself against the Lord of heaven; and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified. And king Herod, when, being arrayed in royal apparel he sat upon his throne; immediately the angel of the Lord smote him, Acts xii. 23, because he gave not God the glory; that is, because forgetting his dependance upon God, he suffered the people to applaud him as being himself a God, and the author of his own greatness.

Upon the same ground, confession of past sins, with true humiliation, and a just sense of the unworthiness and ungratefulness of sin, is in Scripture styled giving glory to God: Josh. vii. 19, Joshua said to Achan, who had stolen some of the accursed things, and endeavoured to dissemble it; My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him: That is: acknowledge, that nothing can be concealed from His all-seeing eye; and that to Him there is no secret nor shadow of darkness, where the workers of iniquity may hide themselves.

Actual repentance, and forsaking of sin, by real amendment, is still in a higher degree giving glory to God, or promoting his honour. Rev. xvi. 9, Men blasphemed the name of God, who hath power over these plagues; and they repented not, to give him glory.

Habitual holiness, or a constant established practice of virtue, in the course of our lives, is yet further, in the highest degree we are capable, giving glory to the God of all righteousness and holiness, who is of purer eyes than to behold iniquity. 1 Cor. vi. 20, Glorify God, in your body, and in your spirit: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (Phil. i. 11.)

In a word, whatever tends to the true honour of religion, to the promoting and establishment of virtue and goodness among men; Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, these are the things which promote the glory of God. God is himself a being of infinite holiness and goodness; a perfectly just and righteous, as well as supreme governor of the universe: and the glory of such a governor, is the establishment of his moral kingdom, the universal establishment of the dominion and power of virtue, in the wills of all reasonable and intelligent creatures. His natural kingdom is by necessity; for the material world cannot but obey him: but his moral kingdom which is his greatest glory, is the dominion of righteousness and virtue. Hence the apostles, in their exhortations to the practice of any virtue whatsoever, frequently urge this argument that it will be to the glory of God, (Rom. xv. 5.) God grant you to be like-minded one towards another, that ye may with one mind glorify God, even the Father of our Lord Jesus Christ. And in the words of the text, whether ye eat or drink, or whatsoever ye do, do all to the glory of God. Do every thing, even the most common actions of life, in such a manner as may become the professors of the Gospel of Christ, and may promote the honour and interest of religion. The words are of the same import, with those in Col. iii. 17. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus; do every thing so as becomes the disciples of Christ, giving thanks to God, even the Father by Him; that God in all things may be glorified, through Jesus Christ, 1 Pet. iv. 11; or, as 'tis expressed, Tit. ii. 10; that ye may adorn the doctrine of God our Saviour in all things. To adorn the doctrine of God is, by your practice to cause it to appear lovely and beneficial to mankind; to show how glorious 'tis in its effects, and how worthy to be embraced, and practised by all men. This is what the Scripture elsewhere calls, glorifying the word of the Lord, Acts xiii. 48; glorifying it, and causing it to have its free course; so St. Paul explains it, 2 Th. iii. 1. 'Tis promoting the interest of religion and virtue, and the general salvation of men; 'tis spreading the knowledge of God, and bringing men over to the obedience of his commands, in order to their becoming capable of being partakers of his happiness. Vol. II. pp. 10—18.

In connexion with these specimens of his preaching, one fact mentioned by Bishop Hoadley seems very curious. "His preaching at first was without notes; and so continued till he was *rector* of St. *James's*: a method in which he was peculiarly happy; not by trusting to his memory entirely, and speaking a sermon composed before, in which some have excelled; not by heating himself gradually into any sort of passion, to which *others* have owed all their fluency of language; but by a certain strength and coolness of head, which could not easily be surprised or deceived; and a certain faculty of expression, which was hardly ever at a loss for plain and proper words."

# REVIEWS.

*Six Sermons on the Nature, Occasions, Signs, &c. of Intemperance.* By LYMAN BEECHER, D. D.
*Discourses on Intemperance;* By JOHN G. PALFREY, A. M.
*Address before the Massachusetts Society for the Suppression of Intemperance;* By CHARLES SPRAGUE.

(Continued from page 604.)

To portray the miseries of intemperance to the drunkard and his family, to collect its statistics, and show its alarming prevalence, and its fearful bearing on the welfare of the community, is a comparatively easy task. But to point out the remedy is a more difficult matter. The great question is, What can be done to remove the evil? At what point of resistance can we rally the friends of reform generally, and rear an effectual barrier against the common enemy? This is a problem which has tasked the wisdom of the wise and good, and called forth their efforts heretofore without success.

Our authors have all felt it incumbent on them not to leave the subject without attempting to solve this inquiry. They all trace the evil to the same source, and take a common ground as to the point where reform must be commenced. They find the secret of its prevalence in the customs of society. It is the *common* and *unreproved* use of spirits among the *temperate* that furnishes recruits for the great army of drunkards. It is through this space of twilight that all that miserable company have passed into darkness. A man is neither born a drunkard nor becomes one suddenly. He begins with moderation or he would never end in excess. In every instance of confirmed intemperance, the subject of it did but make such a use of liquor as was sanctioned and even almost enforced by the usages of society. It was the usages of society that led his feet to ruin. "Is it not so?" says Mr. Palfrey:

> Those who are from time to time breaking from the ranks, and going over into the class of intemperate persons, are we not sure that it was in each of them the less indulgence which challenged no blame, that led to the greater, which is infamous and destructive? Going further back, can we entertain the smallest doubt, that it was the unchallenged customs of society, that brought them first within the sphere of that influence, which is about to be thus consummated? p. 57, 58.

> Why did the boon companion make merry with his friends with liquor; why not with exhilarating gas, which would have made them happier while under its effects, and left them happier when its effects subsided? Why did he who felt the smart of a wounded spirit, and he who was harrassed by vacuity of mind, not have recourse to the poppy's juices? They are a better sedative, are more conveniently administered, and lap the sick soul in a more glorious elysium of the fancy. This is a Turk's medicine for 'a mind diseased.' Why is it not a Christian's?
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> There is but one answer. It is because the gas was out of the way, a thing almost unknown, hidden in the chemist's laboratory, and the opium was out of the way, among the apothecary's secret stores; neither of them substances familiar to the habits of society, and included in the economy of daily life. The ardent spirit was *in* the way, and not to be sought beyond where friends meet, and families dwell, and individuals for their various purposes resort, and the crowds of business and pleasure 'most do congregate.'
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> All comes to the same point; it is, that ardent spirits are so often used to excess, because they are in general use among us, meeting us at every turn, and because with or without what in the individual case we call cause, it is to excess in frequent instances, that,

when generally used at all, they tend with a powerful urgency. Every where men meet with them, and, meeting with them, men are constitutionally liable to become their prey. This is not necessary, and many in fact escape. Numbers who use them, it is needless to say, are men without a blot. But what do we thence infer? We might master a lion who should waylay us; but a country infested with lions, would not therefore cease to be dangerous to live in. pp. 59, 60.

"It is hard," says the author just quoted, "to account for the origin of the different habits of different nations." It is the custom of the Turks to regale themselves with opium: ours is the equally needless and more pernicious one, to drink inebriating liquors. It is astonishing to reflect how extensively this custom has inwoven itself into the whole texture of society, in our own nation and in that from which we are descended—making itself essential to all our social and our hospitable intercourse, to our labor and our rest, our sorrow and our mirth, our sickness and our health. On all occasions, and among all classes, drinking is the prevalent custom.

There is something fundamentally wrong in this habit of our nation, and there is a dreadful state of deception, or of apathy, in the public mind respecting it. The habit must be changed, or our ruin is inevitable and immeasurable. The custom must be done away—and every sober citizen, who really wishes for a reform, must lend his own efforts and example to the accomplishment of such an end. "Let me then press you," says Mr. Sprague, "to the enforcement of the only remedy for this destroying sin."

If we would really banish intemperance, we must close the hundred secret avenues through which it winds its way. We must turn our eyes from the pleasant shapes it assumes in its infancy, if we would not look upon it in all its full-grown bloatedness. We must, in a word, give up drinking as a necessary fashion, if we would get rid of drunkenness as a necessary vice. This, too, unlike some good deeds, must be done before men—in the sight of our families, our friends, and the world.—Our children, who seldom think that can be wrong which their parents indulge in, must no longer behold the *strange fire* an every day household sacrifice. Our neighbours, who are anxious to interchange with us the courtesies of hospitality, must from us learn moral boldness enough to thrust the insinuating foe from their tables and firesides. Wherever our influence can be felt, it must be judiciously exerted. It must reach the young—who enter upon life with a blind deference for their seniors, and imbibe their habits long before they are able to weigh the tendency of them. It must descend to the poor—who are ever ready to copy the manners and practices of those above them. It must spread round to the crowds of imitators, whose most anxious care is, to live *like other people*—and who deem it a very important study to find out what is customary, without ever troubling themselves to ask whether it be right. In this way, in this way alone, can the good work commence—and if then there be any thing left for the law, let those who sit in the seats of authority look to it. They will not fear to follow where we dare to lead. *Sprague*, pp. 26, 27.

Mr. Palfrey suggests several things as partial remedies, from which he anticipates some aid to the work of reformation. Among these he mentions *substitutes* for ardent spirits, such as wines, coffee, and other substances, which may refresh without inebriating. Something, he supposes, may be accomplished by means of *savings banks*, justly remarking that "a person who has little money at a time, is tempted to part with it for an idle indulgence, because he knows of no way to dispose of a small sum to advantage; and to inform him of such a way is to save much more than his money to him."

"Again," says Mr. P., "there is a great want of *innocent public amusements* among us. We are told of a certain king, that he offered a prize for a new diversion. We should do well to follow his example, stipulating for one which should be harmless and accessible to the whole people."

A dangerous remedy, we should think, unless the evil it were designed to cure, should first be taken out of the way,—for all the popular holidays we already have are among the chief promoters of intemperance. The example of other nations, adduced by Mr. P., are nothing in the present case, since, as drinking is not the vice of those nations, a popular festivity is unattended with those temptations which are sure to come with every similar occasion in our country.

But Mr. P. seems to have but little confidence in these remedies, as promising a radical cure of the evil. We have less. He speaks more to our mind in the following passage.

> To secure ardent spirits, in fine, from intemperate use, the method seems to me no other than to drive them absolutely from common use; and, therefore, without undertaking to say what is every one's duty, I am sure that every one will be in the way of doing great good, who will resolve not to keep, never to offer, and never to accept them, except when professionally prescribed, thus causing his 'moderation to be known unto all men,' and by his conduct calling their attention to the subject. pp. 104, 105.

With Dr. Beecher, "retrenchments and substitutes are idle," and the "prudent use" of spirits is the deceptive road to ruin.

> I know that much is said about the prudent use of ardent spirits; but we might as well speak of the prudent use of the plague—of fire handed prudently around among powder—of poison taken prudently every day—of vipers and serpents introduced prudently into our dwellings, to glide about as a matter of courtesy to visitors, and of amusement to our children.
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> First or last, in spite of your prudence, the contagion will take—the fatal spark will fall upon the train—the deleterious poison will tell upon the system—and the fangs of the serpent will inflict death. There is no prudent use of ardent spirits, but when it is used as a medicine. All who receive it into the system are not destroyed by it. But if any vegetable were poisonous to as many, as the use of ardent spirits proves destructive, it would be banished from the table; it would not be prudent to use it at all. If in attempting to cross a river upon an elastic beam—as many should fall in and be drowned, as attempt to use ardent spirits *prudently* and fail, the attempt to cross in that way would be abandoned—there would be no prudent use of that mode of crossing. The effect of attempting to use ardent spirits prudently, is destructive to such multitudes, as precludes the possibility of prudence in the use of it. When we consider the deceitful nature of this sin, and its irresistible power when it has obtained an ascendency—no man can use it prudently—or without mocking God can pray while he uses it, "lead us not into temptation." There is no necessity for using it at all, and it is presumptuous to do so.—*Beecher*. pp. 38, 39.
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> It is not enough therefore to erect the flag ahead, to mark the spot where the drunkard dies. It must be planted at the entrance of his course, proclaiming in waving capitals—THIS IS THE WAY TO DEATH!! Over the whole territory of "prudent use," it must wave and warn. For if we cannot stop men in the beginning, we cannot separate between that and the end. He who lets ardent spirits alone, before it is meddled with, is safe, and he only. It should be in every family a contraband article, or if it is admitted, it should be allowed for medical purposes only. It should be labelled as we label laudanum—and TOUCH NOT, TASTE NOT, HANDLE NOT, should meet the eye on every vessel which contains it. *Ib.* pp. 39, 40.

In respect to the remedy of intemperance, Dr. B.'s main position is the following.

"*It is the banishment of ardent spirits from the list of lawful articles of commerce, by a correct and efficient public sentiment*; such as has turned slavery out of half our land, and will yet expel it from the world."

This is the point to which he endeavors to bring the public mind, and which he fortifies by an argument that cannot fail to come with weight to the conscience of both vender and consumer. We would gladly quote the argument at length, but must limit ourselves to some detached passages. We shall, however, quote the more freely, because nothing we could say would be more forcible than the language of these extracts, and because we are anxious to induce, if possible, every one of our readers to possess the volume. It is a book which every good man should own, and, having read it in his own family, should lend it to his neighbors. Indeed, if we shall be instrumental in promoting the extensive circulation of these excellent sermons, we shall deem it one of the principal ends we could have proposed to ourselves, in our attention to this subject.

"That the traffic in ardent spirits is wrong, and should be abandoned as a great national evil," is evident to Dr. B. from various considerations. Whether these considerations will be equally conclusive to other minds, his readers must judge.

"It employs a multitude of men, and a vast amount of capital, to no useful purpose."

> Where is the good produced by the traffic in ardent spirits, to balance the enormous evils inseparable from the trade? What drop of good does it pour into the ocean of misery which it creates? And is all this expense of capital, and time, and effort, to be sustained for nothing? Look at the mighty system of useless operations—the fleet of vessels running to and fro—the sooty buildings throughout the land, darkening the heavens with their steam and smoke—the innumerable company of boats, and wagons, and horses, and men—a more numerous cavalry than ever shook the blood stained plains of Europe—a larger convoy than ever bore on the waves the baggage of an army—and more men than were ever devoted at once to the work of desolation and blood. All these begin, continue, and end their days in the production, and distribution of a liquid, the entire consumption of which is useless. Should all the capital thus employed, and all the gains acquired be melted into one mass and thrown it into the sea, nothing would be subtracted from national wealth or enjoyment. Had all the men and animals slept the whole time, no vacancy of good had been occasioned.—*Beecher*, pp. 67, 68.

"The amount of suffering and mortality inseparable from the commerce in ardent spirits," is another consideration which, in the view of our author, "renders it an unlawful article of trade."

> The wickedness is proverbial of those who in ancient days caused their children to pass through the fire unto Moloch. But how many thousands of children are there in our land who endure daily privations and sufferings, which render life a burden, and would have made the momentary pang of infant sacrifice a blessing? Theirs is a lingering, living death. There never was a Moloch to whom were immolated yearly as many children as are immolated, or kept in a state of constant suffering in this land of nominal Christianity. We have no drums and gongs to drown their cries, neither do we make convocations, and bring them all out for one mighty burning. The fires which consume them, are slow fires, and they blaze balefully in every part of our land; throughout which the cries of injured children, and orphans go up to heaven. Could all these woes, the product of intemperance, be brought out into one place, and the monster who inflicts the sufferings be seen personified, the nation would be furious with indignation. Humanity, conscience, religion, all would conspire, to stop a work of such malignity.
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> We are appalled, and shocked, at

the accounts from the east, of widows burnt upon the funeral piles of their departed husbands. But what if those devotees of superstition, the Brahmins, had discovered a mode of prolonging the lives of the victims for years amid the flames, and by these protracted burnings were accustomed to torture life away? We might almost rouse up a crusade to cross the deep, to stop by force such inhumanity. But alas! we should leave behind us on our own shores, more wives in the fire, than we should find of widows thus sacrificed in all the east; a fire too, which, besides its action upon the body, tortures the soul by lost affections, and ruined hopes, and prospective wretchedness. pp. 70, 71.

We execrate the cruelties of the slave trade—the husband torn from the bosom of his wife—the son from his father—brothers and sisters separated forever—whole families in a moment ruined! But are there no similar enormities to be witnessed in the United States? None indeed perpetrated by the bayonet—but many, very many, perpetrated by intemperance.

Every year thousands of families are robbed of fathers, brothers, husbands, friends. Every year widows and orphans are multiplied, and grey hairs are brought with sorrow to the grave—no disease makes such inroads upon families, blasts so many hopes, destroys so many lives, and causes so many mourners to go about the streets, because man goeth to his long home.

We have heard of the horrors of the middle passage—the transportation of slaves—the chains—the darkness—the stench—the mortality and living madness of woe—and it is dreadful. But bring together the victims of intemperance, and crowd them into one vast lazar-house, and sights of woe quite as appalling would meet your eyes.

Yes in this nation there is a middle passage of slavery, and darkness, and chains, and disease, and death. But it is a middle passage, not from Africa to America, but from time to eternity, and not of slaves whom death will release from suffering, but of those whose sufferings at death do but just begin. Could all the sighs of these captives be wafted on one breeze, it would be loud as thunder. Could all their tears be assembled, they would be like the sea. pp. 71, 72.

This dreadful work is going on, and yet the nation sleeps. Say not that all these evils result from the abuse of ardent spirits; for as human nature is constituted, the abuse is as certain as any of the laws of nature. The commerce, therefore, in ardent spirits, which produces no good, and produces a certain and an immense amount of evil, must be regarded as an unlawful commerce, and ought, upon every principle of humanity, and patriotism, and conscience, and religion, to be abandoned and proscribed. p. 73.

A third consideration adduced to show the unlawfulness of the commerce is, that

"It seems to be a manifest violation of the command, Thou shalt love thy neighbour as thyself; and of various other evangelical precepts."

No man can act in the spirit of impartial love to his neighbour, who for his own personal emolument, inflicts on him great and irreparable evil, for love worketh no ill to his neighbor. Love will not burn a neighbour's house, or poison his food, or blast his reputation, or destroy his soul. But the commerce in ardent spirits does all this inevitably and often. Property, reputation, health, life, and salvation fall before it. pp. 75, 76.

It is scarcely a palliation of this evil that no man is destroyed maliciously—or with any direct intent to kill—for the certainty of evil is as great as if waters were poisoned which some persons would surely drink, or as if a man should fire in the dark upon masses of human beings where it must be certain that death would be the consequence to some. p. 76.

The consideration, that those, to whose injury we are accessary by the sale of ardent spirits, are destroyed also by the perversion of their own free agency—and that the evil is silent, and slow-paced in its march—doubtless subtracts in no small degree, from the keen sense of accountability and crime, which would attend the administration of arsenic, or the taking of life by the pistol, or the dagger—as does also the consideration that although we may withold the cup, yet, from some other source the deleterious potion will be obtained.

But all this alters not the case. He who deliberately assists his neighbour to destroy his life, is not guiltless because his neighbour is a free agent and is also guilty—and he is accessary to the crime, though twenty other persons might have been ready to commit the same sin if he had not done it. pp. 79, 80.

The ungodliness in time, and the everlasting ruin in eternity, inseparable from the commerce in ardent spirits, proscribe it as an unlawful article of traffic.

Who can estimate the hatred of God, of his word and worship, and of his people, which it occasions; or number the oaths and blasphemies it causes to be uttered—or the violations of the Sabbath—the impurities and indecencies—violence and wrong-doing—which it originates? How many thousands does it detain every Sabbath-day from the house of God—cutting them off from the means of grace and hardening them against their efficacy? How broad is the road which intemperance alone opens to hell, and how thronged with travellers! p. 80.

Oh! were the sky over our heads one great whispering gallery, bringing down upon us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath, the wailings of the damned, whom the commerce in ardent spirits had sent thither;—these tremendous realities assailing our sense, would invigorate our conscience, and give decision to our purpose of reformation. But these evils are as real, as if the stone did cry out of the wall, and the beam answered it—as real, as if day and night, wailings were heard in every part of the dwelling—and blood and skeletons were seen upon every wall—as real, as if the ghostly forms of departed victims, flitted about the ship as she passed o'er the billows, and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land—and the firm earth should open a passage for the wailings of despair, to come up from beneath. pp. 82, 83.

In this position the author has taken high ground, and will be met by much opposing interest, if not with valid argument. That great evils flow from the sale of ardent spirits we have a most unhappy amount of evidence That these evils are inseparable from the traffic, and will exist as long as the traffic itself exists, is almost equally obvious. But how large a share of the blame the public sentiment may eventually be brought to lay at the door of the dealer, or in what proportion justice herself may weigh out the guilt to the various parties concerned in the case—the distiller, and the vender, and the temperate and intemperate abusers, of ardent spirits, it is a difficult matter to settle.

It is not our design to discuss particular measures. We cannot approve of all the measures, or all the doctrine of which we have heard from some places abroad. There is now a healthful excitement which is spreading itself through the community, to a degree we believe unprecedented, and which we trust will gradually work a full conviction in the public mind respecting this great evil, and prepare the way for a general co-operation in its removal; and we shonld deprecate any proceedings which should contribute to prevent such an issue. Proscription, and censure, and enthusiastic measures which outstrip the public feeling, and lose sight of long established prejudices and hereditary habits of thinking, cannot subserve the cause.

There is one general aim in which the friends of temperance, we trust, are prepared to unite—the doing away of drinking as a custom. A more definite union is not, perhaps, at present to be expected. Men may differ in their views of subordinate means, though they may labor faithfully for the main result, according to their own convictions. One may think it inexpedient to sign a written paper, though he will resolve on total abstinence; another may deem it needless to submit himself to a physician, though he will banish ardent spirits from his family; another may refuse to label his decanters, though he will remove them from his sight and abjure their contents. But in respect to the great end in view we trust there is but one sentiment among the friends of reform—one common and irrevocable resolve, that ardent spirits must be banished from common use in society.

For the attainment of this end, all the channels of information, and all the sources of influence in our land, need to be put in requisition.

The ministers of the gospel must make this a more frequent topic of their public instructions. Probably there are few of them, who do not touch on it occasionally, and perhaps declaim vehemently against the folly, guilt, and mischiefs of intemperance. But if a reformation is to be effected, they must take wider views, and show the dangers attending the *common* and *temperate* use of spirits. They must expose the causes of the prevalence of this evil, and exhibit its fearful extent and the jeopardy in which it places our social, civil, and religious privileges. They must pursue the subject perseveringly, give line upon line, and precept upon precept, and make "the pulpit, in the sober use of its legitimate powers, the great defence, support, and ornament of virtue's cause."

The officers of our colleges may be important auxiliaries in this great work. Let them make the evils of intemperance, and the dangerous path that leads to it—the *occasional* and *convivial* use of spirits—a subject of remark on every proper occasion; and let all the intelligent love of country, and the future influence of our young men at these institutions, be enlisted on the side of temperance and sobriety.

Our judges, on the bench, have a peculiar opportunity for illustrating the nature, effects, and dangers of intemperance. A vast proportion of all the trials for crimes, which come before them, have their origin in this sin. Their weight of character, and their station, give them vast influence; and their independence enables them to exercise it without danger. Were all our judges to follow the examples of Sir Matthew Hale and Judge Rush, they would be among the most effective promoters of temperance. We would most earnestly appeal to them, in this pressing exigency, to send down from their elevation a healing influence.

Our physicians can give most effectual help to the work of reformation. To their profession it pertains to explain scientifically the effects of ardent spirits upon the animal functions, and upon the mind as connected with them. From their skill, and their office as the guardians of our health, their opinions will have great weight, not only with the enlightened, but with the ignorant also. The tract of Dr. Rush has probably had more influence to repress intemperance, than any other publication in this country. It is a subject of devout gratitude to God, that so many of the Faculty have expressed their opinion, and lent their influence to arrest the progress of intemperance. We earnestly entreat them to pursue the course which they have commenced, and interpose their skill to purge away this miasma, to cleanse this fountain of evils.

Public addresses, well written tracts, and newspapers, are important auxiliaries in this good cause. They diffuse information, and keep up attention and inquiry. They throw light upon this scene of darkness, and keep it visible.

The American Society for the promotion of Temperance will be a great agent in the work of reformation. We hail the existence of such an association as a great blessing to our country. We trust it will receive the patronage of all good men, and that it will not be suffered to want the means of doing all that may be done, to awaken the public mind, and change the national habit.

We most seriously recommend to all heads of families, to instruct those under their care in the deceitfulness of this sin, and their danger of falling into it. Could all heads of families be made to understand this subject, and faithfully to use their exertions, we should have great hope that the rising generation might be preserved from contamination. The common use of ardent spirits in the family is one great cause of its prevalence abroad. Many respectable and many pious heads of families have not been sensible of the ease with which artificial appetites are acquired, and pernicious habits formed; their children have been almost nursed upon ardent spirits in their infancy, have been encouraged to drink in their childhood, and have had free access to the decanter in their youth. They have used spirits freely to cure slight indispositions, to prevent sickness, to relieve fatigue, and to promote cheerfulness. Thus the future ruin of many a child has been laid in his minority. If the heads of families would exclude the common use of spirits in their houses, would watch over their households and warn them of their danger, they might be kept uncontaminated till they arrive at manhood; and be fortified against the temptations to which they would be exposed in riper years.

Sabbath school instruction may be employed as a powerful auxiliary for the prevention of intemperance. The superintendents and teachers may in this respect, remedy in some degree, the defects of parental instruction and care; and may strengthen the hands of faithful parents. It is their unquestionable duty to warn the children under their care, against the temptations and dangers to which they are or may be exposed. By repeated instruction and admonition they may do much to fortify them against the temptations to this vice. If sabbath schools had no other influence than this, they would deserve the patronage of every Christian and patriot, and every friend to our social institutions should use his exertions to bring all our children and youth under the influence of sabbath school instruction, were it but for this purpose alone.

The churches of our Lord Jesus Christ are loudly called upon to bear a conspicuous part in the work of reformation. They are bound, by the most sacred obligations, to bear testimony against every sin, and to be ready for every good work. As a city set on a hill their example is conspicuous. Their own experience may teach them the necessity of peculiar watchfulness in respect to the sin of intemperance. For as far as our knowledge extends, this sin is the cause of more cases of discipline, and more disturbance in the churches, than all other crimes together; and still these churches retain not a few members, who, by their too free use of spirits, cloud the light of their example, and prevent their own edification. Let the churches, wherever it is necessary, purge out this old leaven, and be more faithful in their watch and brotherly admonition. Though we do not believe that Christ has given them power to institute new laws, or to make new terms of communion, yet they may faithfully execute the laws of Christ's house. They may pass resolutions and recommendations which may have a salutary influence upon their own members, and extend to all around them.

Christians in their individual capacity, if they will take up the cross and deal faithfully with their fellowmen, may do much by affectionate and prudent admonition, and by their own example. Let them not be backward in this great duty.

The sources of temptation, which are most extensive and dangerous in their influence, and which are in our view most difficult to manage, are social drinking in its various forms, and the use of ardent spirits as a stimulant to labor. Dry up these fountains and you cut off one half, if not a greater proportion of the streams. which communicate the poison and desolate our land.

To take a glass with our friends is considered an expression of social, generous feeling; to refuse to comply with the fashion, requires more resolution than many men possess. Especially is this temptation too powerful with the young and inconsiderate. They yield to the omnipotence of custom.—To offer spirits to guests is regarded as an expression of hospitality, and few are willing to hazard their reputation for this virtue, by resistance to the custom. This custom *must* be changed, or intemperance will be perpetuated and increased. It is possible to check, if not to change it. Let those who are impressed with the evil of it, refuse to partake of the social glass, and neither give nor receive ardent spirits as a token of hospitality: we believe their numbers and respectability are such, that they will break the charm which now holds many in bondage, and that it will soon be considered reputable not only not to partake of this social cheer or to furnish it for others, but that to offer it will be regarded as disrespectful and ungenteel.

If our most respectable young men can be persuaded to discountenance the introduction of ardent spirits at their meetings for social intercourse and on public occasions, it would have a happy influence; others would imitate the example and break up this ruinous custom.

We do not despair of such a result in respect to social drinking; we believe the steps to it are already commenced. But how shall the laboring classes be persuaded to relinquish ardent spirits? The prejudice is deep rooted in their minds, that they are useful, and habit has made them almost as necessary as their food. Many of them feel that to refuse them the customary stimulus, is an act of unkindness; is depriving them of the chief solace of their toil.

We have no wish that they should deny themselves, or should be denied proper alleviation of their fatigues; but we do not despair of producing conviction in their minds, that the use of ardent spirits is ultimately not only no relief to their labor, but is injurious to their health, and dangerous to their morals.

It is contradicting the analogy of God's providence, to suppose that the necessary supports of that labor which he has imposed upon us, is to be sought in the refinements of art; that the grain which he has given us, must pass through the process of distillation to minister to our strength. But we have better evidence than mere analogy. Men of the best medical skill have decided, and their decision has never been disproved, that "there is not a particle of nourishment in ardent spirits." Their principal effect is to produce a temporary excitement, which is followed by indirect debility. Under this excitement, the powers of the body are capable of extraordinary effort, but on the reflux of the tide they sink further below the ordinary level, than they have been raised above it, and are left in a state of exhaustion which ardent spirits have no power to replenish: so that the labor performed by the excitement of ardent spirits, is only borrowing strength, which must be repaid with interest. It is a great waste of the bodily energies. To use a common phrase, "It is living too fast"

A multitude of unexceptionable experiments prove, that ardent spirits, as an auxiliary to labor, are worse than useless. Our forefathers, who subdued the wilderness and prepared for us these pleasant seats, were a hardy race of men, who endured labor and fatigue, from which the present generation of their descendants would shrink. But they were not aided by the stimulus of ardent spirits. In our own time there are manufacturing establishments, and extensive agricultural operations, and naval operations, carried on with better effect and more ease and quietness, without ardent spirits, than others are with them. There are individuals among us, who endure much labor and hardship without this foreign aid, and are marked for their health and vigor.

In the face of such evidence it is vain to pretend that spirits are necessary or useful to the laborer. The means of conviction are at hand, and let them be faithfully employed, without the fear of incurring the charge of parsimony or cruelty.

When all these various influences, which we have mentioned, shall have been faithfully exerted, the way will be prepared for the aid of legislation. The law cannot be powerless, that is called into being by "an efficient public sentiment."

But there will be a large class of persons who will stand aloof, and make objections From interest, or incredulity, or apathy, they will assure themselves and others that nothing can be effected, and that reform is hopeless. For these we have an answer in the words of our authors.

They who are unwilling to do any thing, will tell him [the friend of reform] that nothing can be done. They who fold up their arms in contented apathy, because the viper has not crawled into *their* bowers, will assure him that nothing need be done. They who deem that the sum of human duty is merely to provide for one's own household, and respect the laws of the land, will try to convince him that nothing ought to be done. But let not all this shake the lover of temperance from his purpose—there is much that should be done, and if he will persevere, at length much may be done.—*Sprague*, p. 28.

But it will be said,—what can be done?—and ten thousand voices will reply,—' nothing—Oh nothing—men always have drunk to excess, and they always will; there is so much capital embarked in the business of importation and distillation—and so much supposed gain in vending ardent spirits—and such an insatiable demand for them—and such ability to pay for them by highminded, wilful, independent freemen—that nothing can be done.'

Then farewell! a long farewell to all our greatness! The present abuse of ardent spirits, has grown out of what was the prudent use of it, less than one hundred years ago; then there was very little intemperance in the land—most men who drank at all, drank temperately. But if the prudent use of ardent spirits one hundred years ago, has produced such results as now exist, what will the present intemperate use accomplish in a century to come? Let no man turn off his eye from this subject, or refuse to reason, and infer—there is a moral certainty of a wide extended ruin, without reformation. The seasons are not more sure to roll, the sun to shine, or the rivers to flow—than the present enormous consumption of ardent spirits is sure to produce the most deadly consequences to the nation. They will be consumed in a compound ratio—and there is a physical certainty of the dreadful consequences. Have you taken the dimensions of the evil, its manifold and magnifying miseries, its sure-paced and tremendous ruin? And shall it come unresisted by prayer, and without a finger lifted to stay the desolation?—*Beecher*, pp. 83, 84.

Nothing can be done! Why can nothing be done? Because the intemperate will not stop drinking, shall the temperate keep on and become drunkards? Because the intemperate cannot be reasoned with, shall the temperate become madmen? And because force will not avail with men of independence and property, does it follow that reason, and conscience, and the fear of the Lord will have no influence?

And because the public mind is now unenlightened, and unawakened, and unconcentrated, does it follow that it cannot be enlightened, and aroused, and concentrated in one simultaneous and successful effort? Reformations as much resisted by popular feeling, and impeded by ignorance, interest, and depraved obstinacy have been accomplished, through the medium of a rectified public opinion,—and no nation ever possessed the opportunities and the means that we possess, of correctly forming the public opinion—nor was a nation ever called upon to attempt it by motives of such imperious necessity. Our all is at stake—we shall perish if we do not effect it. There is nothing that ought to be done, which a free people cannot do.—*Ib.* p. 85.

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## *The Pastor's Sketch Book; or, Authentic Narratives of Real Characters.* Edited by George Redford, A. M. New-York: John P. Haven. pp. 219, 18mo.

We are glad that this small volume, which has been favorably received in England, is republished in this country. It consists of brief sketches communicated by clergymen, of characters and circumstances which have fallen under their notice in the course of their ministry. The character of the volume may be understood by a few of the subjects of its narratives,—which are such as these; The Rescued Suicide; The Missionary Printer; Last Scenes of the Life of a Fashionable Female, &c. One of the narratives, which is short, we will give in an abridged form. It is entitled "The Lord's Supper at Death," and relates to a practice which is common in England, and not uncommon in our country.

Some years ago I was requested to visit a man, who was supposed to be dying. The person who called on me said, that his friends wished the sacrament to be administered to him, and, as the minister of the parish was unwell, they hoped I would do it. I stated, in general terms, that I never administered the sacrament in such circumstances, but that I should willingly call upon the sick person, and converse with him on religious subjects.

I speedily fulfilled my promise, and, on entering the room where the sick man was confined, I found him under very severe suffering. I instantly recognized him as an individual who had once or twice attended my preaching, in a school-room in the outskirts of the town in which I labour. In that room I had been accustomed to preach for some time, and on those occasions several persons attended, who had not for many years been in any place of worship. This individual had not heard a sermon for twenty years, till he heard me in the school-room, though he was not many yards distant from the parish church. I learnt, after one of the services, something of his previous history; and it presented an awful instance of the progress and the reward of vice. He had been once in respectable circumstances, had received a good education, and was conconsidered by his neighbours a superior man. It appeared however, that he had prostituted his talents, by caviling against religion, and trying to undermine the good principles of those around him. He became the leader of a village club, where intemperance formed a principal feature in their nightly proceedings. He soon became a drunkard and a profligate. At last he forsook his wife and children, abandoned the sober and quiet enjoyments of home, and lived with another woman. After continuing in this dreadful state for many years, his wretched associate in sin died, and he was left alone, a forsaken, guilty, and unhappy creature. To add to his misery, and remind him of the wages of sin, he was seized with palsy, which totally unfitted him for labour, and considerably affected his power of speech.

In this deplorable situation, without a friend to comfort him, or an instructor to admonish him, he lived in the house of a stranger, in an apartment any thing but comfortable. His relations offered their personal assistance, but he refused it; yet he was constrained to accept for his support what the kindness of those offered whom he had most injured; for it was by a small weekly allowance from his *wife and sons* that he was now kept from the extremes of want and wretchedness. He was seized a second time with palsy, and was now considered in extreme danger. His wife and sons were sent for. They instantly came to attend him; and it was at their earnest and affectionate desire that I had been sent for. When I looked upon the pallid and partially distorted countenance of the old man, and remembered his history, I hardly knew how to act. I was afraid to address him in words of harshness, which his long continuance in vice seemed to demand, and at the same time I dreaded to speak comfortably, unless I should see some signs of penitence. I had visited so many who deceived themselves with the idea that there was some kind of efficacy or magical charm in the prayers of a minister, and therefore wished a parson to pray with them before they died, that I was generally uneasy when called upon to visit individuals in such circumstances.

The solemn responsibility connected with such visits, made me feel most sensibly the need of divine help. In the case before me there was but one path open; and, with prayer to God that I might be enabled to speak to the sick man words of profit, I tried to engage him in conversation. I endeavoured to ascertain his views respecting himself. He acknowledged that he was a sinner. I wished, however, to bring the subject nearer home, and to see if he knew what it was to *feel* himself a sinner against God, and if he was conscious of his individual guilt, as a flagrant violator of the divine law. His articulation was, however, so very indistinct, that I could get but few answers from him. I saw it fatigued and pained him to make an effort to speak; I therefore desisted for a short time from asking him questions.

As he appeared quite sensible, I read to him some of the descriptions given of sin in the sacred volume. and explained, as well as I could, its nature and awful consequences. I then proceeded to read some passages which speak of the love of God to a guilty world. I told him of the efficacy of the atoning sacrifice of Christ, and of his willingness to receive all who came to him, seeking salvation; and that, though he had been a great sinner, he was not excluded from the hope of the Gospel, if he did not exclude himself. The blood of Christ could cleanse his guilt away. What God required was faith in his Son, and penitence on account of his many transgressions. I found it necessary to desist from speaking, as his attention could not be kept up for more than a few minutes at a time. One effect of his disorder was stupor. His wife and two sons being present, I entered into conversation with the elder of the two sons, who was an intelligent looking man. He stated his desire that his father should receive the sacrament. I endeavoured to ascertain his reason for this desire: the only reason that he assigned was, that it was customary. His father had not even desired it; but it was his wish, and that of his mother, that this ceremony should be gone through. I asked him if he thought the happiness of his father could be endangered by his not partaking of the sacrament before his death. He said he could not tell, but he thought his mind would be more easy, if his father received it. I then inquired if he was aware of the nature of the ordinance, and the design of its institution. He was unable to tell me. He confessed that he had never thought on the subject, but he was willing to hear my sentiments. Finding him so unacquainted with the design of the Lord's Supper, and, at the same time, so willing to listen to me, I considered it my duty to explain the subject as simply and briefly as I could, and state my reasons for refusing to administer this ordinance to his father. As nearly as I can recollect, the following is the substance of what I then advanced:—

I stated, that the Lord's Supper was instituted by Jesus Christ, in order to give his disciples, in all ages, an opportunity of commemorating his love in dying for them; that his apostles and their converts attended to his dying command, and when they met together for the worship of God, they broke bread, or, as he understood it, took the Sacrament. I mentioned that it was one way in which the disciples of Christ were to be known from the unbelieving world, and that only those who were believers in Christ could properly attend to this ordinance. They alone could do so in remembrance of him—could do it in faith, without which it was impossible that the service could either be acceptable to God, or profitable to their own souls. Christ could not wish to be remembered by his enemies, but by his friends.

I thought it also proper to describe the character of disciples of Christ, and endeavoured to bring before him some of the most important truths of the Gospel. Having thus stated my views on the subject generally, I came to a more particular application of it, to the case of his father.

I told him that even if I had seen reason to believe his father a pious man, yet I could not conscientiously give him the Sacrament privately. I was willing to give my reasons. I mentioned that it was contrary to my general principles, as a Dissenter, and more especially to the views I had taken of the ordinance from the word of God. It appeared to me, from the Holy Scriptures, that the Lord's Supper was never eaten, except by the members of the church assembled, in the usual place of meeting; that no individual member or members, as such, in any instance partook of the Lord's Supper at home; that the cammand of Christ, when he instituted the ordinance, was addressed to the company of his disciples then assembled, and the apostle Paul, when he wrote to the Corinthians, enforcing a proper attention to this duty, addressed them as a church of Christ. In the Acts of the Apostles we are told, that whenever the disciples came together for the word, and for prayer, "*the breaking of bread*" formed a part of the service. We find no instance of the apostles taking or giving the Sacrament to individuals near death, or, indeed, in any way but to the church assembled. We do not find that Paul, on any journey, or even in his tedious voyage to Rome, when he had brethren with him, partook of the Lord's Supper; it was only when those who were united together in church-fellowship "came together," that the ordinance was administered.

Taking such a view of the subject, I could not, with a clear conscience, administer the ordinance to any person privately:—because there was not only no command in the word of God for doing so, but the contrary might be inferred, from the precepts and example of the apostles of Christ. Besides, I told him that, if his father was not a Christian, the giving him the Sacrament could not save him, and if he was a Christian, he neglected no duty in abstaining from it, when unable to go to a place of worship, because God had not commanded him to attend to it at home. If, however, his health was restored, and he was able to go to the house of God, it would be his duty to attend to this ordinance with a church of Christ; and, in doing so, he might expect the divine blessing. In the present instance, that could not be expected, for it was doing what God had not required. I alluded to the reason which he had assigned for wishing his father to enjoy this Christian privilege, and reminded him of the danger of acting according to the customs of men in religious matters, without warrant from the word of God; that these things impaired and defaced the plain institutions of God, and a blind attachment to them, in too many instances, ruined the souls of men. I told him that multitudes thought it quite enough, if this form was gone through before they died, though during life they had neglected and despised it. I warned him to beware of taking his religion from others: it was a matter of such moment, that it demanded and deserved his most serious consideration. The young man listened with attention.

His father had by this time awoke from his dosing, and seemed desirous again to converse with me. I had a little conversation with him. Some of his answers led me to hope that he was not wholly ignorant of the way of a sinner's acceptance with God. He acknowledged that there was no salvation but in Christ. I found it, however, in vain to continue speaking, as very soon the stupor again came upon him. After commending him to the teaching and mercy of God, I departed, and saw him no more. He died not many hours after my visit. I could learn nothing satisfactory respecting his last moments; and I was constrained to leave the mournful event in that obscurity and uncertainty in which the hand of God seemed to have veiled it. pp. 155—162.

The narrator goes on to speak of the effect of his visit on the family. The younger of the two sons, a youth of eighteen or twenty, had been a silent listener while he talked with the elder, and the conversation had made a deep impression on his mind. Sometime after he came to the minister, for further instruction; their interviews became frequent, and the result was, his hopeful conversion. "He is now," continues the narrator, "one of our most active Sunday-school teachers, and by his amiable and consistent deportment adorns the gospel of Christ. By his persuasion, his mother and brother have been brought under the preaching of the gospel, which they had neglected before. I have had no reason to regret the discharge of a duty, though painful at the time; and I hope it has taught me a lesson which I was sometimes too slow to learn, that the best way to promote our own comfort and usefulness is, to go forward in discharging all our duties with firmness and affection, leaving all consequences with God."

A part of these sketches were originally furnished for the Congregational Magazine. We have wished that our clerical readers would oftener furnish similar sketches for the Christian Spectator. The moral history of individuals, both of the pious and the profligate, are always interesting and instructive. They are so especially to the young. In such histories virtue holds out her winning example and her blest rewards, and vice unfolds her dreadful lesson of ruin and remorse.

There is another class of facts, besides personal narratives, which fall peculiarly under the notice of clergymen, and which they might profitably communicate to the public through our religious magazines. We allude to the history of churches and congregations—not to records and names and mere matters of chronology—but to such circumstances in their history, as might be profitable to their sister churches as lessons of experience. For example, the reader may have seen a church gradually declining almost to extinction, through neglect of discipline,—pursuing a tame, and worldly policy perhaps, in respect to some influential member whose delinquencies they forbore to reprove, on account of apprehended consequences from his displeasure, or that of his family, to the society; and he may have seen that church at length awaking to its duty, and conscientiously executing the laws of Christ's house, and from that time returning to more than its former prosperity. He may have known a people neglect to supply the place of their deceased minister with another, and seen all sense of religion fade away from the minds of that people, till, in the course of one or two generations, Sabbath-breaking and profaneness have become general, gambling and intemperance a common thing, and suicide not unfrequent. Such an instance we could tell of; and it is a solemn warning to all feeble churches not to wait till they shall become stronger, or shall receive foreign aid, before they set about doing all they can do for the continuance of a preached gospel among them. There are facts connected with revivals,—relating to their origin and the causes of their sudden decline, the kind of preaching practised in them, and the subsequent character of their converts—which might be profitably communicated. Again; there are facts respecting the erection of houses of worship—the praise-worthy example of a poor people; or the lasting feuds of a rich people, divided on a question of location; or the impolitic catholicism of a diversity of sects, building a joint-stock house of worship, to end in greater discord. But we need not extend these hints. There are no doubt many things which might be gathered up from our local religious histories, which if judiciously recorded might be generally beneficial. Thus one church or people might profit by the experience of another. They would all contribute to a sort of common stock of experience from which each might draw supplies of practical wisdom.

# LITERARY AND PHILOSOPHICAL INTELLIGENCE.

*Henry's Exposition.*—We have just received the fifth volume (being the first of the New Testament) of this valuable work. The intrinsic excellence of this work has been too long known, and too highly appreciated, to need recommendation. We rejoice that it is presented to the public in a form which will insure it a more extended circulation. The mechanical execution of the volume is such as to do honor to the publishers, Messrs. Towar & Hogan, of Philadelphia.

*Rev. Carlos Wilcox.*-Proposals have been issued at Hartford, to publish, "Remains of the Rev. Carlos Wilcox, with a Memoir of his Life." The volume will contain a Biographical sketch of the author; the first book of the Age of Benevolence, with some extracts from the unfinished books; a Poem, before the Phi Beta Kappa Society; and fifteen or twenty of his select Sermons; the whole comprising from 400 to 450 pages, octavo.

*Sermons of Dr. Payson.*-The friends of this lamented divine propose to publish a series of his discourses, with a sketch of his life and character.

*Occasional Sermons, by Dr. Beecher,* in one vol. 8vo. of about 350 pages, are proposed to be published in January next. The proposals announce, that to those which have recently appeared before the public, will be added others, written and published by the author in the earlier stage of his ministry.

*The Works of President Edwards,* with a new Memoir of his Life, by the Rev. S. E. Dwight, of New-Haven, will be published the next summer. This edition will comprise all that has been contained in any former edition, together with several published papers not hitherto incorporated with his Works, and a number of valuable MSS. never before published. They will comprise ten volumes octavo.

*The American Pastor's Journal.*—The Rev. Austin Dickinson, of New-York, proposes to commence a new Periodical, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:

*The American Pastor's Journal: or Original Sketches of real Characters, Conversations, and striking Facts.—Furnished chiefly by* CLERGYMEN.

The following sketch of topics to be embraced, may serve to illustrate the plan:

1. Instances of very early piety. 2. Striking results of parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial.

9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

The Editor deems that the existence of such a Periodical may be the means of leading Clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversation and facts.

*Ecclesiastical Register of New England.*—Henry Davidson, Esq. P. M. of Waldo, Me. is collecting materials for a Register of the Churches and Ministers of the religious denominations, in the New England States. The Register is intended to contain correct information on each of the following particulars:

1. Date of the organization of each church of every denomination, distinguishing them from each other by appropriate letters.
2. Names of the first and of each succeeding settled minister in each church, with the date of their ordination or installation.
3. Date of the dismission or death of such ministers, distinguishing the former from the latter, and adding the age of those who continued in their pastoral office till their decease.
4. Dates of the revivals which have occurred, and number of converts added to each church in consequence.
5. No. of members of each church in 1810.
6. No. of members of each church, January 1, 1828.
7. Name of the College where each minister received his college education.
8. In cases where ministers have been re-settled, the names of the towns will be added, with the time of their re-settlement, if known.

The compiler is aware that there are difficulties in the way of obtaining full and complete information on all the particulars stated above, and he earnestly requests Ministers of the Gospel, Clerks of Churches, Stewards of Methodist Conferences, and others who feel an interest in the undertaking, to communicate to him in the month of January, 1828, correct information as above, respecting the Churches with which they are connected.

The information received will be placed in the form of a schedule or table, for easy reference; and it is supposed the whole of New England may be thus brought into a pamphlet of 100 pages.

The following abbreviations will be used: O. C. Orthodox Congregationalist. U. Unitarian. B. Baptist. M. Methodist. E. Episcopalian. Uni. Universalist. F. B. Free Will Baptist. C. Christyan. R. C. Roman Catholic. d. dismissed. dec. deceased. t. to. f. from.

The compiler supposes that the greatest prosperity of our churches has been since the year 1810, and that it would be interesting to compare that period with the present.

*Library of Useful Knowledge.*—We have received the first numbers of a London Periodical bearing this title. It is conducted by a society of gentlemen of high respectability for their learning, and rank in public life. The object of the society is to impart useful information to all classes of the community, particularly to such as are unable to avail themselves of experienced teachers, or may prefer learning by themselves: and for this purpose the subjects are stripped of many technicalities, and are exhibited in a simplicity of style, and familiarity of illustration, which brings them within the comprehension of youth, and others of limited education. The plan of the work embraces between two and three hundred numbers; and on the following subjects: Natural, Intellectual, Ethical, and Political Philosophy; the History of Science, of Art, of Nations, and of Individuals. Under the first of these subjects are included the various branches of the Mathematics, the Natural Sciences, and their applications to the business of life. Each treatise consists of thirty-two closely printed octavo pages, with neat engravings on wood, and tables. They are issued at London on the first and fifteenth of each month, and furnished in this country by the earliest arrivals, at twelve

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and a half cents per number. We think that to those who do not enjoy the advantages of a liberal education the work will be highly useful in exciting a desire, and in furnishing matter for much profitable study and reflection; while it will not be wholly unprofitable to men of science.

*High School at N. Haven.*—The Rev. S. E. Dwight, and his brother, Mr. H. E. Dwight, propose to open a School on the plan of the one at Northampton, the ensuing spring. They have purchased, for the purpose, the spacious building, which was erected a few years since in this city, for a Steam Boat Hotel. The situation is healthful and pleasant.

*The Rev. Dr. Janeway* has declined the appointment of Professor of Theology in the New Theological Seminary at Alleghany-town, to which he was invited by the last General Assembly. Temporary instructors have been provided by the Board, until they can be regularly appointed.

*A Theological Seminary* has been recently established at Columbus by the Synod of Ohio; and is to go into operation in October, 1828. The Rev. James Hoge has been appointed Professor.

*The Royal Library at Paris* is the most extensive and valuable in the world. The building is of immense extent—an oblong square with a court yard in the centre. It consists of two floors, divided into suites of spacious apartments, in which the books are classified according to the different branches of Literature or Science to which they belong. The principal divisions are—1st, the Printed Books; 2d, the Manuscripts; 3d, Engravings; 4th, the Medals and Antiques of different ages, and from all nations. In this library are to be found the best works that have ever appeared upon every possible subject, and in every known language, living or dead, ancient and modern. It has been the work of ages; one upon which the French nation justly prides itself, and upon which the kings of France for generations have spared no expense in procuring the richest and most valuable collections from every part of the world. The history of its origin, and rise to its present enormous magnitude, is particularly interesting, and should serve as an encouragement to those who may be originating a similar institution, even upon ever so small a scale. It was commenced under the reign of King John of France, and during his life did not exceed ten volumes —six volumes on profane literature, and four on religion. His son, Charles V. increased it to upwards of nine hundred volumes, which at that time, (when printing was not yet known, and books of course very scarce,) was considered a most extensive library. After the death of Charles V. about the year 1430, the books were taken away and dispersed through the different countries; the greatest part of them were bought by the then Duke of Bedford, and brought to England. Louis IX. however, collected as many of the books as he could, and brought them back again to Paris. About this period the art of printing was discovered, which enabled the king of France to increase rapidly this favorite national institution. A decree was then published, obliging every bookseller who should publish any work, in any part of the kingdom of France, to send a copy of it on vellum, to be deposited in the "Royal Library." Charles VIII. after the conquest of Naples, transferred to Paris the library of that city. Louis XI. added the library of Petrarch. Francis I. procured many valuable Greek manuscripts. The celebrated Cardinal Fleury sent several learned men into Greece and Asia, to collect, at any expense, every thing valuable in the way of literature. In the reign of Louis XIII. it consisted, in printed books and manuscripts, of sixteen thousand eight hundred volumes. Under Louis XIV. (1684) it amounted to fifty thousand three hundred volumes, and so rapid has been the increase since, that it now ranks, beyond all comparison, the first and greatest library in the world, consisting of the following prodigious number of volumes:

Five thousand volumes of engravings;

Seventy-two thousand volumes of manuscripts; and

Eight hundred thousand volumes of printed books.

Besides the richest collection of Medals and Antiquities in existence.

It has been justly observed, that on looking through this great depot of literature, one cannot help feeling astonished at the fertility of the human mind, which has been able to produce such a multitude of ideas as are contained in the piles of ponderous volumes which the eye surveys, without being able to reach the end.

The saloons are in succession, and open wide into each other. In the centre of one saloon is a miniature of the classic mount "Parnassus," beautifully executed by the artist Finton. It represents a round rugged mountain shaded with the emblematic myrtle and laurel trees. On this mountain are numerous small figures in bronze, of the most celebrated poets and eminent learned men who have adorned France, placed at various heights, according to the estimated literary rank of the individual whom each figure is meant to represent. At another end of the building is seen a representation of the sandy deserts of Africa—the Pyramids—groves of palm trees—and caravans of travellers—all executed in the most exact proportion, according to a scale which is given. Adjoining this is a saloon dedicated to works on geography and astronomy. Here are to be seen the two largest globes in the world—celestial and terrestrial. Their size is so great, that, in order to place them, it was necessary to cut two large circular openings in the upper floor; the frame work rests on the ground floor, and the globes are situated in the centre, half in the upper and half in the lower rooms—so that, by merely turning them, they can be seen from either; they are both of the same size, measuring (each) twelve feet in diameter, and about thirty-five feet in circumference.

In the Cabinet of Antiquities are shown the finest collection in existence of gold, silver, and bronze medals of all ages and nations; a large silver shield, supposed to be that used by Scipio; the brazen chair of King Dagobert; the armour of Francis I.; a beautiful vase, in the shape of a chalice, made of ivory, formed out of the single tooth of an elephant; various and valuable specimens of Egyptian antiquities; several Egyptian mummies; and an Egyptian bird called the Ibis, with its plumage fresh, and in the highest state of preservation, supposed to be upwards of 3000 years old.

The manuscripts occupy five saloons. Thirty thousand volumes of the manuscripts are connected with the history of France; the remaining forty-two thousand volumes consist of foreign languages, ancient literature, and the correspondence of eminent individuals; amongst them are some letters from Henry VIII. King of England, in his own hand writing, (a very bad hand he wrote;) letters from Henry IV. of France; the manuscripts of Telemachus in the hand writing of Fenelon; an ancient manuscript of Homer; and Petrarch's manuscript of Virgil.

In fact, any description of this splendid institution can give but a very imperfect idea. It would take a week to see it as it ought to be seen; and any person whose taste lies that way, will see it with increased pleasure every time.

This magnificent library is open to the world gratuitously; tables are laid in each saloon for the accommodation of those who want to read; and if you should wish to take notes or extracts to any extent, you are supplied gratuitously also with pens, ink, &c., a grant of money being made annually by the government for this purpose. In each saloon are servants in the king's livery, regularly stationed, and ready to hand you in a moment any work in the entire building you may wish to call for. To the public in general, or to those who go merely to look and lounge through the saloons, it is open only on Mondays, Wednesdays and Fridays; but to those who wish to read, and to foreigners, it is open every day, (Sundays excepted,) and crowded with persons of every rank and class of life, from the highest to the lowest, following and cultivating the peculiar bent of their genius—many of them, perhaps, destined to enrich, by their future productions, the very fountain from which they are now so freely and so abundantly permitted to draw.

This is not, however, the only library open gratuitously in Paris; there are several others, of which the principal are, "The Royal Library of the Arsenal," containing about one hundred and eighty thousand volumes, rich in historians and poets, chiefly Italian; "The Library of the Pantheon of St. Genevieve," one hundred and twenty thousand volumes; "The Mazarin Library," one hundred thousand volumes; "The Library of the City of Paris," about fifty thousand volumes; besides several others attached to particular institutions.

*Literature of the Ionian Islands.*—The following description of the improving condition of the literature of these islands is given by one of the natives; and speaks much to the praise of him, through whose benevolent exertions the improvement is making.

When Lord Guilford, says the writer, in 1820, made a tour in these islands, for the purpose of ascertaining the proper method of securing the prosperity of various establishments for public instruction, he found only a small number of schools, and those in a deplorable state. The schools of mutual instruction at the present day are twenty-nine in number, and contain 1733 scholars out of a population of 176,392 persons. The university of the Ionian Islands was not opened till the autumn of 1823. In that year it contained sixteen professors, most of whom were of the first order. Almost all these young professors have studied in the most celebrated universities, at the expense of Lord Guilford; so that we have collected in our university a selection of learned men, whose minds are stored with knowledge acquired in England, Germany, France, and Italy. The following is a list of 13 chairs which are provisionally divided among the professors:—Theology, 3; civil law, 3; medicine, 3; botany, 1; agriculture, 1; chemistry, 1; mathematics, 5; philosophy, 2; rhetoric, 1; Greek literature, 2; English language, and literature, 2; Latin literature, 1; history, 3; archæology, 1; physics, 1.

All the lessons are given in Greek, and the students are beginning to diffuse beyond the precincts of the university, forms of language richer and more elegant than those which are employed in continental Greece. In ten or fifteen years to come, our language will be fixed; then the ridiculous custom will disappear of employing in a Greek city a corrupted Italian jargon, even in Court and the National Assembly. See what we owe to the worthy chancellor of our university, to Lord Guilford alone! But this is not the limit of his benevolence. Whilst government provides at its own expense for the instructian in theology of one hundred young ecclesiastics, who will one day spread instruction in the country, and sustain the enlightened piety of the faithful, his lordship provides, at his own expense, for the instruction of forty youths, destined to be either learned judges, just and honorable merchants, or industrious cultivators. The library, which had no existence two years ago, already contains 30,000 volumes of choice works, of which a great number are the property of our benefactor. We have lately formed a small botanical garden, which promises to become an object of curiosity.

## NEW PUBLICATIONS.

### RELIGIOUS.

Review of Tracts published by the American Unitarian Association. First published in the Christian Magazine. 8vo. pp. 62. Boston.

A Sermon, delivered before the Vermont Colonization Society, at Montpelier, Oct. 17, 1827. By Calvin Yale, Pastor of the Congregational Church in Charlotte. 8vo. pp. 16.

Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews. No. 1. 8vo. pp. 16. E. Littell, Philadelphia.

A Commentary on the Epistle to the Hebrews. In two Volumes. By Moses Stuart, Associate Professor of Sacred Literature in the Theol. Sem. at Andover. Vol. I. 8vo. pp. 288.

The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the Final Triumph of Christianity; being a new interpretation. By the Rev. George Croly, A. M. H., R. S. L. New York: Carvills.

The Christian Bishop, approving himself unto God, in reference to the Present State of the Protestant Episcopal Church in the United States of America: A Sermon, preached in

Christ's Church, Philadelphia, 25th October, 1827; at the consecration of the Rt. Rev. Henry U. Onderdonk, D. D. as Assistant Bishop of the Protestant Episcopal Church in Pennsylvania; by John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New York.

## MISCELLANEOUS.

Rev. Mr. McIlvaine, in answer to the Rev. Henry U. Onderdonk, D. D. New-York: John P. Haven.

Personal Narrative of the First Voyage of Columbus to America: from a Manuscript recently discovered in Spain. 8vo. pp. 303. Boston: Thomas B. Wait & Son. 1827.

A Defence of "our Fathers," of the Original Organization of the Methodist Episcopal Church, against the Rev. Alexander M'Caine, and others; with historical and critical notices of early American Methodism. By John Emory.

Travels in North America, in the years 1780–81–82. By the Marquis De Chastellux. Translated from the French, by an English Gentleman, with Notes by the Translator. 8vo. pp. 416. New-York: White, Gallaher & White. 1827.

# MONTHLY RECORD.

*Revivals among the Heathen.*—Recent intelligence from our Missions among the Indians at the south is highly interesting and encouraging. In Mayhew there has been very considerable excitement for several months. Eight have been united with the church; one of them a full blood Choctaw, and one a half breed. Several others, among whom are two Indian boys, give good evidence of a change of heart. At Tikhun-na village, an aged Choctaw has hopefully passed from death unto life. Many in that village are still inquiring the way of life.

In the Chickasaw nation, serious attention to religion has prevailed for six or eight months. Before the present revival, the church at Monroe contained more than twenty native members. About that number are expected soon to be added; making in all forty native members of that church. The work still goes on in that nation. Schools and all worldly concerns are thrown entirely into the back ground by the missionaries there; and the conversion of the souls of the heathen is the grand object.

The labors of our Methodist brethren among the native tribes of our country are unwearied; and their success may well stimulate us to greater exertion. Our Missions, say the Bishops of the Methodist Church in a letter to the British Conference, have been attended with extraordinary success, both among the white population of our extensive frontiers and recently acquired territories, and the Indians in different parts of the States, and in the province of Upper Canada.

Seven new missionary establishments have been made among various tribes since the last session of the General Conference, and their progress has been attended with the most encouraging circumstances.

Other important missions among these people are in contemplation. A great and effectual door is opened to carry the gospel of salvation to them. We have pressing invitations, yea, even *entreaties*, from distinguished chiefs, to establish missions in their nations, with assurances that their utmost influence shall be employed to protect, encourage, and aid the great work.

God is evidently raising up *native Indians* to be "workers together with us" in spreading the influence of the gospel among these outcast people. A distinguished warrior of the Cherokee nation, who was among the "first fruits" of our missionary labors in that tribe, after having given the most satisfactory evidence, not only of a genuine conversion, but also of a gracious influence moving him to proclaim to his countrymen "the unsearchable riches of Christ," has been employed in the missionary establishment, and is travelling through his nation, under the direction of the superintendent, 'preaching Jesus' in the native language.—Other natives are usefully engaged, in a less extensive way, in promoting this blessed work.

We have now, in the United States and Canada, about one thousand of these people in Society, most of whom have been brought from the grossest ignorance, and deepest degradation and wickedness. In these we have a demonstration of the *mighty power* of the gospel. They are sober, chaste, and industrious—cultivating the habits of civilized life, and the virtues and duties of Christianity.

*American Home Missionary Society.*—The field which is open to the operations of this Society is vast, and is every day extending; and the multiplied calls for assistance are constantly becoming more loud and pressing. The managers of this noble institution have yielded to the demands upon its resources, hoping and believing that its treasures would be replenished by its friends, until their engagements to laborers employed are in advance of the means of discharging them in the full amount of $14,000. We are fully convinced that this Society holds a place of very high importance among the benevolent objects of our time, and has a claim to a large share of patronage. We are glad to learn that the Congregations in New-York are beginning to awake to the subject. That under the care of the Rev. Dr. Mathews, as we learn from the New-York Observer, has lately formed an Association, auxiliary to this Society; and at the end of one week had raised a subscription of about one thousand dollars.

*Central School at Batticotta.*—From the Third Annual Report of this interesting institution, contained in the Missionary Herald for November, we make the following brief extracts.

The present number of students is fifty-two, and of the number, twenty-two are members of the church. These generally give pleasing evidence that they sincerely believe the Gospel, and sacredly regard its injunctions. One member, however, was suspended from the church for the term of six months, which was subsequently extended to nine: he will probably soon be restored to his former privileges. We have witnessed the best effects resulting from church discipline. This appears to be even more necessary, if possible, in a heathen, than in a Christian country.

In the course of the year, the school has been favored with three seasons of special religious excitement. On these occasions, many have been awakened to a very serious attention to the concerns of their souls, and begun in good earnest to seek the Lord. The good impressions of some have been abiding; but those of others have been like the morning cloud, and early dew. During these seasons of special excitement, which usually continue several weeks, it often happens that those who had been previously awakened, but had become comparatively thoughtless, are again aroused, obtain clearer and more impressive views of divine truth, and give satisfactory evidence of genuine conversion. This was the case with some of those, who, in the course of the year, have been received into the church. Thus the *latter* as well as the *former* rain of the Spirit appears to be necessary before the good seed of the word can yield its fruit.

These occasional revivals are most salutary to the members of the church. All who are heartily engaged in the welfare of the mission, becoming actuated by a stronger faith in the promises of God, and by more raised expectation of witnessing still brighter displays of divine grace, redouble their diligence in the good work. This increased diligence and zeal on the part of the students not unfrequently attracts the attention of the surrounding heathen. Some of them are constrained to acknowledge, that these things are true, and important; but others "gaze, and admire, and hate the change."

*The members of the school are becoming a very useful medium of communication between the missionaries and the most learned and influential of the heathen.* Hitherto learned natives have stood very much aloof, and regarded the school with contempt. Believing the only object of it to be the propagation of Christianity among the people, they would on no consideration assist the missionaries in procuring copies of their most valuable books on science and religion. But the members of the school, by solving mathematical questions, and by inquiries of these men on various subjects, have greatly awakened their attention. In self-defence, they are obliged to be communicative with the students, and their views respecting the school are in some respects altered.

The subjects proposed and the statements made on the subject of astronomy, create much uneasiness in the minds of some. It is a very common notion among the Tamulians, that the system of astronomy and religion are inseparably connected.

They suppose that their system of astronomy is sufficiently proved to be true, by their accurate calculation of eclipses; and consequently that their system of religion must be true also. A *pandarum* in this neighborhood, who appears to be set for the defence of heathenism in this village, recently observed to the principal of the school—"If you will only prove the earth is round, and in motion, we will all come over to your religion." Though this remark was made partly in jest, it is very evident that the confutation of the prevailing notions of astronomy would be highly conducive to the propagation of Christianity. Such a refutation is much more difficult than many might suppose it to be; for, with the exception of those who are under the influence of missionaries, all who are capable of understanding the proofs by which the prevailing system might be refuted, are interested to perpetuate error.

For reasons, which will appear obvious in view of the preceding remarks, the members of the first class entered upon the study of astronomy at a much earlier period in their course of study, than they would have done under other circumstances. As they are pursuing the study of this branch in the presence of those who strenuously deny the truth of what they learn, they are strongly urged to apply themselves diligently to the subject, and to exercise their own judgment in the investigation of it. They must be able to defend the new system they are learning, or be put to shame in the presence of the people. This state of things, which is highly conducive to the improvement of the students, renders it necessary that they be *thoroughly* instructed. They are now noting down the points of difference between the two systems, that they may as soon as possible put them to the test of observation and experiment.

A new contest is evidently begun, by which it appears that a general diffusion of the light of science will in various ways be highly conducive to the best interests of the people; and it is equally evident that the youths instructed in the school will exert a far more extensive influence on this subject, than could be exerted by the same number of missionaries from foreign lands.

*The hopeful piety of nearly one half of the members of the school, must be considered as an encouragement of the highest order.* It justly demands a tribute of gratitude and praise from all who are interested in the prosperity of the mission. It is obviously most important, in itself considered, and in its bearings upon the general objects of the mission. It well corresponds with the professed object of the institution, which is "to teach the knowledge of God;" and also with the means proposed for the accomplishment of this object, which is, to honor the word of God as the grand repository of wisdom, by making it in an *important sense* the text book in the institution.

In carrying forward the object of the school, it is obvious many difficulties must be encountered, and disappointments experienced; much expense must be incurred, and many losses sustained; strenuous efforts must be made, and the patience and perseverance of all concerned be put to the test: some on whom much labor and expense have been bestowed, will probably be dismissed in disgrace, and become more wretched than though they had never been received into the school.

But the object of the school is important, and must be accomplished. It is to educate, in the midst of this heathen population, a body of men in all respects qualified to carry forward that system of means, which God has appointed to be used for the conversion of the people. This object, if accomplished, will to a great extent supersede the necessity of sending missionaries from foreign countries, and will, even in accordance with the concessions of the enemies of missions, lay a broad foundation for propagating correct principles of science and religion.

The difficulties therefore to be encountered, and the disappointments to be experienced, though numerous, are not worthy to be named in view of the contemplated object.

DONATIONS.

To the American Bible Society, during the months of September and October, $10,802 75.

To the American Home Missionary Society, from the 23d of October, to the 20th of November, $2,108 40.

## ORDINATIONS AND INSTALLATIONS.

Oct. 4.—Rev. RICHARD PECK, was admitted to the holy order of Priests in Calvary Church, Berkshire, by Bishop Griswold.

Oct. 8.—The new meeting-house built by the first Presbyterian Church in Utica, was solemnly dedicated to God.

Oct. 10.—Rev. LEWIS M'DONALD, was ordained Priest in Trinity Church, Shelburne, Mass., and instituted Rector of the Parish.

Oct. 10.—Rev. OSIAS S. EELS, was installed Pastor of the Churches in Fowler and Johnston, Trumbull Co., Ohio. Sermon by the Rev. W. Andrews.

Oct. 11.—Rev. WELLS ANDREWS, was installed Pastor of the Church in Hartford, Trumbull Co., Ohio. Sermon by the Rev. H. Coe.

Oct. 19.—Rev. GEORGE W. BETHUNE, as an Evangelist, in the Presbyterian Church, Pearl St. N. York. Sermon by Rev. Dr. M'Murray.

Oct. 23.—Rev. Messrs. N. B. LITTLE, J. N. HOFFMAN, S. HOSHOUR, E. KELLER, and J. G. MORRIS, were ordained at Frederick, Md., by the Ministerium of the Evangelical Lutheran Synod of Maryland and Virginia.

Oct. 24.—Rev. BARON STOW, late Editor of the Columbian Star, at Washington City, was ordained over the First Calvinistic Society in Portsmouth, N. H. Sermon by Rev. Mr. Babcock, of Salem.

Oct. 24.—Rev. DANIEL NEWELL, as colleague with Rev. N. Church, of the First Congregational Church in Bridgton, Me. Sermon by Rev. Dr. Allen, of Bowdoin College.

Oct. 24.—Rev. PETER SPARKS, over the Baptist Church, at Lyons Farms, N. Y. Sermon by Rev. David Jones, of Lower Dublin, Pa.

Oct. 24.—Rev. SYLVESTER COCHRANE, over the Congregational Church in Poultney, Vt.

Oct. 31.—Rev. MARK TUCKER, was installed over the Second Presbyterian Church in Troy. Sermon by Rev. Mr. Kennedy, of Whitehall.

Nov. 1.—Rev. JOHN M. PUTNAM, over the Congregational Church in Epsom, N. H.

Nov. 6.—Rev. A. C. WASHBURN, was ordained at Dartmouth College. Sermon by Rev. J. Wheeler.

Nov. 6.—Rev. AUSTIN RICHARDS, over the Union Congregational Church in Francestown, N. H. Sermon by Rev. Mr. Lord, of Amherst.

Nov. 7.—Rev. SAMUEL T. BABBITT, as an Evangelist, at Derby. Sermon by Professor Fitch.

Nov. 7.—Rev. ELIJAH DEMOND, was installed Pastor of the Church in Lincoln, Me. Sermon by Rev. Dr. Codman, of Dorchester.

Nov. 7.—A new Baptist meeting house was dedicated at Walton, Me., and the Rev. Mr. FLETCHER ordained as Pastor of the Church and Society.

Nov. 15.—A new African Church in Hartford, was dedicated to God.

Nov. 21.—A new Unitarian Church was dedicated at Saco, Me., and Rev. THOMAS TRACY was installed Pastor.

## TO CORRESPONDENTS.

A paper on the "Rechabites" was duly received, but was mislaid. The author may expect a further notice of it hereafter.

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